

C. No. P

—VOL. I. No. II.—

THE

AMERICAN

ANTI-SLAVERY

ALMANAC,

FOR

1836,

Being Bissextile or Leap-Year, and the 60th of American Independence. Calculated for Boston, New York and Pittsburgh, and adapted to most parts of the United States.



An emancipated family.

"We are verily guilty concerning our brother."

BOSTON:

PUBLISHED BY WEBSTER & SOUTHARD,
No. 9, Cornhill.

1836

ECLIPSES IN THE YEAR 1836

I. There will be an eclipse of the Moon, on Sabbath, May 1st, in the morning, visible.

	Bost.	N. Y.	Phil.
	H. M.	H. M.	H. M.
Beginning,	2 18	2 6	2 2
Ecliptical opposition,	3 13	3 1	2 57
Middle,	3 22	3 10	3 6
End,	4 26	4 14	4 10

Quantity, four and a half digits on the Moon's southern limb.

II. There will be an eclipse of the Sun on Sabbath, May 15th, in the morning, visible. The eclipse will be on the Sun's southern limb, as seen from North America.

	Bost.	N. Y.	Phil.
	H. M.	H. M.	H. M.
Beginning,	7 24	7 8	7 2
Greatest obscuration,	8 31	8 14	8 7
End,	9 59	9 38	9 32
Duration,	2 35	2 30	2 30
Digits eclipsed,	8 $\frac{1}{2}$	8	8

III. Moon eclipsed, October 24th, in the morning, invisible.

IV. Sun eclipsed, November 8th, in the evening, invisible.

CHRONOLOGICAL CYCLES.

Dominical Letters, C B	Epact,	12	Roman Indiction	9
Golden Number, 13	Solar Cycle,	25	Julian Period,	6549

Explanation of the Calendar pages.—The 1st and 2d columns show the days of the month and week. The six succeeding columns show the time of the sun's rising and setting in the places named at the top. The large figures show the hour, and the smaller ones the minutes. The next three columns show the time of the moon's rising and setting at the places mentioned. The 12th column shows the difference between mean or true time, as it would be exhibited by a perfect clock, and apparent time, as it is indicated by the sun. The 13th column shows the time of high water in Boston. To find it at other places, add to the time given in the Calendar pages, or subtract from it, according to the following

TABLE.

	H.	M.		H.	M.
Albany - - -	add	4 12	Philadelphia - -	add	2 57
Charleston, S. C. -	sub.	4 10	Portland - - -	sub.	0 45
Nantucket - - -	add	0 30	Portsmouth, N. H.	sub.	0 15
New Bedford - -	sub.	3 53	Providence - - -	sub.	3 05
New London - - -	sub.	2 36	Savannah - - -	sub.	3 15
New York - - -	sub.	2 21	St. Johns, N. B. -	add	0 30
Newburyport - -	sub.	0 15	Vineyard Sound	sub.	0 30

The calculations in this Almanac are all in mean time, except the column of High Water, which is given in apparent time for the accommodation of sailors, who, when at sea, usually regulate their time-pieces by the sun.

Entered according to act of Congress, in the year 1835, by Webster & Southard, in the Clerk's Office of the District Court of Massachusetts.

TO THE PUBLIC.

As a reason for issuing a new Almanac for 1836, I would merely call your attention to the fact that SLAVERY exists in the United States. While it continues, I shall deem it an imperative duty to lift up my voice in behalf of the master and the slave. My love for the master impels me to expostulate with him, and to warn him of the perils which surround the path in which he is walking. When I hear the slave groaning beneath the lash, humanity will not permit me to turn a deaf ear to his cry. But many are ready to ask, What right have we at the north to meddle with slavery? I will not stop to show that we have a right to 'opek our mouths for the dumb,' and to plead 'the cause of all such as are appointed to destruction;—I will merely allude to a few considerations which prove that we are under solemn obligations so to do. We incur awful guilt if we neglect it.

1. Slavery is exerting a corrupting influence upon us; it is our duty to counteract this influence.

2. We have in various ways contributed to uphold and extend slavery at the south. [See Calendar page for March.] It is our duty to endeavor to atone for our fault in this respect.

3. We are acting as partners to slave-holders, by restoring their fugitive slaves.

4. We have promised to assist the master in sustaining his authority, by furnishing military force, when needed, to put down insurrection.

5. We are setting the slave-holders an example of oppression, by continuing slavery in the District of Columbia, and the territories.

6. We are rewarding slave-holders for their usurpation and injustice, by allowing them to send 25 Representatives to Congress, to represent their slave property.

In preparing this work, I have acted independently of any man or body of men, and no one but myself is committed, by anything here published. It has been my chief object to condense as many valuable ideas within the prescribed limits as a proper regard to perspicuity would allow. It is rather a collection of texts than a series of essays. I am aware that some readers wish to be exempted from the labor of thinking for themselves. This work is not prepared for such. It is designed to suggest matter for thought and reflection. In many cases, a thought expressed in a single sentence might furnish matter for several pages of useful comments. I ask the reader to scrutinize closely, and reflect candidly upon the various topics here presented, and if any farther information is desired, the list of books at the end will direct you where to find it.

In giving facts, anecdotes, &c., illustrative of slavery, I have carefully avoided those accounts of unusual cruelty and atrocity which have come to my knowledge; but have chosen those which show the common and ordinary operations of the system.

The extracts from the debate in the Virginia Legislature speak volumes. They are worthy of an attentive perusal by every northern opponent of abolition.

I have made free use of the many valuable works on slavery within my reach, and it has been almost impossible to give credit for every sentence and part of sentence so used. I here acknowledge my obligations to all those from whose writings I have derived assistance.

The Almanac is printed on good paper, and it is believed that this and the future numbers will be found worthy of preservation till a volume is completed. Yr obt. servant, NATH'L SOUTHARD.

- 1, 1831. First number of the *Liberator* published in Boston.
- 14, 1835. American Union for the relief and improvement of the colored race, organized in Boston.
- 25, 1835. William Turpin died in New York, aged 80. He was a native of Rhode Island, but removed to Charleston, S. C. He early became convinced of the sinfulness of slavery. Many slaves were emancipated by his exertions, and provided with comfortable means of support. He was instrumental in releasing from prison 20 free colored persons, who would have been sold by the laws of South Carolina, but for his exertions. He was a member of the Society of Friends, and very wealthy. At his death he made liberal bequests to those who had formerly been his slaves; and gave \$20,000 to be applied to the benefit of free people of color.
- 30, 1832. The New England Anti-Slavery Society formed at Boston. This was the first Society of the kind which was formed in the United States. It is now called the Massachusetts A. S. Society.

"I WISH YOU A HAPPY NEW YEAR."

This kind expression will come from many a happy heart, and be accompanied by many a token of love at the beginning of 1836. Parents and children, brothers and sisters, neighbors and schoolmates, relatives and friends, will thus express their mutual regard. But who wishes a happy new year to the slave, whose years are spent in toil and hardship for which he has no reward, and who is constantly liable to injury for which he has no redress? Reader, do you wish a happy new year to him? Have you prepared for him a new year's present? Can you not find some means to show your sympathy, by doing something in his behalf? Pity the slave, whose new year is a new link added to his chain of wretchedness.

Do you wish a happy new year to the master? Can you make the year happy to him who is constantly alarmed lest sudden destruction should overtake him? "The number of years is hidden to the oppressor. A dreadful sound, (or as in the margin, a *sound of fears*), is in his ears. In prosperity the destroyer shall come upon him." Job 15: 20, 21. A clergyman once stated in Boston that he had correspondents in Alabama, who informed him that they were in a state of constant alarm: that they did not dare to go to bed at night, without one of their number kept awake to keep watch, lest there should be an insurrection of the slaves. Many slave-holders are in the constant habit of sleeping with pistols at their bedside; and in some cases, it is said, they take the young children of their slaves to sleep in their own rooms, that the slaves may be prevented from attacking them for fear of hurting their own children. Does not this show that they have a *sound of fears* in their ears? Neither the slaves nor masters, (speaking generally,) can have a happy new year while slavery continues.

[From a southern paper. A specimen of thousands.]

BY S. PHILBRICK & CO. — At private sale.

A prime likely negro wench, a good Cook, Washer and Ironer, and her son, a likely mulatto Boy about 14 years of age. — June 22, 1835.

BY J. B. HERBERT & CO — At private sale.

A Negro Man 24 years of age, a good hostler. Also, a Girl 22 years old, a cook and washer. Also, a Boy 16 years old.

1836.]

JANUARY — FIRST MONTH.

[31 days.]

THE NEGRO'S REPLY.

"Dat man is either fool or knave, And his heart is sealed to me,
Who says de poor afflicted slave Is happier dan de free;
But if he be not fool or knave, And if he tell de truth of me,
Den let him come and be de slave, And I will be de free."

MOON'S PHASES.	Boston.			New York.		Pittsburgh.	
	D.	H.	M.	H.	M.	H.	M.
Full Moon,	3	8	21 eve.	8	9 eve.	8	0 eve.
Third Quarter,	11	11	44 morn.	11	32 morn.	11	23 morn.
New Moon,	18	3	44 morn.	3	32 morn.	3	23 morn.
First Quarter	25	10	3 morn.	9	51 morn.	9	42 morn.

D.	W.	Boston.		New York		Pittsburg.		Bost.		N. Y.		Pitts.		Bost.	
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon sets.	Moon sets.	Moon sets.	S. slo.	S. slo.	S. slo.	High Watr	High Watr
1	Frid	7 32	4 35	7 27	4 41	7 25	4 42	5 31	5 26	5 19	3 35	9 56			
2	Sat	32	36	27	42	25	43	6 31	6 25	5 18	4 3	10 34			
3	SUN	32	37	27	43	25	44	rises	rises	rises	4 31	11 10			
4	Mon	32	38	27	43	25	45	5 09	5 15	5 23	4 59	11 49			
5	Tues	32	39	27	44	25	46	6 11	6 17	6 24	5 26	morn			
6	Wed	32	40	27	45	25	47	7 17	7 21	7 27	5 53	0 18			
7	Thu	32	41	27	46	25	48	8 24	8 28	8 32	6 19	1 4			
8	Frid	32	42	27	47	25	49	9 32	9 34	9 37	6 45	1 41			
9	Sat	32	43	27	48	24	50	10 40	10 41	10 42	7 11	2 20			
10	SUN	32	44	26	49	24	51	11 50	11 49	11 48	7 36	3 00			
11	Mon	7 31	4 45	7 26	5 50	7 24	4 52	morn	morn	morn	8 0	3 49			
12	Tues	31	4 46	26	51	24	53	1 2	1 0	0 57	8 24	4 48			
13	Wed	31	47	26	52	24	54	2 17	2 13	2 9	8 47	6 3			
14	Thu	30	49	25	54	23	56	3 34	3 29	3 24	9 10	7 25			
15	Frid	30	50	25	55	23	57	4 53	4 47	4 40	9 32	8 39			
16	Sat	29	51	24	56	23	58	6 8	6 1	5 53	9 53	9 42			
17	SUN	29	52	24	57	22	59	sets	sets	sets	10 13	10 37			
18	Mon	28	53	23	58	22	5 0	5 13	5 19	5 26	10 33	11 22			
19	Tues	28	55	23	59	21	1	6 30	6 35	6 40	10 53	aft 6			
20	Wed	27	56	22	5 0	21	3	7 46	7 49	7 53	11 11	0 45			
21	Thu	7 26	57	7 22	2	7 20	3	8 57	8 59	9 1	11 29	1 23			
22	Frid	26	58	21	3	20	5	10 5	10 5	10 6	11 46	2 2			
23	Sat	25	5 0	21	4	19	6	11 10	11 9	11 8	12 2	2 42			
24	SUN	24	1	20	5	19	7	morn	morn	morn	12 17	3 27			
25	Mon	23	2	19	6	18	8	0 13	0 11	0 9	12 32	4 10			
26	Tues	23	3	18	8	17	9	1 16	1 13	1 9	12 45	5 7			
27	Wed	22	5	18	9	16	11	2 19	2 15	2 10	12 58	6 15			
28	Thu	21	6	17	10	16	12	3 22	3 17	3 10	13 10	7 27			
29	Frid	20	7	16	11	15	13	4 23	4 16	4 9	13 22	8 30			
30	Sat	19	9	15	13	14	14	5 20	5 13	5 5	13 32	9 24			
31	SUN	18	10	14	14	13	15	6 12	6 5	5 57	13 42	10 8			

- 2, 1835. Mr. Dickson made a noble and fearless speech in Congress, in favor of the abolition of slavery in the District of Columbia.
- 13, 1833. Prince Stanislaus Poniatowski, (brother of Stanislaus Augustus, the last king of Poland.) died at Florence, aged 78. He rendered himself illustrious, by being the first to emancipate his serfs throughout his extensive estates.

DISCUSSION AT LANE SEMINARY.

In Feb. 1834, the subjects of slavery and colonization were discussed, (each 9 evenings,) by the students in Lane Seminary, Ohio. The question of immediate emancipation was decided in the affirmative, without a dissenting vote. The question, "*Are the doctrines, tendencies and measures of the American Colonization Society, and the influence of its principal supporters, such as render it worthy of the patronage of the Christian public?*" was decided in the negative with only one dissenting voice. We give the following extracts from the letter of H. B. Stanton, who was then a student in the Seminary.

"We are situated within one mile of a slave-holding state; eleven of our number were born and brought up in slave states, seven of whom were sons of slave-holders, and one of them was himself a slave-holder, till recently; one of us had been a slave and had bought his freedom 'with a great sum,' which his own hands had earned; ten others had lived more or less in slave states, besides several who had traveled in the midst of slavery, making inquiries and searching after truth."

[Is it possible to find a body of men who would be better authority?]

"From their testimony, the following facts and premises were established, to wit: That slaves *long for freedom*; that it is a subject of very frequent conversation among them; that they know their masters have no right to hold them in slavery; that they keenly feel the wrong, the insult and the degradation which are heaped upon them by the whites; they feel no interest comparatively in their master's affairs, because they know he is their oppressor; they are indolent, because nothing they can earn is their own; they pretend to be more ignorant and stupid than they really are, so as to avoid responsibility, and to shun the lash for any real or alleged disobedience to orders; when inspired with a promise of freedom, they will toil with incredible alacrity and faithfulness; they tell their masters and drivers they are contented with their lot, merely through fear of greater cruelty if they tell the truth; no matter how kind their master is, they are dissatisfied, and would rather be his hired servants than his slaves; the slave-drivers are generally low, brutal, debauched men, distinguished only for their cruelty and licentiousness; they generally have the despotic control of the slaves; the best side of slavery is seen by visitors; its darker features being known only to slaves, masters and drivers; Upon this point, horrid facts, in regard to the whipping and murdering of slaves, were developed.] The influence of slavery upon the physical condition, and mental and moral character of the whites, is decidedly and lamentably pernicious; the internal slave-trade is increasing, and is carried on by men distinguished, even among slave-drivers, for their cruelty and brutality. Masters are generally opposed to their negroes being educated. The blacks are abundantly able to take care of, and provide for themselves; and that they would be kind and docile if immediately emancipated."

1836.]

FEBRUARY—SECOND MONTH.

[29 days.]

James Bradley, one of the students in Lane Seminary, was formerly a slave in Arkansas. When he was about 18, his master died, and for several years he managed the plantation for his mistress. In 5 years, he obtained, by labor and trading, \$855, besides supporting himself. He paid \$355 for his freedom, and then went to L. Sem. He said the great desire of the slaves was "LIBERTY & EDUCATION," and shall this heaven-born desire be trampled in the dust?

Boston.				New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Full Moon,	2	2	6 eve.	1	54 eve.	1	45 eve.
Third Quarter,	9	9	6 eve.	8	54 eve.	8	45 eve.
New Moon,	16	3	35 eve.	3	23 eve.	3	14 eve.
First Quarter,	24	7	2 morn.	6	50 morn.	6	41 morn.

D	M	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	S.slo.		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon sets.	Moon sets.	Moon sets.	m	s	High Watr
1	Mon	7 17	5 11	7 13	5 15	7 11	5 17	6 57	6 51	6 43	13	50	10 46
2	Tues	16	13	12	16	10	18	rises	rises	rises	13	58	11 25
3	Wed	15	14	11	18	9	19	6 14	6 18	6 23	14	5	morn
4	Thu	14	15	10	19	8	20	7 23	7 25	7 28	14	12	0 0
5	Frid	13	17	9	20	7	22	8 32	8 33	8 35	14	17	0 35
6	Sat	11	18	8	21	6	23	9 41	9 41	9 41	14	22	1 11
7	SUN	10	19	7	23	5	24	10 52	10 50	10 49	14	26	1 43
8	Mon	9	21	6	24	4	25	morn	morn	11 59	14	29	2 24
9	Tues	7 8	22	5	25	3	26	0 5	0 2	morn	14	31	3 9
10	Wed	7 5	23	3 5	26	2 5	28	1 20	1 15	1 10	14	32	4 8
11	Thu	5	25	2	28	1	29	2 36	2 30	2 24	14	33	5 30
12	Frid	4	26	1	29	0	30	3 50	3 44	3 36	14	33	7 0
13	Sat	3	27	0	30	6 58	31	4 59	4 52	4 43	14	32	8 27
14	SUN	1	28	6 58	31	57	32	5 56	5 50	5 42	14	31	9 32
15	Mon	0	30	57	32	56	34	6 43	6 37	6 31	14	29	10 22
16	Tues	6 58	31	56	34	55	35	sets	sets	sets	14	26	11 6
17	Wed	57	32	54	35	53	36	6 34	6 37	6 40	14	22	11 43
18	Thu	56	34	53	36	52	37	7 45	7 46	7 47	14	17	aft 18
19	Frid	54	35	52	37	51	38	8 52	8 52	8 51	14	12	0 52
20	Sat	53	5 36	50	5 38	49	5 39	9 58	9 56	9 54	14	6	1 28
21	SUN	51	37	49	40	6 48	41	11 2	10 59	10 56	14	0	2 3
22	Mon	50	39	6 48	41	47	42	morn	morn	11 57	13	53	2 44
23	Tues	6 48	40	46	42	45	43	0 6	0 2	morn	13	45	3 28
24	Wed	47	41	45	43	44	44	1 9	1 4	0 58	13	36	4 20
25	Thu	45	42	43	44	42	45	2 11	2 5	1 58	13	27	5 24
26	Frid	44	44	42	46	41	46	3 10	3 3	2 56	13	18	6 43
27	Sat	42	45	40	47	39	47	4 4	3 57	3 49	13	7	7 59
28	SUN	40	46	39	49	38	49	4 52	4 45	4 38	12	56	8 58
29	Mon	39	47	37	49	36	50	5 32	5 26	5 20	12	45	9 48

- 9, 1833. Town Meeting at Canterbury, Ct., in reference to Miss Crandall's school for young ladies of color.
 19, 1835. Kentucky State Anti-Slavery Society formed at Danville.
 20, 1831. Insurrection of the slaves in Antigua, which lasted 5 days.
 28, 1833. John Kenrick died, aged 78.

ADDRESS TO THE MEMBERS OF CONGRESS.

GENTLEMEN:—

An awful responsibility rests upon you, in regard to the enslavement and degradation of the colored population of these United States. Their destiny is now in your hands. Therefore as you deal with them, so will God; in his providence, deal with the nation, which you represent. Great as may be our freedom, we cannot be independent of the Almighty. Unless our rulers execute justice, ruin will befall us. The sin of oppression is peculiarly offensive to the merciful God; and whenever persisted in, has, under his moral government, brought destruction upon nations, no less than individuals. A glance at history will bring to your view illustrations of this appalling fact. And surely there have been already admonitions, which no intelligent mind can misunderstand, that his righteous displeasure is even now enkindled against this guilty nation. Why should we be stricken any more?

Gentlemen, when we say the destiny of our enslaved countrymen is in your hands; think not we mistake the nature and extent of your powers. We are aware, you cannot, by any act of legislation, directly liberate those who are held in bondage, under any of the State Governments. But you may hasten their deliverance by letting those go free, who are at your disposal. Slavery, with all its concomitant cruelties, is enforced upon more than 26,000 immortal beings, in the District of Columbia, the Arkansas and Floridas, which are known to be under your exclusive jurisdiction. These are suppliants at your feet. They plead for justice, for mercy, for their inalienable rights. Let them not cry in vain. Take them by the hand. Raise them from the condition of brutes. Bid them be men. And what you do will be seen by all. What you say will go out into all our borders. Should you abolish slavery in the District of Columbia alone, it would leave the foundations of the system in every State of the Union.

So long as our national government continues to uphold slavery—especially so long as our legislators refrain from considering its sinfulness and its danger, so long will those who are guilty of this flagrant violation of the rights of man, and the laws of God, be at ease. Congress is the sun—the central body, from which light radiates to every part of our political system. The eyes of the nation are upon you. Their ears are open to every report that comes from you. How great then is your responsibility! Let it be seen, we conjure you, let it be seen, that you act in the fear of God, and with a just regard for the rights of man.

N. B. At the last session of Congress, there were, in the House of Representatives, 140 members from the non-slave-holding, and 99 from the slave-holding states. Yet a motion to refer the petitions for the abolition of slavery in the Dist. of Columbia to a special Committee, and thereby ensure the discussion of the subject in the House, was lost. All the Reps. from the slave states, (except the one from Del.) voted against the motion, and only 76 of those from the free states voted in favor of it.

1836.]

MARCH—THIRD MONTH.

[31 days.]

In the month of March, 1820, the bill for the admission of Missouri into the Union as a slave-holding state was acted upon in Congress. All the Reps. from the slave states, and 14 from the free states, voted in favor of the measure. Any two of them might have prevented this withering curse from being fastened upon that *great* state.

Boston.				New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Full Moon,	3	5	8 morn.	4	56 morn.	4	47 morn.
Third Quarter,	10	4	40 morn.	4	28 morn.	4	19 morn.
New Moon,	17	4	20 morn.	4	8 morn.	3	59 morn.
First Quarter,	25	3	40 morn.	3	28 morn.	3	19 mo n.

D	W	Boston.		New York		Pittsburgh.		Bos.	N. Y.	Pitts.	S. slo.		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon sets.	Moon sets.	Moon sets.	m	s	High Watr
1	Tues	6 37	5 49	6 36	5 50	6 35	5 51	6 6	6 2	5 56	12 33		10 28
2	Wed	35	50	34	51	33	52	rises	rises	rises	12 21		11 1
3	Thu	34	51	32	52	32	53	6 18	6 20	6 22	12 8		11 38
4	Frid	32	52	31	54	30	54	7 29	7 29	7 30	11 54		morn
5	Sat	31	53	29	55	29	55	8 41	8 40	8 39	11 40		0 7
6	SUN	29	55	28	56	27	56	9 55	9 52	9 49	11 26		0 46
7	Mon	27	56	26	57	26	57	11 10	11 6	11 1	11 12		1 22
8	Tues	26	57	25	58	24	58	morn	morn	morn	10 57		2 4
9	Wed	24	58	23	59	23	59	0 27	0 21	0 15	10 41		2 54
10	Thu	22	59	21	6 0	21	6 0	1 41	1 35	1 28	10 25		4 0
11	Frid	20	6 1	20	1	19	2	2 51	2 44	2 35	10 9		5 27
12	Sat	6 19	2	6 18	2	6 18	3	3 50	3 43	3 35	9 53		7 2
13	SUN	17	3	16	3	16	4	4 39	4 33	4 26	9 36		8 26
14	Mon	15	4	15	4	15	5	5 18	5 13	5 7	9 20		9 24
15	Tues	13	5	13	6	13	6	5 50	5 46	5 42	9 2		10 10
16	Wed	12	6	11	7	11	7	sets	sets	sets	8 45		10 45
17	Thu	10	8	10	8	10	8	6 34	6 35	6 35	8 28		11 21
18	Frid	8	9	8	9	8	9	7 41	7 40	7 38	8 10		11 54
19	Sat	7	10	7	10	7	10	8 46	8 44	8 41	7 52		aft 28
20	SUN	5	11	5	11	5	11	9 51	9 48	9 43	7 34		1 0
21	Mon	3	6 12	3	6 12	3	6 12	10 55	10 50	10 45	7 16		1 35
22	Tues	1	13	2	13	2	13	11 58	11 53	11 46	6 58		2 26
23	Wed	0	14	0	14	0	14	morn	morn	morn	6 39		3 1
24	Thu	5 58	16	5 58	15	5 58	15	0 59	0 52	0 45	6 21		3 55
25	Frid	56	17	57	16	57	16	1 55	1 48	1 40	6 2		4 57
26	Sat	54	18	55	17	55	17	2 45	2 38	2 30	5 44		6 14
27	SUN	53	19	53	18	54	18	3 28	3 22	3 15	5 25		7 32
28	Mon	51	20	52	19	52	19	4 4	3 59	3 52	5 6		8 36
29	Tues	49	21	50	20	50	20	4 35	4 31	4 26	4 48		9 26
30	Wed	47	22	48	21	49	21	5 2	4 59	4 56	4 29		10 8
31	Thu	46	23	47	22	48	22	5 26	5 25	5 23	4 11		10 37

FAST-DAY.

During this month, a day is usually set apart for fasting and prayer, in many parts of the United States. There cannot be a more appropriate time to consider our national sin, than on this day of humiliation. It is hoped that every clergyman will be ready on this day, to "cry aloud, and show the people their transgressions," in reference to slavery, as well as other great national sins. When we think of God's severe threatenings against those who "have dealt by oppression with the stranger," we have reason to humble ourselves, and cry mightily to God. Let us follow the example of the Ninevites, and "turn every man from his evil way, and from the violence that is in our hands. Who can tell if God will turn away from his fierce anger, that we perish not?" Let us observe the fast that God has chosen, (Is. 58: 6,) and put away from the midst of us the yoke, the putting forth of the finger, and speaking vanity; and we may expect the fulfillment of the promise; "Then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones."

EFFECTS OF SLAVERY UPON THE CHURCH.

What are the benefits that slavery has conferred upon the church, in return for its Christian baptism, and its hearty welcome to the communion of the saints? It builds anew and sanctifies the heathen barrier of caste, and while her prayers and her alms traverse oceans to find heathen in the ends of the earth, it shuts up her bowels against the heathen at her own door, and of her own creation; and, as if to make the church the derision of scoffers, it grants her special indulgence to make heathen at home for her own benefit, provided, by way of penance, she contributes a tithe of the profit for the conversion of heathen abroad.—*Ohio Declaration.*

PERSECUTION.

There are many who wonder that a cause, which is so evidently the cause of God, should meet with such fierce and bitter opposition; and there is danger that abolitionists may become disheartened, in view of it. To such I would say, "Count it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—1 Pet. 4: 12. I believe we shall search in vain for the history of any important reformation, which was ever accomplished without encountering difficulties and obstacles; and we have no reason to believe that we shall be able to strangle the giant, slavery, without a long and severe struggle. It is important, therefore, that we should be early inured to hardship and reproach, that our steadfastness may be tried, and that we may become hardened against every attack, or in other words, fire-proof. The reproach we endure prevents half-hearted time-servers from coming into our ranks.

The farmer does not mourn when he sees the April storm beating upon the tender blade which is just springing up. He knows that it will cause it to strike its root deeper, and to cling more closely to the soil which sustains it. So it should be with us. When the storms of persecution beat upon us, it should cause us to plant ourselves more firmly upon the truths of God's word, and to cling more closely to our Master and Leader.

[1836.]

APRIL — FOURTH MONTH.

[30 days.]

It is supposed that not less than 50,000 visitors from the slave-holding states visit the north every year. Let them come in contact with a people zealously and understandingly opposed to slavery; let them hear the united voice of a whole community, proclaiming to them the guilt and danger of oppression, and many of them will go home and 'loose the bands of wickedness,' and persuade others to do likewise.

Boston.				New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Full Moon,	1	5	22 eve.	5	10 eve.	5	1 eve.
Third Quarter,	8	11	17 morn.	11	5 morn.	10	56 morn.
New Moon,	15	6	18 eve.	6	6 eve.	5	57 eve.
First Quarter,	23	10	2 eve.	9	50 eve.	9	41 eve.

D	M	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	S. slo.		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	m	s	High Watr
1	Frid	5 44	6 24	5 45	6 23	5 45	6 23	6 25	6 23	6 24	3 53		11 19
2	Sat	42	26	43	24	44	24	7 37	7 35	7 32	3 34		11 53
3	SUN	40	27	42	25	42	25	8 54	8 50	8 46	3 16		morn
4	Mon	39	28	40	26	41	26	10 13	10 8	10 2	2 58		0 33
5	Tues	37	29	38	28	39	27	11 31	11 24	11 17	2 40		1 12
6	Wed	35	30	37	29	37	28	morn	morn	morn	2 23		2 0
7	Thu	34	31	35	30	36	29	0 43	0 36	0 28	2 6		2 55
8	Frid	32	32	34	31	34	30	1 47	1 40	1 31	1 48		4 8
9	Sat	30	33	32	32	33	31	2 39	2 32	2 25	1 32		5 33
10	SUN	29	35	30	33	31	32	3 20	3 15	3 8	1 15		7 6
11	Mon	5 27	6 36	5 29	6 34	5 30	6 33	3 53	3 49	3 44	0 59		8 18
12	Tues	25	37	27	35	28	34	4 20	4 17	4 14	0 43		9 10
13	Wed	24	38	26	36	27	35	4 43	4 42	4 40	0 27		9 54
14	Thu	22	39	24	37	25	36	5 4	5 4	5 4	0 12		10 27
15	Frid	20	40	23	38	24	37	sets	sets	sets	fast 3		11 0
16	Sat	19	41	21	39	22	38	7 37	7 34	7 31	0 18		11 32
17	SUN	17	42	20	40	21	39	8 42	8 38	8 33	0 32		aft 5
18	Mon	16	43	18	41	19	40	9 46	9 41	9 34	0 46		0 40
19	Tues	14	45	17	42	18	41	10 48	10 42	10 34	1 0		1 14
20	Wed	13	46	15	43	16	42	11 46	11 39	11 30	1 12		1 56
21	Thu	5 11	6 47	5 14	6 44	5 15	6 43	morn	morn	morn	1 25		2 42
22	Frid	10	48	12	45	14	44	0 38	0 32	0 24	1 37		3 32
23	Sat	8	49	11	46	12	45	1 24	1 17	1 10	1 49		4 34
24	SUN	7	50	9	47	11	46	2 2	1 56	1 50	2 0		5 39
25	Mon	5	51	8	48	9	47	2 34	2 30	2 24	2 11		6 55
26	Tues	4	52	7	49	8	48	3 2	2 59	2 54	2 22		8 4
27	Wed	2	53	5	50	7	49	3 27	3 24	3 22	2 32		8 56
28	Thu	1	55	4	51	5	50	3 50	3 49	3 48	2 41		9 40
29	Frid	4 59	56	2	52	4	51	4 13	4 13	5 14	2 50		10 21
30	Sat	58	57	1	53	3	52	4 37	4 39	5 42	2 58		10 57

- 1, 1833. Garrison started for England.
 7, 1808. Bible Society formed. } 13, 1607. Virginia settled.
 17, 1829. John Jay died at Bedford, N. Y. He was one of the Presidents of the old Continental Congress, Minister to Spain and Great Britain; Governor of New York, and Chief Justice of the U. States.
 24, 1833. Act passed by the Legislature of Ct. prohibiting schools for colored persons from other states. In 1835, a petition to the Legislature for the repeal of this Act was rejected.
 25, 1835. The New England A. S. Convention assembled at Boston.
 27, 1835. The Mayor and Aldermen of Boston, rejected an application of 125 citizens for the use of Faneuil Hall, for the purpose of holding a meeting in which to plead the cause of the slaves.

AMERICAN ANTI-SLAVERY SOCIETY.

At its annual meeting, May 12, 1835, the following officers were chosen.

President, Arthur Tappan; *Treasurer*, John Rankin; *Sec'y for Foreign Correspondence*, Hon. William Jay; *Sec'y for Dom. Cor.* Elizur Wright, Jr.; *Recording Secretary*, Abraham L. Cox, M. D.

Executive Committee. Arthur Tappan, John Rankin, Lewis Tappan, Joshua Leavitt, Samuel E. Cornish, William Goodell, Abraham L. Cox, Theodore S. Wright, Simeon S. Jocelyn, Elizur Wright, Jr.

This committee is distinguished for faithfulness and efficiency. All friends of the cause should give liberally to sustain its operations.

The following were among the Resolutions passed at the meeting.

Resolved, That this Society recommend that all its auxiliaries, so far as convenient, hold public meetings on the 4th of July throughout the country, and take collections in aid of its funds.

Resolved, That this Society earnestly request that ladies, in every section of the land, organize themselves into Anti-slavery societies, and sewing or other associations for the purpose of co-operating with it in the great work of emancipation; and that those ladies who have already done this, have the warmest thanks of the members of the parent institution, for the prompt and efficient co-operation they have rendered.

Resolved, That this Society rejoices in the formation and co-operation of juvenile anti-slavery societies and associations, and does earnestly desire that children in all parts of the country may be encouraged to form themselves into similar societies, that children who are free may thus aid in emancipating the children of this land who are now slaves.

Resolved, That this Society regards with approbation and gratitude the formation of young men's anti-slavery societies, and earnestly hopes that young men throughout the country will embody themselves in similar associations, and give to the cause of emancipation the influence and vigor of their youthful energies.

Resolved, That the laws and practices of the slave-holding States, which forbid our free colored citizens travelling through their borders or settling on their soil, under the pains and penalties of fine or imprisonment, are anti-republican, cruel and unconstitutional, and a bold infringement upon state rights, demanding strong expostulation and indignant remonstrance on the part of the people of the free states.

For an account of the publications of the Society, see page 48.

1836.]

MAY—FIFTH MONTH.

[31 days.]

During this month, the National A. S. Society will hold its anniversary in New York, and a Convention for New England will be held at Boston. Let the friends of the cause come together, and cheer each other's hearts in the prosecution of their great work.

Boston.				New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Full Moon,	1	3	13 morn.	3	1 morn.	2	51 morn.
Third Quarter	7	6	5 eve.	5	53 eve.	5	44 eve.
New Moon,	15	9	22 morn.	9	10 morn.	9	0 morn.
First Quarter,	23	1	13 eve.	1	1 eve.	0	51 eve.
Full Moon,	30	11	15 morn.	11	3 morn.	10	54 morn.

D	M	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	S. fast		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises.	Moon rises.	Moon rises.	m	s	High Watr
1	SUN	4 57	6 58	5 0	6 54	5 1	6 53	7 43	7 37	7 30	3	6	11 40
2	Mon	55	59	4 59	55	0	54	9 11	9 5	8 58	3	13	morn
3	Tues	54	7 0	58	56	4 59	55	10 29	10 22	10 14	3	20	0 22
4	Wed	53	1	56	57	58	56	11 39	11 32	11 22	3	26	1 9
5	Thu	51	2	55	58	57	57	morn	morn	morn	3	32	1 58
6	Frid	50	3	54	59	56	58	0 36	0 29	0 22	3	37	2 57
7	Sat	49	4	53	7 0	55	59	1 21	1 16	1 8	3	42	3 57
8	SUN	48	5	52	1	53	7 0	1 57	1 52	1 47	3	45	5 29
9	Mon	47	6	51	2	52	1	2 25	2 22	2 18	3	49	6 44
10	Tues	45	7	50	3	51	2	2 49	2 47	2 44	3	51	7 50
11	Wed	4 44	7 8	4 49	4 45	4 50	2	3 10	3 9	3 8	3	54	8 42
12	Thu	43	10	48	5	49	3	3 30	3 31	3 32	3	55	9 28
13	Frid	42	11	47	6	48	4	3 51	3 53	3 55	3	56	10 2
14	Sat	41	12	46	7	47	5	4 13	4 16	4 20	3	56	10 34
15	SUN	40	13	45	7 8	46	6	sets	sets	sets	3	56	11 7
16	Mon	39	14	44	9	46	7	8 39	8 33	8 25	3	55	11 43
17	Tues	38	15	43	10	45	8	9 38	9 32	9 24	3	54	aft 19
18	Wed	37	16	42	11	44	9	10 33	10 26	10 18	3	52	0 57
19	Thu	36	17	41	12	43	10	11 20	11 14	11 6	3	49	1 39
20	Frid	35	18	40	13	42	11	morn	11 55	11 48	3	46	2 33
21	Sat	4 35	7 18	4 39	14	4 42	7 12	0 1	morn	morn	3	43	3 7
22	SUN	34	19	39	15	41	12	0 35	0 30	0 23	3	39	3 57
23	Mon	33	20	38	15	40	13	1 3	0 59	0 55	3	34	4 55
24	Tues	32	21	37	7 16	39	14	1 28	1 25	1 22	3	29	6 3
25	Wed	32	22	37	17	39	15	1 51	1 49	1 48	3	24	7 10
26	Thu	31	23	36	18	38	16	2 13	2 13	2 13	3	18	8 15
27	Frid	30	24	35	19	38	17	2 36	2 37	2 39	3	11	9 7
28	Sat	30	25	35	20	37	17	3 1	3 4	3 7	3	4	9 57
29	SUN	29	26	34	20	36	18	3 31	3 35	3 40	2	57	10 41
30	Mon	29	26	34	21	36	19	rises	rises	rises	2	49	11 28
31	Tues	28	27	33	22	36	20	9 20	9 13	9 4	2	41	morn

- 4, 1829. Resolutions introduced into the British House of Commons declaring slavery in the British colonies unlawful. Not carried.
- 10, 1806. Act to abolish the slave-trade passed the British Parliament. In the House of Commons, the vote stood 114 to 15; in the House of Lords, 100 to 36. The measure was first introduced in Parliament, May 9, 1783.
- 27, 1833. Miss Crandall imprisoned in Brooklyn Ct. on the charge of having taught persons of color from out of the state.

TO THE FREE PEOPLE OF COLOR.

We are engaged in a work of great difficulty, toil and sacrifice, and we ask you to assist us. It is this:—to remove every external obstacle in the way of the upward and onward progress, in virtue, respectability and happiness, of every colored inhabitant of the United States. We wish to have every avenue leading to true happiness, opened as widely to you as to persons of a different complexion. It is in your power, by your good conduct, to put your shoulders to the wheel, and roll forward the car of abolition; or you may, by your vices, place obstructions in the way, and hold it back in its progress. Which do you choose to do? There is *not one* of you who can say, 'I have nothing to do in this matter.' You are, each one of you, doing much either to help forward or to hinder the work in which we are engaged. We have not room to enlarge. We offer the following brief suggestions, and entreat of you to 'think of these things.' Let every colored boy and girl who can, get them by heart.

1. *I must be industrious.* I have much to do, and have need to be always employed.

2. *I must be economical.* There are so many good uses to which money can be applied, that not a cent should be wasted.

3. *I must improve my time.* 'Part with no moment but in purchase of its worth.' Time is too precious to be thrown away.

4. *I must be temperate in all things.* Intemperance is a worse enemy than slavery. I will give it no quarter.

5. *I must improve my mind.* If I am ignorant, I shall be constantly liable to be imposed upon. God has given me a mind, and the means of improvement, and it is my duty to use them.

6. *I must 'Search the Scriptures.'* They are the fountain of wisdom.

7. *I must 'live peaceably with all' around me.* We can never be prosperous or happy, if we quarrel with one another.

8. *I must use no profane language.* It is very wicked, & does no good.

9. Parents must be very careful to teach their children good morals and useful knowledge. [*The Sabbath School will afford you much aid.*]

10. *Children must obey their parents,—promptly and cheerfully.*

'God helps them that help themselves.' If you wish for assistance from others, make a good use of the privileges you now enjoy. By observing the foregoing suggestions, you will make yourself a blessing to society, you will strengthen the hands and encourage the hearts of your friends, and fill their mouths with arguments; you will leave an invaluable legacy to your children, and put to shame the malice of your enemies. By pursuing a contrary course, you will prove a curse to yourself and your race, you will pierce with anguish the hearts of your friends, give your enemies cause of triumph, spread gloom and darkness over the prospects of the slave, and leave an inheritance of shame to your children, who will visit your grave to curse your memory.

1836]

JUNE--SIXTH MONTH.

[30 days.]

The convention of free people of color will assemble on the sixth of this month in the city of Philadelphia. May they forget all local prejudice and personal animosity, and join hand in hand in the great work of self-improvement. The signs of the times clearly show that they who have been so long "meted out and trodden down," are soon to rise "from the dust." They may do much to hasten the event.

Boston.				New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	H.	H.	M.
Third Quarter,	6	2	16 morn.	2	4 morn.	1	55 morn.
New Moon,	14	0	53 morn.	0	41 morn.	0	32 morn.
First Quarter,	22	1	8 morn.	0	56 morn.	0	47 morn.
Full Moon,	28	6	13 morn.	6	1 eve.	5	52 eve.

D	W	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	S. fast		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	m	s	High Water
1	Wed	4 27	7 28	4 33	7 23	4 35	7 21	10 25	10 18	10 10	2 32	0 11	
2	Thu	27	29	32	23	34	22	11 17	11 11	11 4	2 23	1 4	
3	Frid	27	29	32	24	34	22	11 57	11 52	11 46	2 13	1 51	
4	Sat	26	30	32	25	34	23	morn	morn	morn	2 3	2 44	
5	SUN	26	31	31	25	33	23	0 28	0 25	0 19	1 53	3 43	
6	Mon	26	31	31	26	33	24	0 54	0 51	0 48	1 43	4 45	
7	Tues	25	32	31	26	33	25	1 16	1 15	1 13	1 32	5 50	
8	Wed	25	33	31	27	33	25	1 36	1 36	1 37	1 20	6 52	
9	Thu	25	33	30	28	33	26	1 56	1 58	2 0	1 9	7 56	
10	Frid	25	34	30	28	33	27	2 18	2 21	2 24	0 57	8 46	
11	Sat	4 25	7 34	4 30	7 29	4 32	7 27	2 41	2 46	2 50	0 45	9 32	
12	SUN	24	35	30	29	32	28	3 9	3 14	3 20	0 33	10 9	
13	Mon	24	35	30	30	31	28	3 42	3 48	3 55	0 20	10 43	
14	Tues	24	36	30	30	31	28	sets	sets	sets	0 8	11 19	
15	Wed	24	36	30	30	31	29	9 19	9 12	9 5	slow	11 58	
16	Thu	24	36	30	31	32	29	10 1	9 55	9 48	0 19	aft 36	
17	Frid	24	37	30	31	32	29	10 37	10 31	10 25	0 31	1 15	
18	Sat	25	37	30	31	33	30	11 7	11 2	10 57	0 44	1 53	
19	SUN	25	37	30	32	33	30	11 32	11 29	11 25	0 57	2 35	
20	Mon	25	38	30	32	33	30	11 55	11 53	11 50	1 10	3 16	
21	Tues	4 25	7 38	4 31	7 32	4 33	7 31	morn	morn	morn	1 23	4 3	
22	Wed	25	38	31	32	33	31	0 16	0 15	0 14	1 36	5 0	
23	Thu	26	38	31	32	33	31	0 37	0 38	0 39	1 49	6 9	
24	Frid	26	38	31	33	34	31	1 0	1 2	1 5	2 2	7 24	
25	Sat	26	38	32	33	34	31	1 27	1 30	1 34	2 14	8 32	
26	SUN	26	38	32	33	34	31	1 59	2 4	2 10	2 27	9 31	
27	Mon	27	38	33	33	35	31	2 40	2 46	2 53	2 39	10 28	
28	Tues	27	38	33	33	35	31	rises	rises	rises	2 51	11 16	
29	Wed	28	33	33	33	35	31	9 5	8 58	8 50	3 4	morn	
30	Thu	28	38	34	33	36	31	9 52	9 46	9 39	3 15	0 3	

4. 1776. Declaration of American Independence.
- 7, 1809. St. Domingo surrendered to the British.
- 13, 1833. Great Anti-Colonization meeting at Exeter Hall, London.
- 15, 1834. Date of James G. Birney's Letter to Thornton J. Mills, giving his reasons for withdrawing from the Colonization Society.
- 28, 1833. Wilberforce died, aged 74.

The corner-stone upon which our fathers founded the TEMPLE OF FREEDOM was broadly this — 'that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.' At the sound of their trumpet-call, three millions of people rose up as from the sleep of death, and rushed to the strife of blood; deeming it more glorious to die instantly as freemen, than desirable to live one hour as slaves. — They were few in number — poor in resources; but the honest conviction that TRUTH, JUSTICE and RIGHT were on their side, made them invincible.

While one sixth part of the inhabitants of the land are held as articles of merchandise, can we call the work of our fathers complete?

"The Masters treat their slaves as kindly as they treat their children!"

A sea captain relates, that while stopping at a southern port, he boarded at a house where there were several daughters; one of whom, while he was there, met with an accident, by which she lost two of her front teeth. A mulatto female slave was immediately called in, and two of *her* teeth were drawn out, and inserted in their stead.

HOW PARENTS DO TREAT THEIR CHILDREN.

The following was related by an apologist for slavery.

While stopping in a town of considerable note, in the interior of Virginia, he was awakened, one Sabbath morning, by loud screaming in the street. He ran out, as soon as possible, to ascertain the cause. He found that the screaming came from a cart in which were confined a mulatto woman, and four children, *nearly white*. A slave-dealer was taking them through the village, in this manner, on his way to the south. The gentleman inquired into their history, and learned that the woman had lived for several years, in the family of a gentleman in that neighborhood, as his house-keeper. She was the mother of the children, and it was generally supposed, by all who resided in the vicinity, that the gentleman with whom she lived, was their father. He was then in Washington, and had written to his overseer, a few days before, directing him to *sell* the woman and her children to some slave-dealer, who would carry them where he should never hear from them again; — assigning it as his reason that he had made arrangements to bring a wife home with him, and he feared that, if the woman and her children were allowed to remain, it would occasion trouble.

'The despotism which our fathers could not bear in their native country is expiring, and the sword of justice in her reformed hands has applied its exterminating edge to slavery. Shall the United States — the free United States, which could not bear the bonds of a king, cradle the bondage which a king is abolishing? Shall a Republic be less free than a Monarchy? Shall we, in the vigor and buoyancy of our manhood, be less energetic in righteousness, than a kingdom in its age?' — *Dr. Follen's Address.*

1836.]

JULY--SEVENTH MONTH.

[31 days

The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. — Ezek. 22: 29. Ye have not hearkened unto me, in proclaiming liberty: — behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, & to the famine. — Jer. 34: 17.

Boston.				New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Third Quarter,	5	0	51 eve.	0	39 eve.	0	29 eve.
New Moon,	13	4	5 eve.	3	53 eve.	3	44 eve.
First Quarter,	21	10	21 morn.	10	9 morn.	10	0 morn.
Full Moon,	23	1	3 morn.	0	51 morn.	0	42 morn.

D	M	Boston.		New York		Pittsburg.		Bost.	N Y.	Pitts.	S. slo.		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	S. slo. m s	High	Watr
1	Frid	4 29	7 38	4 34	7 33	4 36	7 31	10 28	10 2	10 20	3 26	0 48	
2	Sat	29	38	35	32	37	31	10 56	10 5	10 51	3 38	1 32	
3	SUN	30	38	35	32	37	30	11 20	11 18	11 19	3 49	2 18	
4	Mon	30	38	36	32	38	30	11 41	11 41	11 41	4 0	3 3	
5	Tues	31	37	36	32	38	30	morn	morn	morn	4 11	3 56	
6	Wed	32	37	37	32	39	29	0 2	0 3	0 4	4 21	4 49	
7	Thu	32	37	38	31	39	29	0 23	0 2	0 27	4 31	5 52	
8	Frid	33	36	38	31	40	29	0 45	0 49	0 54	4 40	6 58	
9	Sat	34	36	39	30	41	28	1 12	1 17	1 22	4 49	0	
10	SUN	34	35	40	30	41	28	1 43	1 49	1 55	4 58	8 56	
11	Mon	4 35	7 35	4 40	7 30	4 42	7 28	2 20	2 27	2 35	5 6	9 44	
12	Tues	36	34	41	29	43	27	3 5	3 12	3 20	5 14	10 25	
13	Wed	37	34	42	29	43	27	sets	sets	sets	5 22	11 0	
14	Thu	37	33	42	28	44	26	8 39	8 33	8 27	5 29	11 39	
15	Frid	33	33	43	28	45	26	9 10	9 6	9 4	5 35	aft 13	
16	Sat	39	32	44	27	45	25	9 37	9 33	9 29	5 41	0 48	
17	SUN	40	31	45	26	46	25	10 0	9 58	9 55	5 46	1 24	
18	Mon	41	31	46	26	47	24	10 21	10 20	10 19	5 51	1 58	
19	Tues	42	30	46	25	48	24	10 42	10 42	10 43	5 56	2 38	
20	Wed	42	29	47	24	49	23	11 3	11 5	11 7	6 0	3 17	
21	Thu	4 43	7 28	4 48	7 23	4 49	7 22	11 27	11 30	11 34	6 3	4 8	
22	Frid	44	27	49	23	50	22	11 55	morn	morn	6 5	5 17	
23	Sat	45	27	50	22	51	21	morn	0 0	0 5	6 7	6 48	
24	SUN	46	26	51	21	52	20	0 31	0 37	0 43	6 9	8 10	
25	Mon	47	25	52	20	53	19	1 17	1 24	1 32	6 10	9 16	
26	Tues	48	24	53	19	54	18	2 16	2 23	2 31	6 10	10 13	
27	Wed	49	23	53	18	54	17	rises	rises	rises	6 9	11 6	
28	Thu	50	22	54	17	55	16	8 22	8 17	8 11	6 9	11 51	
29	Frid	51	21	55	16	56	15	8 54	8 51	8 47	6 7	morn	
30	Sat	52	20	56	15	57	14	9 21	9 19	9 17	6 5	0 31	
31	SUN	53	18	57	14	58	13	9 44	9 43	9 42	6 2	1 10	

- 1, 1834. Emancipation of all the slaves in the British Colonies.
- 3, 1492. Columbus first sailed for America.
- 5, 1826. A decree issued by the Austrian Gov't, That every slave who should set foot on Austrian soil, or even on the deck of an Austrian vessel, should become free.
- 24, 1759. Wilberforce born. 26, 1832. Adam Clarke died, aged 72.

THE FIRST OF AUGUST.

This is a day on which the friends of universal liberty should rejoice; and to which they may refer, as a day when the seal of falsehood was set upon the absurd predictions of slave-holders and their apologists, that rebellion, conflagration and murder would attend the liberation of the negro. In most of the islands, emancipation was rather nominal than real;—the whip was taken out of the master's hand, and lodged in the hands of a magistrate, while no motive to labor was offered to the slave, whom they then registered as an apprentice. Under these circumstances, "they exhibited a meekness, patience, and forbearance; utterly without a parallel. Not one life has yet been taken, not one dwelling fired, throughout the British West Indies, by the emancipated slaves." In Jamaica, there were 331,000 slaves, and only 37,000 whites. If there should be no evils resulting from the apprenticeship system, we shall be compelled to believe that the blacks are prodigies of mildness and forbearance.

In the islands of Bermuda and Antigua which adopted the plan of immediate and unconditional emancipation, (for advocating which we are called fanatics and madmen,) the highest hopes of the negroes' friends were fulfilled. Bermuda contained 5,500 whites, and 4,650 slaves;—Antigua, 2,000 whites, and 30,000 slaves.

The Bermuda Gazette of Aug. 4, says, "Four days of universal freedom have now passed, and four days of more perfect regularity and quiet have these famed peaceful islands *never witnessed*."

The Hon. Mr. Butterfield, Chief Justice of Bermuda, in his charge to the grand jury on the 6th of November, observed; "It is a subject of congratulation, and certainly of commendation to the emancipated, that in *three months the general character and comfort of society has improved*, and that the evils which some of its best friends apprehended, were *in all cases overrated*, and in some have had no existence."

But there the whites were equal in number to the blacks;—let us see what were the "consequences" of emancipation, where there were 15 blacks to one white.

An Antigua paper of Aug. 7, says, "A whole people, comprising 30,000 souls, have passed from slavery into freedom, not only *without the slightest irregularity*, but with the solemn and decorous tranquillity of the Christian Sabbath." The same paper of Aug. 21, says, "Not the least symptom of insubordination has manifested itself anywhere; and the daily accounts from all quarters testify to the excellent disposition and conduct of the new freemen."

"It had been customary in this island, as an additional security against insurrection, to proclaim martial law at the Christmas holidays, during which time the slaves had peculiar opportunities for forming conspiracies. The great act of justice accomplished on the first of August, relieved the planters of all apprehension of insurrection; and not only was the usual proclamation withheld at the last Christmas, but the militia was exempted from duty."—*Jay's Inquiry*.

1836]

AUGUST — EIGHTH MONTH.

[31 days.]

Let the oppressed go free, break every yoke. — Then shall thy light break forth as the morning, and thy HEALTH shall spring forth speedily. And thou shalt be like a *watered garden*, and like a *spring of water*, whose waters fail not. And they that shall be of thee shall build the old waste places; and thou shalt be called the Repairer of the breach. Is. 58.

Boston.				New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Third Quarter,	4	2	29 morn.	2	17 morn.	2	8 morn.
New Moon,	12	6	23 morn.	6	16 morn.	6	7 morn.
First Quarter,	19	5	32 eve.	5	20 eve.	5	11 eve.
Full Moon,	26	8	56 morn.	8	44 morn.	8	35 morn.

D	M	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	Bost.	
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	S. slo. m s	High Watr
1	Mon	4 54	7 17	4 58	7 13	5 0	7 11	10 5	10 6	10 7	5 59	1 47
2	Tues	55	18	59	12	1	10	10 26	10 28	10 31	5 55	2 27
3	Wed	56	15	5 0	11	2	9	10 49	10 52	10 56	5 50	3 8
4	Thu	57	14	1	10	3	8	11 14	11 18	11 23	5 45	3 59
5	Frid	58	12	2	9	4	7	11 43	11 49	11 55	5 39	4 52
6	Sat	59	11	3	8	5	6	morn	morn	morn	5 33	6 5
7	SUN	5 0	7 10	4	6	5	5	0 18	0 25	0 32	5 26	7 19
8	Mon	1	9	5	5	6	4	1 1	1 8	1 17	5 19	8 28
9	Tues	2	7	6	4	7	2	1 51	1 58	2 6	5 11	9 21
10	Wed	3	6	7	3	8	1	2 48	2 54	3 3	5 2	10 5
11	Thu	4	5	8	1	9	0	3 50	3 55	4 2	4 53	10 42
12	Frid	5 5	3 5	9 0	10	6 59	sets	sets	sets	sets	4 43	11 18
13	Sat	6	2	10 59	5 11	57	8 6	8 3	8 0	4 33	11 53	
14	SUN	7	1	11 57	12	58	8 27	8 26	8 24	4 23	aft 24	
15	Mon	8 6	59	12 56	12	55	8 48	8 48	8 48	4 11	0 58	
16	Tues	10	58	13 55	14	53	9 9	9 10	9 12	4 0	1 30	
17	Wed	11	56	14 53	15	52	9 31	9 34	9 37	3 47	2 6	
18	Thu	12	55	15 52	16	50	9 58	10 2	10 6	3 34	2 48	
19	Frid	13	53	16 50	17	49	10 29	10 35	10 41	3 21	3 44	
20	Sat	14	52	17 49	18	48	11 10	11 16	11 24	3 7	4 59	
21	SUN	15	50	18 47	19	46	morn	morn	morn	2 52	6 34	
22	Mon	5 16	6 49	5 19	6 46	5 20	6 45	0 1	0 9	0 17	2 37	8 4
23	Tues	17	47	19 44	21	43	1 6	1 13	1 21	2 22	9 14	
24	Wed	18	45	20 43	22	42	2 20	2 27	2 35	2 6	10 10	
25	Thu	19	44	21 41	23	40	3 40	3 45	3 51	1 50	10 55	
26	Frid	20	42	22 40	23	39	rises	rises	rises	1 33	11 34	
27	Sat	21	41	23 38	24	37	7 44	7 43	7 41	1 16	morn	
28	SUN	22	39	24 37	25	36	8 6	8 6	8 6	0 59	0 11	
29	Mon	23	37	25 35	26	34	8 28	8 29	8 31	0 41	0 45	
30	Tues	24	35	26 34	27	33	8 50	8 53	8 56	0 23	1 19	
31	Wed	25	34	27 32	28	31	9 15	9 19	9 24	0 5	1 54	

2. 1834. Date of Mr. Birney's Letter to the churches, in favor of immediate abolition.
- 5, 1774. First Congress met at Philadelphia. Fifty-two members.
- 7, 1630. Boston settled.
- 10, 1831. A city meeting, called by Dennis Kimberly, Mayor of New Haven, Ct. was held, to consider a plan for the establishment in that city, of a College for the education of colored youth, at which meeting it was "*Resolved, — by the Mayor, Aldermen, Common Council and Freeman of the City of New Haven, in City Meeting assembled, That we will resist the establishment of the proposed College in this place, by every lawful means.*"
- 15, 1791. Rev. Jonathan Edwards preached in New Haven his excellent sermon on the "*Injustice and inpolicy of the slave-trade, and of the slavery of the Africans.*"
- 15, 1829. Slavery abolished in Mexico, by a proclamation of the President.
16. 1831. Three missionaries, Butler, Trott & Worcester, sentenced to four years' imprisonment, at hard labor, in the penitentiary in Geo.
- 20, 1833. An assault was made on Miss Crandall's house, while Rev. Ray Potter was holding a religious meeting there. Rotten eggs and other missiles were thrown at the windows.

PREJUDICE AGAINST COLOR.

Mark how a plain tale shall put you down. *Shakspeare.*

It is a singular fact that those who profess belief in a strong, instinctive, insurmountable prejudice against color, are the very ones who are most alarmed about amalgamation by intermarriage. As if the two propositions did not obviously destroy each other!

At a town meeting in New Hampshire the question was discussed whether colored people ought to be admitted into schools upon equal terms with white scholars. One individual arose and treated the subject after the usual manner of those who have thought little about it. "If we cultivate these people," said he, "the first thing we shall know they will be marrying our daughters. Such a thing as a kind social relation between the two races was never intended by Providence. The colored people are naturally inferior, and cannot be elevated. It is impossible for us to exist together in the same community with them, on equal terms; you might as well try to mix oil and water."

Upon this, a plain farmer remarked, "Why I thought you said just now that the first thing we should know they would be marrying our darters. If they wont mix any better than ile and water, what are you afraid on?"

At the same meeting, in the same place, a person observed that he had no objection to colored pe ple's being educated; but they might get up schools for themselves; it was his opinion that white folks had better let the niggers alone. An elderly man arose, and asked the following pithy question: "When the angel of the Lord commanded Phillip to enter the chariot of the Ethiopian and explain to him the Scriptures, what if Phillip had answered, 'I think, Lord, it is best for white people to let these niggers alone?'"

Let the long evenings be well improved. Hold public meetings and discussions often. In cities, let there be a course of familiar lectures on useful topics for people of color.

1836.]

SEPTEMBER — NINTH MONTH.

[30 days.]

Have we not all one Father? Hath not one God created us? Mal. 2: 10. If ye have respect to persons, ye commit sin. James 2: 9. God is no respecter of persons. Acts 10: 34. And hath made of one blood all nations of men for to dwell on all the face of the earth. Acts 17: 26. One is your master, even Christ, and all ye are brethren. Matt. 23: 8. Ye are brethren; why do ye wrong one to another?

Boston.

New York.

Pittsburgh.

MOON'S PHASES. D. H. M.
 Third Quarter, 2 7 5 eve.
 New Moon, 10 7 59 eve.
 First Quarter, 17 11 35 eve.
 Full Moon, 24 7 5 eve.

H. M.
 6 53 eve.
 7 47 eve.
 11 23 eve.
 6 53 eve.

H. M.
 6 44 eve.
 7 38 eve.
 11 14 eve.
 6 44 eve.

D	W	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	S. fast		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	m s	High	Watr
1	Thu	5 26	6 32	5 28	6 30	5 29	6 30	9 43	9 48	9 54	0 14	2 40	
2	Frid	28	30	29	29	30	28	10 16	10 22	10 29	0 33	3 27	
3	Sat	29	29	30	27	31	26	10 56	11 3	11 11	0 52	4 22	
4	SUN	30	27	31	26	32	25	11 43	11 50	11 58	1 10	5 31	
5	Mon	31	25	32	24	33	23	morn	morn	morn	1 30	6 50	
6	Tues	32	24	33	22	34	22	0 37	0 44	0 52	1 50	8 6	
7	Wed	33	22	34	21	35	20	1 58	1 44	1 52	2 10	9 1	
8	Thu	34	20	35	19	36	18	2 42	2 47	2 54	2 30	9 49	
9	Frid	35	19	36	17	37	17	3 49	3 52	3 56	2 52	10 26	
10	Sat	36	17	37	16	38	15	sets	sets	sets	3 12	11 0	
11	SUN	5 37	6 15	5 38	6 14	5 38	6 14	6 53	6 52	6 51	3 33	11 33	
12	Mon	38	13	39	12	39	12	7 14	7 15	7 16	3 54	aft 5	
13	Tues	39	12	40	11	40	10	7 36	7 38	7 41	4 14	0 44	
14	Wed	40	10	41	9	41	9	8 1	8 5	8 9	4 35	1 14	
15	Thu	41	8	42	7	42	7	8 31	8 36	8 42	4 56	1 54	
16	Frid	42	6	43	6	43	5	9 9	9 15	9 22	5 18	2 40	
17	Sat	43	5	44	4	44	4	9 56	10 3	10 11	5 39	3 43	
18	SUN	44	3	45	2	45	2	10 54	11 2	11 10	6 0	5 4	
19	Mon	45	1	46	1	46	0	morn	morn	morn	6 22	6 42	
20	Tues	5 47	5 59	5 47	5 59	5 47	5 59	0 4	0 11	0 19	6 42	8 8	
21	Wed	48	57	48	57	48	57	1 20	1 26	1 32	7 3	9 12	
22	Thu	49	56	49	56	49	55	2 38	2 42	2 47	7 24	10 0	
23	Frid	50	54	50	54	50	54	3 54	3 57	4 0	7 45	10 43	
24	Sat	51	52	51	52	51	52	rises	rises	rises	8 5	11 16	
25	SUN	52	50	52	50	52	50	6 29	6 30	6 31	8 26	11 49	
26	Mon	53	48	53	48	53	49	6 51	6 53	6 56	8 46	morn	
27	Tues	54	47	54	47	54	47	7 15	7 18	7 22	9 7	0 23	
28	Wed	55	45	55	45	55	46	7 41	7 46	7 51	9 26	0 58	
29	Thu	56	43	56	44	56	44	8 13	8 19	8 25	9 46	1 35	
30	Frid	58	41	57	42	57	42	8 50	8 57	9 5	10 5	2 18	

- 1, 1807. First steamboat passed from New York to Albany.
 3, 1833. Riots at New York. Garrison returned from England.
 11, 1492. Columbus discovered Bahama.
 18, 1831. The bill abolishing the hereditary rights of the French peerage passed in the Chamber of Deputies.
 25, 1682. Philadelphia settled.
 30, 1831. Nat Turner, the ringleader of the slave insurrection in Southampton Co. Va. taken. Executed Nov. 11th, 1831.

FREE LABOR AND SLAVE LABOR

While the farmers of the north are gathering in their golden harvests, the laborer who has borne the heat of summer in cultivating the soil, rejoices in the expectation of being rewarded for his labor. He and his employer have mutual interests, and they will strive to promote each other's welfare. Where slavery prevails, it is not so. The system is as much at war with *economy* as it is with justice.

"The slave is bought, sometimes at a very high price; in free labor there is no such investment of capital. The slave does not care how slowly or carelessly he works; it is the free man's interest to do his business well and quickly. The slave is indifferent how many tools he spoils; the free man has a motive to be careful. The slave's clothing is indeed very cheap, but it is of no consequence to him how fast it is destroyed — his master *must* keep him covered, and that is all he is likely to do; the hired laborer pays more for his garments, but makes them last three times as long. The free man will be honest for reputation's sake; but reputation will make the slave none the richer, nor invest him with any of the privileges of a human being — while his poverty and sense of wrong both urge him to steal from his master. A salary must be paid to an overseer to compel the slave to work; the free man is impelled by the desire of increasing the comforts of himself and family." — *Mrs. Child.*

"Wherever the option exists to employ, at an equal hire, free or slave labor, the former will be decidedly preferred. It is more capable, more diligent, more faithful, and in every respect more worthy of confidence.

"It is believed that nowhere in the *farming* portion of the United States would slave labor be generally employed, if the proprietor were not tempted to raise slaves by the high price of the Southern market, which keeps it up in his own." — *Henry Clay.*

"The labor of a West India slave costs about thrice as much as it would cost if executed by a free man." — *Dr. James Anderson.*

A West India planter found by experiment that 6 slaves stimulated by the offer of a premium did more work in the same time than 18 who were driven by the lash. — *Adam Hodgson's Letter to J. B. Say.*

"In passing from a free into a slave-state, the change is instantly visible, even to the most careless eye, and nature herself seems to droop and sicken under the withering influence of slavery."

The mind of a slave, while a slave, is like a watch without its main-spring. You may take hold of its hands by direct physical force and move them around, but you cannot make them go alone. The self-moving power is gone. But make that slave a freeman, restore his long-lost but inalienable rights, and by that *single act*, you have put the main-spring back again. — *Phelps.*

1836]

OCTOBER — TENTH MONTH.

[31 days.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. — James 5: 1, 4.

Boston.				New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Third Quarter,	2	1	57 eve.	1	45 eve.	1	36 eve.
New Moon,	10	8	45 morn.	8	33 morn.	8	24 morn.
First Quarter,	17	5	40 morn.	5	28 morn.	5	19 morn.
Full Moon,	24	8	21 morn.	8	9 morn.	8	0 morn.

D	M	Boston.		New York.		Pittsburgh.		Bost	N. Y.	Pitts	S. fast		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	m	s	High Watr
1	Sat	5 59	5 40	5 58	5 40	5 58	5 41	9 35	9 42	9 50	10 25		3 7
2	SUN	6 0	38	59	39	59	39	10 26	10 33	10 41	10 43		4 4
3	Mon	1	36	6 0	37	6 0	37	11 25	11 31	11 39	11 2		5 7
4	Tues	2	34	1	35	1	36	morn	morn	morn	11 20		6 24
5	Wed	3	33	2	34	2	34	0 27	0 33	0 40	11 38		7 38
6	Thu	4	31	3	32	3	33	1 33	1 37	1 42	11 55		8 38
7	Frid	5	29	4	31	4	31	2 39	2 42	2 46	12 12		9 26
8	Sat	7	28	5	29	5	29	3 46	3 48	3 50	12 29	10 3	
9	SUN	8	26	6	27	6	28	4 54	4 55	4 56	12 45	10 37	
10	Mon	9	24	7	26	7	26	sets	sets	sets	13 0	11 13	
11	Tues	10	23	9	24	8	25	6 3	6 6	6 10	13 16	11 45	
12	Wed	6 11	5 21	6 10	5 23	6 9	5 23	6 32	6 36	6 41	13 31	aft 23	
13	Thu	12	19	11	21	10	22	7 7	7 13	7 19	13 45	1 4	
14	Frid	14	18	12	20	11	20	7 52	7 59	8 7	13 58	1 48	
15	Sat	15	16	13	18	12	19	8 48	8 55	9 3	14 11	2 43	
16	SUN	16	15	14	16	13	17	9 54	10 1	10 10	14 24	3 54	
17	Mon	17	13	15	15	14	16	11 8	11 14	11 21	14 36	5 16	
18	Tues	18	11	16	13	15	14	morn	morn	morn	14 47	6 50	
19	Wed	19	10	17	12	16	13	0 24	0 29	0 35	14 58	8 5	
20	Thu	21	8	18	11	18	12	1 40	1 43	1 47	15 8	8 59	
21	Frid	22	7	20	9	19	10	2 53	2 55	2 57	15 18	9 14	
22	Sat	6 23	5	6 21	5 8	6 20	5 9	4 3	4 4	4 5	15 27	10 21	
23	SUN	24	4	22	6	21	7	5 13	5 12	5 10	15 35	10 55	
24	Mon	26	2	23	5	22	6	rises	rises	rises	15 43	11 33	
25	Tues	27	1	24	3	23	5	5 41	5 45	5 50	15 50	morn	
26	Wed	28	4 59	25	2	24	3	6 10	6 15	6 22	15 56	0 3	
27	Thu	29	58	27	1	25	2	6 45	6 51	6 59	16 1	0 38	
28	Frid	31	57	28	0	26	1	7 27	7 34	7 42	16 6	1 16	
29	Sat	32	55	29	4 58	28	0	8 16	8 23	8 31	16 10	2 0	
30	SUN	33	54	30	57	29	4 58	9 12	9 19	9 27	16 13	2 47	
31	Mon	34	53	31	56	30	57	10 13	10 19	10 26	16 15	3 38	

- 22, 1791. Massacre in St. Domingo.
26, 1829. Bushrod Washington died at Philadelphia, aged 71.
30, 1831. A convention between the kings of England and France,
for the more effectual suppression of the slave-trade, signed at Paris.

NEGRO HUNT. [See p. 37.]



Self-defence.—Multitudes of northern men are every year going to the south, and becoming slave-holders, *by marriage* or purchase. The story is circulated here, and they are said to have “done very well.” We wish to prevent this, in future, and to preserve our neighbors, brothers and children, from participation in this sin. If we had no other reason, this would be sufficient for much more than we have done.

	Boston.			New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Third Quarter,	1	9	54 morn.	9	42 morn.	9	34 morn.
New Moon,	3	3	51 eve.	8	39 eve.	8	30 eve.
First Quarter,	15	1	7 eve.	0	55 eve.	0	47 eve.
Full Moon,	23	0	48 morn	0	36 morn.	0	28 morn.

		Boston.		New York		Pittsburg.		Bost.		N. Y.		Pitts.		Bost.	
D	W	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	S. fast m s	High Water			
1	Tues	6 36	4 51	6 32	4 54	6 31	4 56	11 17	11 22	11 27	16 16	4 36			
2	Wed	37	50	34	53	32	55	morn	morn	morn	16 17	5 39			
3	Thu	38	49	35	52	33	54	0 22	0 25	0 29	16 17	6 52			
4	Frid	39	48	36	51	35	52	1 28	1 30	1 32	16 16	7 57			
5	Sat	41	46	37	50	36	51	2 34	2 36	2 37	16 14	8 47			
6	SUN	42	45	38	49	37	50	3 43	3 43	3 42	16 11	9 44			
7	Mon	43	44	40	48	38	49	4 54	4 52	4 50	16 8	10 10			
8	Tues	45	43	41	47	39	48	6 9	6 6	6 1	16 3	10 48			
9	Wed	46	42	42	46	40	47	sets	sets	sets	15 58	11 29			
10	Thu	47	41	43	45	42	46	5 45	5 51	5 58	15 52	aft 11			
11	Frid	6 48	4 40	44	4 44	6 43	45	6 38	6 45	7 54	15 45	0 55			
12	Sat	50	39	6 46	43	44	4 44	7 43	7 51	8 2	15 37	1 44			
13	SUN	51	38	47	42	45	43	8 57	9 4	9 11	15 29	2 40			
14	Mon	52	37	48	41	46	43	10 14	10 19	10 27	15 13	3 45			
15	Tues	53	36	49	40	47	42	11 31	11 34	11 39	15 9	5 0			
16	Wed	55	35	50	39	49	41	morn	morn	morn	14 58	6 17			
17	Thu	56	34	52	38	50	40	0 43	0 46	0 49	14 46	7 27			
18	Frid	57	33	53	38	51	43	1 54	1 54	1 55	14 33	8 27			
19	Sat	58	33	54	37	52	39	3 2	3 1	3 0	14 20	9 12			
20	SUN	7 0	32	55	36	53	39	4 9	4 7	4 5	14 6	9 54			
21	Mon	1	4 31	56	4 36	6 54	4 38	5 16	5 13	5 10	13 50	10 28			
22	Tues	2	30	57	35	55	37	6 23	6 19	6 13	13 35	11 0			
23	Wed	3	30	59	35	57	37	rises	rises	rises	13 18	11 37			
24	Thu	4	29	7 0	34	58	36	5 21	5 28	5 35	13 0	morn			
25	Frid	6	29	1	34	59	36	6 8	6 15	6 24	12 42	0 15			
26	Sat	7	28	2	33	7 0	35	7 2	7 9	7 17	12 23	0 54			
27	SUN	8	28	3	33	1	35	8 1	8 7	8 18	12 3	1 35			
28	Mon	9	27	4	32	2	34	9 4	9 11	9 16	11 43	2 19			
29	Tues	10	27	5	32	3	34	10 4	10 12	10 18	11 22	3 11			
30	Wed	11	27	6	32	4	33	11 12	11 18	11 27	11 0	3 51			

- 4, 1833. A Convention met at the Adelphi Hall, Philadelphia, to form the American Anti-Slavery Society. Ten states were represented.
 6, 1833. Declaration of principles signed by the A. S. Convention.
 14, 1799. Washington died, aged 68.—17, 1830. Bolivar died.
 22, 1620. Pilgrims landed at Plymouth, seeking a land of liberty.
 28, 1831. Insurrection of slaves in Jamaica. Martial law was proclaimed, and continued in force more than a month. 30,000 blacks were under arms, 4000 of whom were killed. Property destroyed estimated at \$15,000,000. | Emancipation will prevent insurrection.

SLAVERY IN THE DISTRICT OF COLUMBIA.

[Extract from a Traveler's Journal.]

February, 1835. Visited the Slave-Trader's Prison at Alexandria, where a brisk business is carried on by Franklin & Armfield, in purchasing men, women and children, and shipping them to the far South. They are bought without regard to parental ties, and children are often torn from their parents by unprincipled agents, employed for the purpose, who collect them as our country drovers collect horses, cattle, sheep, or swine, and often march them through the enclosure of the capitol, in droves, chained together. This was done during the last session of Congress. Many are committed to jail, and sold into slavery for life, to pay their jail fees. I found in the prison, under the dwelling of F. & A., about seventy men and boys, some of whom had heavy chains upon them, — and I was informed, that in another apartment were an equal number of women and girls, none of whom had any bed, or even straw to sleep on. Something called a blanket was allowed each one, and this comprehended bed and bedding, with a brick pavement for a floor. Among the females were two young women, about twenty years of age, sold to pay their jail expenses, being *free*, but having the misfortune to be arrested on suspicion, and not being able to bring the proof required, and having no friend to pay a few dollars, they must be sold into perpetual slavery. Many free persons, I was informed, were often kidnapped, and carried on board of slave vessels, to be sold at New Orleans.

A friend of mine had a boy whom he had bought for \$150, — to be free when 27 years old. A few days after the above-named visit, this boy was detected in stealing some articles from several boarders in the house. He plead guilty to the charge, and produced the most valuable of the stolen articles. He was ordered to be stripped, and *flogged as long as any life was left in him*, and then have his back washed with salt and water,* and was then sent to jail, having, however, been previously put on oath to testify against a free colored man, who was committed to jail on his testimony, as being accessory. After being committed, the *city constable* returned and informed the holder, that he knew a slave-buyer who would give \$350 for the boy, and take the risk of any complaint in regard to his being free at the age of 27, and *strongly recommended that he should be sold!!*

When your informant left, they were both [the slave and the *FREE colored man convicted on his testimony*] in the *government prison*, with about 50 other colored persons placed there for different offences, but most of them *for inability to prove their freedom by white witnesses*.

* A common practice — consisting the double purpose of adding to the torture, and of hastening to restore the lacerated victim, that his master may not lose his time.

1836.]

DECEMBER—TWELFTH MONTH.

[31 days.]

Congress meet on the 5th of this month. Can you say that you are opposed to slavery, if you have not signed a petition for its abolition at the seat of government? 'Wo unto them that decree unrighteous decrees.' Are you not doing this by your representatives?

	Boston.			New York.		Pittsburg.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Third Quarter,	1	5	27 morn.	5	15 morn.	5	7 morn.
New Moon,	8	8	16 morn.	8	4 morn.	7	55 morn.
First Quarter,	14	11	10 eve.	10	58 eve.	10	49 eve.
Full Moon,	22	7	32 eve.	7	20 eve.	7	7 eve.
Third Quarter,	30	11	7 eve.	10	55 eve.	10	47 eve.

		Boston.		New York		Pittsburg.		Bost	N. Y.	Pitts.	S. fast		Boat.
D	W	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	m	s	High Water
1	Thu	7 12	4 26	7 7	4 31	7 5	4 34	morn	morn	morn	10	37	4 41
2	Frid	14	26	8	31	6	33	0 17	0 18	0 20	10	14	5 39
3	Sat	15	26	9	31	7	33	1 23	1 23	1 28	9	50	6 44
4	SUN	16	26	10	31	8	33	2 31	2 30	2 25	9	26	7 51
5	Mon	17	25	11	31	9	32	3 42	3 40	3 34	9	1	8 44
6	Tues	18	25	12	31	10	33	4 59	4 55	4 50	8	35	9 36
7	Wed	19	25	13	30	11	32	6 18	6 13	6 5	8	9	10 23
8	Thu	19	25	14	30	12	32	sets	sets	sets	7	43	11 8
9	Frid	20	25	15	31	13	33	5 24	5 31	5 39	7	16	11 57
0	Sat	21	25	16	31	14	33	6 37	6 44	6 52	6	48	aft 44
1	SUN	7 22	4 25	7 17	4 31	7 15	4 33	7 57	8 2	8 10	6	20	1 30
2	Mon	23	25	18	31	15	33	9 16	9 20	9 27	5	52	2 21
3	Tues	24	26	18	31	16	33	10 32	10 35	10 39	5	23	3 16
4	Wed	25	26	19	31	17	34	11 45	11 46	11 48	4	55	4 12
5	Thu	25	26	20	31	18	34	morn	morn	morn	4	25	5 16
6	Frid	26	26	20	32	18	34	0 54	0 54	0 54	3	56	6 20
7	Sat	27	27	21	32	19	34	2 1	2 0	1 58	3	27	7 26
8	SUN	27	27	22	32	19	35	3 8	3 5	3 1	2	57	8 29
9	Mon	28	27	22	33	20	35	4 14	4 10	4 5	2	27	9 14
20	Tues	28	28	23	33	20	35	5 20	5 15	5 7	1	57	9 57
21	Wed	7 29	4 28	7 23	4 34	7 21	4 36	6 25	6 18	6 9	1	27	10 32
22	Thu	29	29	24	34	21	36	rises	rises	rises	0	58	11 12
23	Frid	30	29	24	35	22	37	4 54	5 1	5 10	0	28	11 48
24	Sat	30	30	25	36	22	37	5 52	5 58	6 7	slow	morn	
25	SUN	31	31	25	36	23	38	6 54	6 59	7 7	0	32	0 25
26	Mon	31	31	26	37	23	39	7 57	8 2	8 8	1	2	1 5
27	Tues	31	32	26	38	23	40	9 1	9 4	9 9	1	32	1 34
28	Wed	32	33	26	35	24	41	10 5	10 7	10 11	2	1	2 16
29	Thu	32	34	26	39	24	41	11 9	11 9	11 13	2	30	2 55
30	Frid	32	34	27	40	24	42	morn	morn	morn	2	59	3 38
31	Sat	32	35	27	41	25	42	0 14	0 13	0 11	3	28	4 28

PRINCIPLES OF ANTI-SLAVERY SOCIETIES.

“Can any good thing come out of Nazareth? Come and see.”

These societies are composed of men of all denominations, all political creeds, every variety of natural disposition;—they are scattered over a wide territory from Maine to Kentucky, in crowded cities and secluded hamlets;—they embrace the learned and unlearned, the rich and the poor:—and yet their principles, like the testimony of faithful eye-witnesses, appear to have emanated from one source; and so indeed they did. They are the offspring of ONE Eternal Mind.

In looking over the many declarations of Anti-Slavery Societies, in order to give our readers a brief exposition of principles, we have found so much that was pure, elevated, and thrilling, that we have been at a loss what portion to choose. We give selections from the Declaration of the Ohio A. S. Convention, dated April 22, 1835,—the prospectus of the Liberator, Dec. 1832, and the Declaration of the National A. S. Convention, Dec. 6, 1833. They are the principles contained in the Bible, and set forth in the Declaration of Independence.

Slavery a Sin.

We believe slavery to be a sin—sin, in itself, apart from its occasional rigors incidental to its administration,—sin, because it converts persons into things, makes men property, God's image merchandize.

What is that but a sin, which sinks to the level of brutes, beings ranked and registered by God a little lower than the angels—wrests from their rightful owners the legacies which their Maker has bequeathed them—inalienable birthright endowments exchanged for no equivalent, unsundered by volition and unforfeited by crime—breaks open the sanctuary of human rights, and makes its sacred things common plunder—driving to the shambles Jehovah's image, herded with four-footed beasts and creeping things, and bartering for vile dust the purchase of a Redeemer's blood, and the living members of his body? What is that but a sin, which derides the sanctity with which God has invested domestic relations—annihilates marriage—makes void parental authority, nullifies filial obligation—invites the violation of chastity by denying it legal protection, thus bidding God speed to lust as it riots at noon-day, glorying in the immunities of law?

Effects of Slavery.

The influences of slavery upon slave-holders and the slave states, are an abiding sense of insecurity and dread—the press cowering under a censorship—freedom of speech struck dumb by proscription—a standing army of patrols to awe down insurrection—the mechanic arts and all vigorous enterprise crushed under an incubus—a thriftless agriculture smiting the land with barrenness and decay—industry held up to scorn—idleness a badge of dignity—profligacy no barrier to favor—concubinage encouraged by premium, the HIGH PRICE of the mixed race operating as a bounty upon amalgamation—prodigality, in lavishing upon the rich the plundered earnings of the poor, accounted high-souled generosity—revenge regarded as the refine-

ment of honor — aristocracy entitled republicanism, and despotism chivalry.

It has desecrated our federal city, smitten with its leprosy our national temple, turned its sacred courts into human shambles, and provided seats for them that sell men. It is at war with the genius of our government, and divides it against itself. It scoffs at our national Declaration, brands us with hypocrisy before the nations, paralyzes the power of our free institutions at home, makes them a hiss, and a by-word abroad, and shouts our shame in the ears of the world.

This is slavery — as it exists to-day, sheltered under the wings of our national eagle, republican law its protector, republican equality its advocate, republican morality its patron, freemen its body guard, the church its city of refuge, and the sanctuary of God and the very horns of the altar its inviolable asylum!

Against this whole system, we do with one accord, in the name of humanity and eternal right, record our utter detestation, and enter our solemn protest. Slavery being sin, we maintain that it is the duty of all who perpetrate it immediately to cease; in other words, that *immediate emancipation* is the *sacred right of the slaves*, and the *imperative duty of their masters*. — *Ohio Declaration.*

Immediate Emancipation.

By immediate emancipation we do not mean —

That the slaves shall be turned loose upon the nation, to roam as vagabonds or aliens — nor

That they shall be instantly invested with all political rights and privileges — nor

That they shall be expelled from their native land to a foreign clime, as the price and condition of their freedom. But we mean —

That, instead of being under the unlimited control of a few irresponsible masters, they shall really receive the protection of law:

That the power which is now vested in every slave-holder to rob them of their just dues, to drive them into the fields like beasts, to lacerate their bodies, to sell the husband from his wife, the wife from her husband, and children from their parents, shall instantly cease:

That the slaves shall be employed as free laborers, fairly compensated, and fully protected in their earnings:

That they shall be placed under a benevolent and disinterested supervision, which shall secure to them the right to obtain secular and religious knowledge, to worship God according to the dictates of their own consciences, to accumulate wealth, and to seek an intellectual and moral equality with their white competitors. — *Garrison.*

Plan of Operation.

We shall organize Anti-Slavery Societies, if possible, in every city, town and village of our land.

We shall send forth Agents to lift up the voice of remonstrance, of warning, of entreaty and rebuke.

We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals.

We shall enlist the PULPIT and the PRESS in the cause of the suffering and the dumb.

We shall aim at a purification of the churches from all participation in the guilt of slavery.

We shall encourage the labor of freemen over that of the slaves, by giving a preference to their productions; — and .

We shall spare no exertions nor means to bring the whole nation to speedy repentance. — *Declaration of the A. A. S. Convention.*

A FABLE.

Once, when the land of Egypt was greatly overrun with crocodiles, many plans were proposed to get rid of dangers, which daily grew more alarming. Some maintained that if the evil were let alone entirely, it would gradually disappear; though they did not pretend to know how or when it would happen. Others said it was the wisest course to employ a society of men to chase away as many of the crocodiles as they could, and have boats in readiness to tow them off to a distant colony. For a time, this scheme was very popular; but after a while it was discovered that all the boats in Egypt could not carry off half the troublesome animals. It was labor and money lost — the lazy loathsome pest was still among them, and grew and increased all over the land. At this crisis a very little animal appeared and offered a remedy. It was the ichneumon. "Let me break and suck the eggs," said he, "and then there will be no more crocodiles to get rid of."

MORAL. Small and weak as the Anti-Slavery Society at first appeared to those who knew not the eternal truths on which it rested, it has proposed the only method of destroying that great crocodile — slavery. Abolish the system, and there will be no further need of schemes to ward off dangers, or diminish difficulties. — The egg will then be broken, and the evil cannot grow.

A VOICE FROM VIRGINIA.

We are often told that we know nothing about slavery. Here we have the opinions of those that do know something about it. The subject was discussed in the Virginia House of Delegates, Jan. 1832. The following are extracts from speeches then made.

[Extract from the speech of John A. Chandler, of Norfolk Co.]

After referring to the language used in the Bill of Rights, he says, 'Has slavery interfered with our means of enjoying *life, liberty, property, happiness and safety*? Look at Southampton. The answer is written in letters of blood, upon the floors of that unhappy county.' ... 'But, sir, will this evil, this curse, not increase? Will not the happiness and safety of those who may come after us, be endangered in a still greater degree by it? How then can we reconcile it to ourselves to fasten this upon them? Do we not endanger our very NATIONAL EXISTENCE by entailing slavery upon them? ...

'The truth is, that our ancestors had NO TITLE to this property, and we have acquired it only by legislative enactments, sanctioned by the necessity of the case. It may be argued that length of time has *created* a title. Some thirty years ago, a frigate sailed on a cruise, and has never been heard of since. Imagine, for a moment, that it was now announced to this nation, that the ship had foundered on the coast of Africa, and her crew, or part of them, were SLAVES to some petty monarch in that country: — think you, sir, that we would listen to the plea of length of time? No; the voice of a mighty people, with resistless force, would proclaim that FREEMEN CAN NEVER BE MADE SLAVES. and the hymn of preparation to demand our long-lost brethren, would soon resound throughout the land.'

[From the speech of Thomas J. Randolph of Albemarle.]

'In the last 40 years, the whites in Eastern Virginia have increased 51 per cent; the blacks **186** per cent. Forty years ago, the whites exceeded the colored 25,000; the colored now exceed the whites 81,000; a net gain of the blacks over the whites in 40 years of 106,000; and these results too, during an EXPORTATION of near 260,000 slaves since the year 1790, now, perhaps, the fruitful progenitors of half a million in other states.' . . . 'It is a practice, and an *increasing* practice, in parts of Virginia, to REAR SLAVES FOR MARKET. How can an honorable mind, a patriot, and a lover of his country, bear to see this ancient dominion converted into one grand menagerie where *men are to be reared for market*, like oxen for the shambles? Is it better, is it not worse than the [foreign] slave-trade, that trade which enlisted the labor of the good and the wise of every creed and every clime to abolish it? The trader receives the slave, a stranger in language, aspect, and manner, from the merchant who has brought him from the interior. The ties of father, mother, husband, and child, have all been rent in twain; before he receives him his soul has become callous. But here, sir, individuals, whom the master has known from infancy, whom he has seen sporting in the innocent gambols of childhood, who have been accustomed to look to him for protection, he TEARS from the MOTHER'S ARMS, and *selis into a strange country, among strange people, SUBJECT TO CRUEL TASK-MASTERS*. In my opinion, sir, **IT IS MUCH WORSE.**'

'He [a member who preceded him] has attempted to justify slavery here, because it exists in Africa, and has stated that it exists all over the world. Upon the same principle, he could justify any of the abominations and enormities of savage tribes. Does slavery exist in any part of civilized Europe? *No, sir, in no part of it.* America is the ONLY CIVILIZED CHRISTIAN NATION that bears the opprobrium! In every other country where civilization and Christianity have existed together, they have erased it from their codes,—they have blotted it from the page of their history.'

Have civilization and Christianity no efficacy, in this country? Shall they ever be a theme of reproach for the savage and the heathen?

[From the speech of James M'Dowell, Jr. of Rockbridge.]

'Who, sir, that looks at this property as a legislator, and marks its effect on our national advance, but weeps over it as the worst of patrimonies? Who that looks to this unhappy bondage of our unhappy people in the midst of our society, and thinks of its incidents and its issues, but weeps over it as a *curse upon him who inflicts*, as upon him who suffers it?

'If I am to judge from the tone of our debate, from the concessions on all hands expressed, there is not a man in this body, not one, perhaps, that is even represented here, who would not have thanked the generations that have gone before us, if, acting as public men, they had brought this bondage to a close.' . . . 'Proud as are the names for intellect and patriotism which enrich the volumes of our history, that name—that man—*above all parallel would have been the chief*, who could have blotted out this curse from his country.* . . .

* And yet, if you relieve them from this dreadful curse, you must—give them *Compensation!*

'Slavery has come down to us from our fathers, and the question now is, shall we, in turn, hand it over to our children? Hand it over to them aggravated in every attribute of evil? Shall we perpetuate the calamity we deplore, and become to posterity, the objects, not of kindness, but of cursing?

'Sir, you may place the slave where you please,—you may dry up, to your utmost, the fountains of his feelings, the springs of his thought,—you may close upon his mind every avenue to knowledge, and cloud it over with artificial night,—you may yoke him to your labor as the ox, which liveth only to work, and worketh only to live—you may put him under any process which, without destroying his value as a slave, will debase and crush him as a rational being;—you may do this, and the idea that he was born to be free will survive it all. It is allied to his hope of immortality—it is the ethereal part of his nature which oppression cannot reach; it is a torch lit up in his soul by the hand of the Deity, and never meant to be extinguished by the hand of man.' [How fanatical!]

'Admitting the subject cannot be approached without danger now, the great question for us to determine is, whether, by delay, it may not become fearfully worse, and in process of time attain a magnitude far transcending our feeble powers.'... 'Gentlemen say, let things alone; the evil will correct itself. We may let things alone, but they will not let us alone.'... 'There is a still small voice, which speaks to the heart of man in a tone too clear and distinct to be disregarded. It tells him that **EVERY SYSTEM OF SLAVERY IS BASED UPON INJUSTICE AND OPPRESSION**. If gentlemen disregard it now, and lull their consciences to sleep, they may be aroused to a sense of their danger, *when it is too late to repair their errors*.'

'If slavery can be eradicated, let us get rid of it. If it cannot, let that melancholy fact be distinctly ascertained; and let those who are now awaiting with painful solicitude the result of your determination, pack up their household goods, and find among the prairies of the west, that security and repose which their native land does not afford.'

Many interesting extracts from the same debate, are given in the "Testimony of God against Slavery," by La Roy Sunderland.

PRODUCE OF SLAVE LABOR—By C. STUART.

Why do slave holders keep slaves?

For the sake of the produce of their labor.

What makes them want the labor of slaves?

To make money by it.

How can they make money by it?

By getting people to buy, sell and consume its productions.

If they could not get any body to buy these productions, would they keep slaves?

Certainly not.

What relation then is there between slave-holders, and the buyers, venders, and consumers of the produce of slave labor.

The slave-holders are merely the hirelings of the consumers:—as slavery produces the slave-trade—so, buying, selling, and consuming the fruits of slave-labor, produces slavery.—Appetite creates a demand for sugar, coffee, rice, cotton, &c. &c., and slave masters know

that this appetite is strong and universal enough, to secure a market, *however* it is supplied. They do not make sugar in order to oppress or destroy the slave, but in order to make money; and their guilt is, that *when* they find, that they cannot make money so conveniently without oppression, they rather oppress than not make money.

The buyers, venders and consumers of slave produce hold out the lure and supply the motive. — They say, "We want sugar," &c. The slave-holders reply, "We will get sugar for you." — "How?" cry the consumers — "By the forced and unrequited toil of the guiltless poor," return the slave-holders. — "We wish you would get it for us," cry the others, "by paying your laborers fair wages, and by treating them like men." "That we will not," retort the slave-holders. — "But that is too bad," exclaim the consumers — "you are a set of men-stealers, and we abhor your system. — But we must have sugar! — We will raise societies against slavery. — We will petition Congress. — We will proclaim your guilt from the Pulpit, the Press and the Lecture room. — We know indeed that you would not keep slaves, if we did not hire you to do so. — But sugar we must have, *cost what it may*. — Here is our money. — Go — send your slaves to the field — drive on — never mind their wrongs — regard not their blood. — Yet, it is a horrible crime to keep slaves. — Oh, how we pity them!"

The consumers of slave produce consume it, not in order to support slavery, but in order to please their appetites. — Their guilt is, that *when* they find, that they cannot get sugar so conveniently without having and supporting oppression, they rather support oppression, than not have sugar. — Appetite calls. — The consumer holds out his money. — The slave-holder takes it and does the work. — The plundered and outraged slave is hastening to meet them both at the bar of God.

TO CHILDREN. — *Imitation of Miss Barbauld's Seasons.*

Who is this that is walking to and fro in the land, with a forehead of brass, and a heart of steel? One of her hands is filled with whips and fetters. In the other she grasps the hire of the laborer, which is kept back by fraud. Wherever she sets her foot, the land is cursed. Thorns and briars spring up around her. Decay and ruin mark her path. Her breath is deadly poison. Churches and schools shrink away from her approach. The colored man is filled with horror as she advances. She crushes his energies, and seeks to blot out his mind. Shrieks and groans are the music she delights to hear. Hearts broken with anguish are her food. Blood and tears are her drink. She tramples the Bible under her feet, and defies its Author. She loves darkness, and tries to cover herself with a thick veil. She has a multitude of flatterers, and many mouths are filled with her praise. She corrupts watchmen by bribery. They warn not the people against her. Lawgivers tremble at her frown. She laughs at their feeble efforts to oppose her. Youths and maidens, do you know this frightful monster? Can you tell me her name?

Mr. Thome of Kentucky once said, "The plantations of the south are grave-yards of the mind: the inexpressive countenances of the slaves are monuments of souls expired, — and their spiritless eyes are their epitaphs."

THE LAWS OF GOD AND THE LAWS OF SLAVERY.

Choose you this day whom ye will serve. — Josh. 24: 15.

"Thus saith the LORD."

1 Search the Scriptures.
John 5: 39.

2 Not forsaking the assembling of ourselves together, &c.

Heb. 10: 25.

3 Train up a child in the way he should go, & when he is old, he will not depart from it. Prov. 22: 6.

4 What God hath joined together, let not man put asunder.

Mark 10: 9.

5 Go ye therefore and teach all nations.

Matt. 28: 19.

Wo unto you, lawyers, for ye have taken away the key of knowledge.

Luke 11: 52.

Deut. 6: 7.

6 Go ye into all the world, and preach the gospel to EVERY CREATURE.

Mark 16: 15.

Exhort one another daily.

Heb. 3: 13.

7 Feed my lambs.

John 21: 15.

Come, ye children, hearken unto me; I will teach you the fear of the Lord.

Ps. 34: 11.

8 Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding. Take fast hold of instruction.

Prov. 4: 7, 13.

9 Be not forgetful to entertain strangers.

Heb. 13: 2.

10 And the servant which knew his lord's will, and prepared not himself, nei-

"Ye have made the commandment of God of none effect."

1 Most of the slaves are not allowed to learn to read, and therefore cannot search the Scriptures.

2 In Georgia, any Justice of the Peace may at his discretion break up any religious assembly of slaves, and may order each slave present, to be "corrected, without trial, by receiving on the bare back twenty-five stripes, with a whip, switch or cowskin." Str. 91, 92.

In Virginia, all evening meetings of slaves, or of free blacks or mulattoes associating with slaves, are forbidden.

Laws of similar tendency exist in many of the slaveholding states.

3 The laws recognize not the parental relation as belonging to slaves. A slave has no more legal authority over his child than domesticated brutes have over their young.

4 The law affords no protection to the marriage of slaves. They may indeed be formally married, but so far as legal rights and obligations are concerned, it is an idle ceremony. The connection may at any time be legally broken up, to gratify the avarice or licentiousness of the master.

5 In Georgia, if a white teach a FREE negro or slave to read or write, he is fined \$500, and imprisoned at the discretion of the court. If the offender be a colored man, bond or free, he is to be fined or whipped. Of course a father may be flogged for teaching his own child! The law was passed in 1829.

In N. C. it is unlawful to teach a slave to read or write, or to sell or give him any book or pamphlet, *Bible not excepted*.

In Lou. the penalty for teaching slaves to read or write is one year's imprisonment.

6 In N. C. it is unlawful for a colored man to preach the gospel, whatever his attainments or piety.

In Geo. if a FREE negro preaches to his companions, or exhorts them, he may be seized without warrant, and whipped thirty-nine lashes, and the same number of lashes may be applied to each of his congregation.

7 In Louisiana, the penalty for instructing a free black in a SABBATH SCHOOL, is for the first offence five hundred dollars, — for the second offence DEATH.

Though similar laws do not exist in the other states, yet there are but very few Sabbath schools for slaves. In 1830, the number of slaves under the age of 24, was 1,322,490; No. of free colored persons in slave states under 24, 108,149.

8 In S. C. any assembly of FREE negroes, even in presence of white persons, "in a confined or secret place, for the purpose of mental instruction," is an unlawful assembly, and may be dispersed by the magistrate, who is authorized to inflict twenty lashes on each free negro, mulatto or slave attending the meeting. Stroud, 89.

9 In S. C. if a free negro entertains a runaway slave, he forfeits £10, and if unable to pay the fine, as must almost always be the case, he is sold as a slave for life. In 1827, a free woman and her three children were thus sold for harboring two slave children.

10 In Ky. white men suffer death for four crimes only, slaves for 11. In Va. there are 71 crimes for which slaves suffer death, and whites nothing worse than imprisonment.

ther did according to his will, shall he be beaten with many stripes. But he that *knew not*, and did commit things worthy of stripes, shall be beaten with few stripes. Luke 12: 47, 48.

11 One witness shall not rise up against a man for any iniquity, or for any sin: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Deut. 19: 15.

12 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.

Deut. 23: 15.

13 Ye shall hallow the fiftieth year, & proclaim liberty throughout all the land, unto ALL the inhabitants thereof. Lev. 25: 10.

In Mississippi these offences are 38 in number, and for several of them whites are not punished at all.

The slave is without religious instruction, unable to read, too ignorant to comprehend legislation, and probably does not know of the existence of half the laws by which he suffers. Thus slave-holders do in effect say, 'Where little is given, much shall be required.'

11 Neither a slave or FREE colored person can be a witness against any free white man, in a court of justice, in any case, but they may testify against a slave or free colored man, even in cases affecting life. Stroud says, this law "places the slave, who is seldom in view of more than one white person at a time, entirely at the mercy of this individual." (p. 66.) He has a full license to commit any CRIME with impunity, for it cannot be proved against him.

12 Not only do the slave-holding states break this law in their intercourse with one another, but the free states (as the Constitution is generally interpreted) have entered into a solemn compact with slave-holders to set it at defiance.

13 In this 'land of liberty,' slavery is declared by law to be perpetual. Laws exist in most of the southern states which forbid or discourage emancipation. Slavery has existed in this land two hundred years. Spread light and truth abroad, and soon the 'Trump of Jubilee' will sound.

The above are only a few of the many particulars in which the slave laws are in direct opposition to the laws of God. Are we presumptuous in saying that they are "before God utterly null and void," and that "they ought to be instantly abrogated?"

These laws afford a melancholy proof that "what begins in injustice must be carried on in crime." If slavery were a "rightful relation," it could not lean for support on laws of such heaven-daring atrocity. By enacting them slave-holders have published to the world that slavery is in its own nature anti-christian and tyrannical, and that it can only be supported by adding sin to sin. Slavery is the corrupt root from which all these bitter fruits proceed. Abolitionists are aiming heavy blows directly at the root, and every branch, twig and leaf of the system shows, by its trembling, that the blows are taking effect. Reader, are you assisting in the work? If not, are you prepared with an excuse to render at the judgment of the great day?

FEMALES OF NEW ENGLAND.

You, who are the favored inheritors of a country irradiated by the purest beams of heavenly truth; blest by freedom so perfect, that, feeling no fetter, you forget that you are free; you who are surrounded by comforts, gratifications and luxuries, showered in rich profusion — you to whom the names of father, brother, husband, are filled with delightful meaning, you who can clasp your smiling babe to your maternal bosom, without feeling an *anxious apprehension* that each opening of your door will usher in the 'cruel spoiler' of your happiness, — come forth, and engage in the defence of a large class of your fellow immortals, and of a countless host of 'daughters yet unborn,' who are doomed to cheerless bondage, compulsory heathenism, unrequited and unpitied toil, and who are shut out from all the tender charities and comforts of life. We ask you to engage in no enterprise of extravagant purpose, or of doubtful utility; but in the sober cause of truth,

justice, and benevolence. Come forth, then, under the guidance of the three Christian Graces, Faith, Hope, and Charity. In full assurance of FAITH, founded on the rock of divine authority, and with HOPE, anchored on the same immutable basis, in every difficulty that may seem to impede the work, you may firmly 'say to this mountain, be thou removed, and it shall be done.' And when 'tongues shall cease, and knowledge vanish away,' that grace which 'never faileth,' CHARITY, 'the bond of perfectness,' shall finally unite the rescued race to those who have been made the favored instruments of their salvation, in the everlasting kingdom of their common Savior.

Copies of a petition for the abolition of slavery in the District of Columbia, to be signed by ladies, are to be had in Boston. Let not one of you fail to sign it. Congress will give you a hearing.

A WOMAN FOR SALE!

[The following is from the Portland Advertiser. It occurred in March, 1833.]

Within ten feet of the office of the Richmond Enquirer, there was on an auction flag the following amusing advertisement: 'By virtue of an order of the Hasting's Court for the city of Richmond, pronounced on the 22d day of February, [Washington's birth day, mark ye,] will be sold, in front of the High Constable's office, on Monday the 11th inst. one bright mulatto woman, about 26 years of age; (very likely,) also *some empty barrels and sundry old candle boxes, &c.,* to satisfy the above attachment, and all costs attending the same.' This was dated March 1st, and regularly signed. As I was going by the crowd, and this auction flag, I was struck with the question of the auctioneer, who seemed to have his eye on me. '*Do you want to buy a woman?*' I then read the advertisement, and remembered that I was in a land where slaves and horses were commodities equally marketable. '*Do you want to buy a woman?*' was the interrogation pressed upon every passer-by. The auctioneer was loudly exclaiming, two hundred dollars, only two hundred dollars for this likely woman. Two hundred and ten shall I say? Two hundred and ten, 210, 210 — who bids? 215, 215 — a likely woman — 215, only 215 — 215 — a good seamstress, stout, healthy — only 215 — 220 — is a good cook — 230, only 230 dollars bid — 235 — 240 — 245 — 250, 250 — going, a woman a going for only 250 dollars — 260, only 260, 260, shall I knock her off for only 260 dollars? 260 dollars is the only bid. 270, did you say? yes, 270, 270, 270, as fine a woman as was ever under the hammer — 275 — 280 — 290 — 300 I am bid. 300 dollars for a woman worth 500 dollars. 310, going, a woman going for 310 dollars — fine, likely, stout — 315, 320 dollars, a going, a going — speak quick, a going, a going, a going, going, and — and — and — a going, for 320 dollars — and — and — gone to Mr. —.

I give you details because they interested me beyond measure — and I think you have readers who will not be less interested than I was, in the details of the auction. The woman trotted off with her new master, and I busied myself with inquiring into the particulars. I learned that her husband was free, and that he bought her a slave, and then married her. Thus she was his wife and his slave, and he held her by a double tenure, and could sell her when he pleased. The husband got into debt and then ran off, — and his wife was attached as his slave, and sold by order of the Court, to pay the debt.

NEGRO HUNT.

By the unsolicited kindness of Mrs. Child, we have been permitted to use some of the elegant engravings which appeared in the Oasis. We have placed one of them opposite the Calendar page for November, to remind our northern sportsmen that while they are amusing themselves in hunting the wild game of the forest, others are employed in hunting those whom God has stamped with his own image. The engraving, in the Oasis, accompanies a very interesting and affecting article, in which several "Negro Hunts" are mentioned, of which the author was himself a witness.

The writer speaks of the man with whom he resided, as "an opulent planter, in the interior of Georgia, in whose family the evils of slaveholding were palliated by every expedient that a humane and generous disposition could suggest." But though the proprietor "was distinguished for his generosity and kindness of heart," his overseer "was a man of depraved character, and a victim to brandy." This apparent anomaly is accounted for from the fact that a good man is seldom willing to become a slave-driver, and consequently the master is often obliged to employ bad ones or none.

Four of the slaves on this plantation, having been treated with extreme cruelty by the overseer, deserted, and took to the woods, where they had not remained long, however, before he discovered their retreat, and informed the master. They stayed in an extensive, swampy forest, and lived upon such provision as they could carry off from the neighboring plantations. A night was agreed upon between the overseer, and several adjoining planters, for a hunt. At midnight, when active preparations were making for the expedition, a scene occurred, which the writer thus describes: "The children of the family had partaken of the general excitement, and arisen from their beds. As I entered the room, I could hear one of the youngest of them say, 'Why, pa, you would not kill Ralph, would you?' — 'I would take him, and sell him, and get money for him,' said the next in age. 'You will only lame him, I suppose, so as to seize him,' said the mother. 'I would rather kill him, than the best fat buck in all the country,' replied the father, as he rammed down the heavy charge."

New England mothers, would the wealth of the world tempt you to expose your children to the influence of such a scene?

The hunt, that night, was unavailing; but a few days after, an invitation was sent, some distance, for a man whose dogs were famed for their scent, and whose death-dealing rifle had been repeatedly tried for a similar purpose. The gang which was to be taken consisted of the four slaves above mentioned, and several others, from different plantations, who had joined them. The rifle of the fortunate hunter laid Ralph bleeding upon the ground. Others were wounded less dangerously, and some were secured without injury.

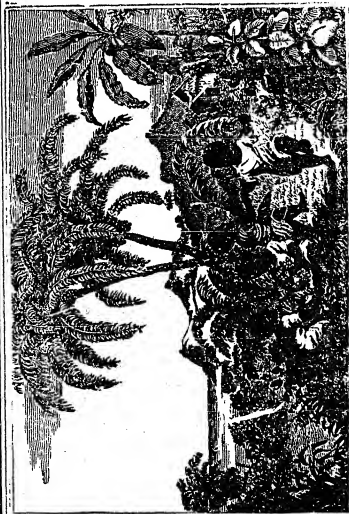
Reasonable request. We are natives of this country; we ask only to be treated *as well* as foreigners. Not a few of our fathers suffered and bled to purchase its independence; we ask only to be treated *as well* as those who fought against it. We have toiled to cultivate it, and to raise it to its present prosperous condition; we ask only to share equal privileges with those who come from distant lands to enjoy the fruits of our labor. — *Rev. Peter Williams, (a colored man) Rector of St. Philip's Church, New York.*

EXTRACTS FROM A CHRISTIAN SLAVEHOLDER'S DIARY.

SABBATH, May 21, 182—. Attended church to-day; heard Mr. — preach a Missionary sermon. Was very eloquent. Text— 'Go ye into all the world; and preach the gospel to every creature.' Displayed in glowing colors, the wretched state of the heathen, who are holden in the 'bondage' of sin; and most affectingly described the dark places of the earth, which are full of the habitations of *crudelty*. My feelings were greatly moved; — in the collection taken up at the close of the service, gave — dollars; all the profit which I made yesterday in trading off my negro Sam, to parson G. Should have given more, but for the loss I experienced last week in the death of Bill, who took cold after being 'flogged.' — Shall attend the auction to-morrow, and if I make a profitable bargain — as I hope to, for the slaves of squire B. *must be sold* — I shall remember the poor heathen. After Church, had to wait ten or fifteen minutes for my coachman; wondered why he did not come — when he came, he was unwilling to tell the reason of his delay; promised him a *flogging*. When I reached home, found he had been looking at the pictures in my 'great Bible,' — which was what detained him: gave him a sound flogging — as I never lie to my negroes — and told him if he ever touched the Bible again, I would double the castigation. This evening, heard a great noise in my outer kitchen — approached, to learn the cause, and found : al, wailing bitterly, because I sold her son Sam, yesterday, to Parson G.; told the foolish creature to be silent, or I would horse-whip her, as I could not be disturbed. — Finding she would not be quiet, I took my horse-whip, and let her feel the lash two or three times, which stilled her for the night.

MONDAY, 22. — After morning prayers, ordered my coach, for the purpose of attending the auction at 'Squire B's. Sale commenced at 10 o'clock; — he had a fine lot of negroes, two or three elegant horses, and considerable other live stock for sale. One of his servants, however, had lost an eye, by the stroke of a whip: — strange that men will be so blind to *their own interests*, as not to be more careful where they strike, when they correct their slaves! Bought a very likely looking young fellow, of about five and twenty, who I think will answer admirably for a groom; — he had one boy, three or four years old, who was bought by brother C., whom I saw at the communion table, yesterday; — his wife was 'knocked off,' I think, to Rev. Mr. — of —, who wanted a wet nurse; she having lost her child, by having been worked a little too hard the day before its birth. — Bought several others, at a very low rate, whom I intend for the plantation. On returning home, found, to my sore vexation, that Sal had cut her throat, for grief at being separated from her boy, whom I sold last Saturday. This loss will so far counterbalance the good bargains I made at the auction to-day, that I shall not, for the present, be able to give any more for the conversion of the *poor heathen*.

TUESDAY, 23. — Rode to my plantation to-day; — looked into the cottage of my old slave, Sambo, and found him dead! — Poor fellow; — he was long a good servant, but for some time has not been able to earn his living. I intended to have given him his freedom, but it is now too late. — Wife says I must buy another woman to take Sal's place; — regret that I did not buy the wife of my groom; — though I suppose it would have disappointed the *minister*. *Boston Telegraph*.



This is one of the pictures printed in the Oasis to illustrate the true and interesting story of Malem-Boo. One of the little boys in the picture is called Yazoo, a son of Malem-Boo. Some boys have come to see him, and they are playing together under the shadow of the Palm trees. His mother, who was at work in the house, looked out very often to see if he was safe. The boys were so pleased with their sports that they often laughed very loud, and his mother, hearing their voices, did not look out so often. Soon, it was all still.

Yarrima, for that was the mother's name, ran out to the place where she saw the children last, calling, "Yazoo! Yazoo!" but she heard no answer. Urged by a mother's love, she rushed forward, towards the hut of her nearest neighbor. But soon she saw the tracks of white men in the sand, and the foot prints of little children with them. At sight of these, she uttered a shriek of anguish, for then she knew that her little boy was stolen. Those men, whose faces you can see at the left side of the picture, had carried off all the boys that had been so happy at their play. Though Yarrima knew that the men would catch her, if they saw her, yet she ran on towards the sea shore, calling "Yazoo," as loud as she could. She climbed to the top of the highest rock on the shore, and saw the white man's boat moving rapidly over the water towards a distant vessel. I have not room to tell you more. If you can get the Oasis, you will there learn what became of Yazoo, and his father and mother.

Those white men stole the little boys because they knew they could carry them to places where men kept slaves, and get money for them. There are a great many slaves in this country. The girls and

boys in Utica, N. Y. and the girls in Providence, R. I. and in some other places, have formed themselves into Anti-Slavery Societies, and have done something for the slaves. In Providence, the girls worked with their needles, and made watch-guards, bead bags, and many other pretty and useful articles. They put some little sentences about the slaves into the things they made, so that those who bought them might be often put in mind of those who are held in bondage.

One sentence used by them was this: "May the use of our needles prick the consciences of slave-holders." I once saw a pretty watch-guard made by them, in which they had worked the sentence,

"O sons of freedom, equalize your laws;
Be all consistent, plead the negro's cause."

When they had sold the things they had made, they had thirty dollars to send to the treasurer of the American Anti-Slavery Society. This is enough to pay for 3600 copies of the paper called *Human Rights*, or 4600 copies of the *Slave's Friend*. I think it will be so used as to "prick the conscience" of many slave-holders. If you will turn to page 12, you will see that the American Society rejoices in the formation of Juvenile Anti-Slavery Societies, and earnestly desires that they may be formed in all parts of the country. When the Almanac is printed for next year, I hope I shall be able to tell of many societies of children, who are showing their thankfulness for the blessings they enjoy, by doing something for the wretched slave children.

WHERE IS THY BROTHER?

"What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts." ISAIAH.

What mean ye that ye bruise and bind
My people, saith the Lord,
And starve your craving brother's mind,
That asks to hear my word?

What mean ye that ye make them toil
Through long and dreary years,
And shed like rain upon your soil
Their blood and bitter tears?

What mean ye that ye dare to rend
The tender mother's heart;
Brothers from sisters, friend from friend,
How dare you bid them part?

What mean ye, when God's bounteous hand
To you so much has given,
That from the slave who tills your land
You keep both earth and heaven?

When at the judgment God shall call,
WHERE IS THY BROTHER? say,
What mean ye to the Judge of all
To answer on that day?

E. L. F.

☞ All articles designed for insertion in the Almanac for 1837, must be sent to us before the last day of May 1836.

TO SLAVE-HOLDERS.

[The following, though addressed to an individual, is designed for all, who hold human beings as their property.]

To D. S., Esq. _____, VIRGINIA.

To justify yourself for keeping your fellow men in slavery, you allege that you treat them well. They have no reason, you say, to complain of their tasks, or food, or clothing. You do not allow them to be shocked with execrations, or cut with whips, or burnt with irons. You are a kind master, every way; and have no doubt, that your slaves love you tenderly and warily. But all this, is just nothing to the purpose. You do not touch the point where I would direct your eye and fix your thoughts. I was not charging you with guilt in treating your slaves cruelly; *but in robbing them of what distinguished them from dogs.* I charge you with seizing your own brethren, and, as far as you are able, *reducing them to dogs.* Your starving them or feeding them; your kicking them or caressing them is altogether an incidental thing. It does not reach the spot, where your blame lies. However you may treat them, while you hold them as your slaves, you treat them not like *men*, as they are; but like *dogs*, as they are not. And have you the face to say, that you are not to blame for turning human beings into brute beasts, merely because in doing so, you may not add some petty violence to this dreadful outrage? A skillful hand and a keen razor, then, by which the life of your child may, without affright or pain, be taken away, ought to clear the act from the guilt of murder! No, no. *Your wickedness lies in robbing your fellows of their dearest rights.* AND THIS ACT CANNOT BE SO PERFORMED AS TO CHANGE ITS NATURE. *It is the act itself,* however performed, which I call on you in the name of God and human nature, to hate, deplore and renounce. All nature is against you in this thing. And while anything of nature remains in me, I must still urge you to take your hand from your brother's throat; and while anything of nature remains in you, you cannot help feeling, that so you ought to do.

"*But the Bible.*" I wonder much how, as a slave-holder, you came to betake yourself to the Bible for encouragement and support. To which of the precepts of the Bible does not the system, of which you are a living part, stand directly opposed? Which of these precepts may the slave obey? To ascertain his relations, duties, prospects, may he "SEARCH THE SCRIPTURES?" May he employ all the time and means, which may be requisite, to make him "GROW IN THE KNOWLEDGE" of Jesus Christ; to enable him, "LEAVING THE PRINCIPLES OF THE DOCTRINE OF CHRIST," to "GO ON UNTO PERFECTION?" Thus may he "LET HIS LIGHT SHINE," by honoring the doctrines and precepts of the Savior? Dare you appeal to the Word of God, in support of a system of *theft*, and *adultery*, and *murder*? You know, that slavery, under every aspect and influence, is a direct and foul attack upon the broad precept of the Gospel; "*Thou shalt love thy neighbor as thyself.*" And yet you quote the Bible, to justify your slave-holding! For shame! Give over such a task to those hold blasphemers, who, in priestly robes and in sacred places, dare to throw the Bible, as a shield, over a system of pollution and blood.

You assure me, "*that your slaves are not fit for freedom.*" How can that be? A number of them were born on your premises, and

have always been under your control. Your own sons, trained by your hand, you regard as fit for freedom; and you assert, that your slaves have in no respect any reason to complain of the treatment they have received from so kind a master. Yet you now so boldly declare, that *they are not fit for freedom!* Strange kindness you must have shown them; to leave them twenty-five or thirty years so much neglected and degraded, as to be unfit to be *trusted with themselves*; That is to treat men like dogs, with a witness.

But you mean "to train them to act the part of freemen." How? By giving them the education of slaves! Why, you beat the fool, who said he never would trust himself to the water, till he had learned to swim! How can men be trained for freedom by being kept in slavery? To be trained for freedom, they must breathe the spirit and cherish the sentiments, and exert the powers, and form the habits of freedom. And can they do this, with a yoke upon their necks? — But what are you doing to prepare them for the rights and privileges which your sons so freely enjoy and so exultingly describe? Why; you keep them under the crushing force of iron laws and barbarous usages, which are adapted and designed to prevent them from escaping from the ignorance and degradation, which, you say, unfit them for freedom! When, at this rate, and under such influences, will they be prepared to walk at large?

But you dare not "let them go;" *they would hurt themselves and injure everybody else!* For what? What would drive them to those dreadful excesses, which you so pathetically describe? They love you now, you affirm, though you have robbed them of their dearest rights; but if you should turn around, and treat them like men; — yielding them their rights with a hearty good-will; — why, they would be sure to hate you! A conclusion too glaringly absurd to need refutation.

"But they would be unable to take care of themselves." Their brethren, even in Virginia, who have escaped from servitude, you fear would, if let alone, take care of themselves — *as special pains are taken to depress their spirits and cripple their efforts, to prevent them from doing so.* What would you think of a community, which should do everything in its power to discourage the enterprise and embarrass the industry of its poor; and then justify itself for putting them under hard measures, by the pretence, that such people cannot take care of themselves. This is covering cruelty with hypocrisy. — You have work enough now for your slaves, which they perform under the influence of motives, which are adapted to depress their feelings and cripple their energies. Would they not, with higher motives, *perform the same work as well? Give them wages instead of stripes, and see.*

"The laws are in the way of emancipation." What have you done to get such laws repealed? Nay; I have heard you say strong things in their favor. Such laws, you said, are necessary and useful. How very convenient, to support laws which justify your crimes! — And then, do the laws oblige you to go to New York to hunt up and drag away the poor fugitives, who had escaped from your iron grasp? If you were not a tyrant, heartily in favor of oppression, you would let him alone. An honest man would sooner die, than obey a law, which required him to rob his brethren of their rights. Such laws are the grossest form, which human wickedness can take; if we except the

blasphemy, by which modern Banians try to force God himself to speak in favor of such bloody legislation.

Ah, my friend; you cannot justify yourself in doing to others, what you would rather be crucified than have them do to you. Why not let go of your brother's throat? If you hold him fast, he may hurt you amidst the hard struggles by which he may try to get away. Prompt and hearty restitution may save you. Nothing else will do. You have hot iron in your hand. You cannot "let go" too soon. If you choose to hold on to your usurped authority, you will be sorry for your folly. But when God shall visit your iniquity upon your head, you shall not say, *you were never warned.*

Do the slaves desire their freedom? There are in the city of Cincinnati 476 colored persons who have paid more than TWO HUNDRED THOUSAND DOLLARS for their liberty. (\$215,522) And yet it is sometimes said, "They would n't take their freedom if their masters would give it to them." Will Yankees believe it?

YE WHO HAVE PENS PREPARE TO USE THEM NOW.

We feel very grateful to the few correspondents who have so kindly assisted us in preparing the matter for this number of the Almanac. They will not fail of their reward. We would respectfully suggest to the multitude of anti-slavery writers, who have shown their ability in the use of their pens, that there is probably no way in which they can accomplish more in the cause of human rights by the same amount of labor, than in writing for this Almanac. We wish to have a great variety of articles, to give life and spirit to the ensuing numbers. To those who write poetry, we would recommend the article on page 40 as a model. It combines simplicity, brevity, perspicuity and unity.

We have not the vanity to recommend any of our prose articles as models, but we must be permitted to offer a few hints to writers of prose.

1. Do not write unless you have clear, distinct and vivid impressions of the subject you intend to treat upon.
2. Use plain, direct and forcible language, so as to convey your ideas distinctly to the minds of your readers.
3. Carefully avoid all expletives, and superfluous words and phrases.
4. Articles for the Almanac MUST be SHORT. If you have much to say, divide it into several short articles, but do not expect that we can insert a long one.

Mathematicians, who have leisure, can furnish us with a series of interesting population tables, founded on a comparison of the census of 1820 with that of 1830, exhibiting the number of slaves, free colored persons, and whites, in the several slave-holding states, for the years 1840, '50, '60, '70, &c. Facts, anecdotes, statistics, remarkable events, etcetera, connected with the subject of slavery, will be very acceptable.

Correspondents can, if they please, forward their articles to us without taxing us with postage. The price of the Almanac is so very low that we cannot afford to pay any extra expense. When merchants or others are coming to Boston, hand your communications to them, directed "Webster & Southard, 9, Cornhill, Boston." If they are left at No. 141, Nassau st. N. Y. in care of R. G. Williams, or at the office of the Herald of Freedom, Concord, N. H. we can obtain them from either of those places.

LIST OF ANTI-SLAVERY SOCIETIES.

We have devoted much time and labor to the preparation of this list, and still it is imperfect and probably incorrect. Those who are aware of the difficulties of such an undertaking, will readily excuse our errors, — to others it would be in vain for us to attempt an explanation. We thank those who have sent us information respecting the societies with which they are connected, and regret that we have not room to refer to any of them more particularly.

Name and Place	President	Secretary	Date	No.
American	Arthur Tappan	Elizur Wright jr	Dec 1833	
Addison co Vt	Isaac Joel Doolittle	Oliver Johnson	July 1835	
Augusta Me		Richard H Vose		50
Allegany co N Y				
Amesbury Mills Ms	Jonathan A Sargent	James Rowell	Dec 1833	50
“ “ Female	Mrs Helen Howarth	Miss Betsey Lincoln	Dec 1833	70
Attleborough Ms	Phineas Savory	Nathaniel Wright		
Andover Ms [co O]	Shipley W Wilson	R Reed	Jan 1835	50
Austinburg Archabula	Nathaniel Austin	Henry Cowles		
Ashtabula co O	Amos Fish	Henry Cowles		
Auburn Theo Sem N Y	Charles Wiley	John J Keep		
Ashburnham Ms	Wm J Lawson	Gilman Jones	Nov 1834	50
Albany N Y		Otis Allen	May 1835	200
Andover Vt			July 1835	
Adams & Brown cos O		John C Poage	Sep 1833	
Batavia Georgia co O				
Bath Me	Samuel Jackson	Nathaniel Swazey	Mar 1833	
Barnet Vt				
Boscawen N H (Epar)	Samuel Wood D D	Abraham Robertson	Jun 1835	
Bennington Vt	Stephen Hinsdill	James Ballard	July '35	140
Brooklyn Ct	Abijah Bigelow	Herbert Williams	Mar 1835	
“ “ Female	Lucy B Williams	Frances M B Burleigh		
Bridgeton Me				
Buffalo N Y	Daniel Bowen	E A Marsh		
Boonton N J	Daniel H Stanton	John Grimes		
Bangor Me	S L Pomroy			
Barrington R I				
Boxborough Ms	Dea Paul Hayward	Samuel Hayward	Jun 1835	60
“ “ Female	Mrs Paul Hayward	Mrs Eben'r Hayward	Jun 1835	100
Buckland Ms				
Brunswick Me		Rev George E Adams		
Boston Young Men's	Joshua V Himes	William S Porter	Aug 1833	150
Boston Female	Miss Mary Parker	Melania Ammidon	Dec 1833	250
Bowdoin at Boston	Joseph Tillson	William H Hayward	Nov 1834	35
Bennington Vt				
Bristol Vt			Mar 1834	
Bloomfield & Milburn				
Barnstable Ms [Me]	Zaccheus Hamlin	Rev D Chessman	Feb 1835	109
Brandon Vt			Apr 1834	
Cabot Vt	Samuel Osgood	Milton Fisher		
Canaan N H	Col Isaac Towle	Hubbard Harris	Apr 1835	70
Clarkson A S S Pa	Lindley Coates	Eli Hambleto	Dec 1832	60
Craftsbury Vt [N Y]	Col French	Cooke		
Chatham st Chapel Fem	Mrs Green	Miss Dorcas Bell		
Cleveland O	John M Sterling			
Coventry R I [O]	Deleg Clark	Wm Henry Anthony		
Columbiana & Fairfield	Joseph Woods	Lot Holmes		
Cambridge Ms		Prof Charles Follen		
Concord N H	Edmund Worth	John Farmer	Jun 1834	105
“ “ Female	Mrs George Kent	John Clark	Nov 1834	100
Cuba N Y	Kendall Wilder			
Chillicothe O	Clayborn Yancey	John N Templeton		
Cumberland R I				
Campton N H				
Champlain N Y	Col Davis Baker	Benjamin Noyes	Fe 1835	
Circleville O		J Churchill		

Cumberland County Me	Gen James Appleton	Prof W Smyth		
Chester Georgia co O				
Catskill N Y	Ezra Hawley	Charles Sturtevant	May 1835	
Cornwall Vt			Jun 1833	
Chester Vt			July 1834	
Cazenovia N Y			Apr 1835	
Danville Vt	Isaac D Newell	Samuel Collins		
Dorchester Ms	Samuel Mullikin	Rev David Sanford	May 1835	186
Denborton N H	Rev Walter Harris	Rev John M Putnam	Aug 1834	
Dover N H	Asa Freeman Esq	William Allen	Feb 1835	
" Female	Mrs David Runt	Elizabeth Wheeler	Feb 1835	400
Essex County Ms	Gardner B Perry	Thomas Spencer	Jun 1834	
Essex st Boston	Sidney Allen	John A. Allen	May 1835	50
Enosburg Vt				
Foxborough Ms	Willard Peirce	Otis Hodges		
Franklin N Y	W Hines Esq	Joseph H Merriek		
Franklin Ms [co O	Dr Nathaniel Miller	Milton M Fisher		
Farmington Trumbull	Daniel Miller			
Farmington Me	Rev Isaac Rogers	John Titcomb		
Farmington N Y	Asa B Smith	J C Hathaway		
Farmington Mich	George Hornell	Wm E Prier		
Fall River Ms	Nathaniel B Borden	A Brownson	July 1831	112
Fairhaven Mo			Apr 1835	
Ferriaburg & vic Vt	Martin Stoddard	Rowland T Robinson		
Fayston Vt				
Fairfield Vt				
Fairfax Vt				
Freetown Ms			July 1833	
Goffstown N H	Jonathan Aiken	David A Bunten		170
Greenbush N Y			Apr 1835	70
Gardiner Me	T E Glazier	Joel Cowee	Feb 1835	50
Geneva N Y (colored)				
Anti-Colonization Soc	Anthony Freeman	Ephraim Murray		
Gustavus Trumbull co O		G Hezlip	Sep 1833	
Groton Ms	Dr A Farnsworth		Oct 1834	
Great Falls N H			Jan 1835	
Granville Vt			Jan 1835	
Genesee County N Y	S L Phoenix	C O Shepard	May 1835	
Georgia Vt				
Hohlen Ms	Rev George Waters	Charles White	Apr 1834	210
Hanover Ms			Jun 1835	65
Harwich Ms			July 1835	
Haverhill Ms				
" Female	Hon Gilman Parker	John G Whittier		
Henniker N H	Mrs R Longley	Miss E H Whittier	1835	
Hebron Me	Rev George Putnam	Rev Amos Kidder	May 1835	
Hudson Portage co O				
Harrisville Harison co O		Dea Asahel Kilborn		30
Hallowell Me	Ebenezer Dole	Samuel Lewis		
Hudson N Y Female	Mary Paddock	Geo Shepard	Oct 1833	
Hamilton N Y	Zebulon Weaver	Ann Marriot jr		
Hancock Vt		Thomas Pothecary	Jan 1835	
Holliston Ms	Rev Elijah Demond	Bucklin Fitts	July 1833	
Jamaica Vt	P B Fisk	Joel Holton	Apr 1833	80
Jericho Vt			Nov 1834	
Kingston Ms	Rev A Jackson	Matthew S Cushman	Nov 1834	
Kentucky State	Prof J M Buchanan	Luke Munsell	Mar 1835	
Lowell Ms	Rev Asa Rand	Rev Wm Twining	Mar 1834	75
" Female	Mrs Twining	Mrs Mary H Safford	Dec 1834	1000
Lynn Ms	Jonathan Baskin Esq	Edward S Davis		
" Female	Mrs. Alonzo Lewis	Anna Parinton	May 1835	90
Leyden N Y	John Fisk	Ezra Cortin		
Lenawe County Mich	Darius Comstock	Thomas Chandler		
Lexington O (colored)	Job Pears	Jonas Crosby		
Limington Me	Lewis Whitney	Joseph Brackett	Mar 1825	98
Lorain co O	Rev John Monteith	Albert A Bliss		
Loudon N H [ducc	William Chamberlain	James B Abbott M D	May 1835	
Monkton Vt Free Pro-				
Monroe County N Y	Elder Enoch Galusha	W W Rehl		

Middlebury Vt	Hon Joel Doollittle	Oliver Johnson	Jun 1835	
Middleboro Ms	Horatio G Wood	Nathl A Eddy	Dec 1834	37
Middletown Ct	G F Parkis	E A Stillman		
" Fem (colored)	Mrs Nancy Beman	Mrs Clarissa M Beman		
Miami Univ Oxford O				
Muskingum County O		H C Howells		
Milbury Ms		J S Keguin	July 1834	
Medina O		Charles Olcott Esq		
Middlesex County Ms	Sewall Harding	Rev Wm Twining		
Maine State	Samuel M Pond	Rev George G Adams	Oet 1834	
Massachusetts State	Joseph Southwick	Rev Samuel J May	Jan 1832	
Mahoning Stark co O		John D Elliott		
Mount Desert Me	Samuel Milliken	Rev C L Carey	May 1834	
Morrisville N Y			Apr 1835	
Muskingum co Female	Mrs Horace Nye	Mrs Hezekiah Sturges	Apr 1835	
Nantucket Ms (colored)	William Harris	Edward J Pompey		
New Garden O	Joseph A Dagdale	Wm Griffith		
Newburyport & vic Ms	Amos Pettingill	Phineas Crandall	Apr 1834	110
" Female	Mrs Jane Hervey	Miss Susan Wood	May 1834	120
New Bedford Ms	William Rotch Jr	John Barrage		
New York City	Jarvis Hanks	Charles W Denison	Oet 1833	
New York Young Men	Dr Abraham L Cox	J F Robinson	May 1834	
New York Female	Mrs E B Falconer	Mrs A L Cox		
Newark NJ (color'd)	Henry Drayton	A B Ray		
New Haven Ct	Dr Ives	J E P Dean Esq	Jun 1833	
Norwich & vic Ct		Alphens Kingsley		
" Female		F M Caulkins		
New Rowley Ms [N H]				
New Hampton The Sem	John G Richardson	Edwin R Reynolds	Aug 1834	30
New Sharon Ms	John A Vinton	Samuel Mason		
Nelson Portage co O	Rev B Fenn	Stephen Baldwin		
New Hartford N Y	Dr U H Kellogg			
North Yarmouth Me			Dec 1834	40
New Lisbon O				
New Hampshire State	Rev David Root	John Farmer	Nov 1834	
New England Wesleyan	Shipl-y W Wilson	Phineas Crandall	Jun 1835	76
Oneida County N Y	Benjamin P Johnson	Pelatiah Rawson	May 1835	
Oneida Institute N Y	Isaac S Platt	A Judson	July 1833	90
Old Colony Plymouth Ms	Rev John Allen	Geo Russell		
Ohio State	Hon Lucius King	Albert A Guthrie	Apr 1835	
Orwell Vt				
Providence R. I.	Josiah Cady	Benj L Farnsworth	Jun 1833	110
" Female	Mrs. Lucy Blain	Mrs Hannah Farnum	Apr 1835	101
" Juvenil-Female	Sarah Miller	Almira Bolles	Dec 1834	35
Pickaway County O	Dr W N Luckey	J B Finley	Mar 1835	
Portland Mo	Samuel Fessenden	P H Greenleaf	Mar 1833	40
Portland Young Men	George Ropes	James F Otis	Oet 1834	100
Portland Female	Mrs King Porter	Mrs Miriam Hussey	Apr 1834	80
Plymouth N H	Col Wm Webster	N P Rogers Esq		
" Female	Mrs A Cummings	Mrs N P Rogers	Feb 1834	102
Philadelphia Pa	David Paul Brown	Benjamin S Jones	1834	80
Philad'a Pa Young Men	Wm H Scott	Wm Greaves	May 1835	125
Philadelphia Female	Esther Moore	Lucretia Mott	Dec 1833	80
Pawtucket R I	Dona Remember Kent	Ray Potter	Dec 1833	
Plainfield & vic Ct	Rinaldo Burleigh		Aug 1834	
Peacham Vt	Jesse Merrill Esq	Dr Zobina Pangborn	Aug 1833	
Plymouth Female Ms				
Pittsburg Pa [R I]	Rev Robert Bruce	Rev Samuel Williams		
Phoenix & Arkwright				
Paint Valley O	Thomas Rogers	James H Diekey	May 1833	4000
Putnam County Ill	Samuel D Laughlin	George B Willis		
Pomfret Ct				
Portage County O	Greenburg Keen	James S Carpenter		
Poughkeepsie N Y				
Perr & Chesterfield N Y	Samuel Keese	Thomas B Watson	Mar 1835	450
Peterboro N Y				
Plymouth County Ms	J Allen	George Russell	July 1834	
Perry Genesee co N Y	Jabez Ward	Josiah Andrews		
Pine st Boston	Charles Drew	Charles C Barry	Jun 1834	30

Kandolph Portage co O	Lot B Coe	Seymour W Coe	Mar 1833	
Reading Ms	Dea Caleb Wakefield	Wm Wakefield jr	Mar 1833	
" Female	Mrs Eunice Pickett	Mrs C Pendexter	Nov 1833	
Rochester city N Y	Lindley M Mooro	G A Avery		
" Female (colored)				
Rock Creek Tenn	James Kennedy	Allen Leeper	Jun 1835	9
Rome Oneida co N Y	Oliver C Grosvenor	Benjamin P Johnson	July 1834	184
Ryegate & Barnet				
Richland Oswego NY	A H Stevens			
Ripley Brown co O	Hon Alex Campbell			
Rutland Vt				
Rupert Vt		A Johnson	Feb 1834	
Rochester Vt			Jan 1835	
Sanbornton N H				
Sanwich Ms [Vt]	Joseph Mash	Josiah Gifford		
Starksboro & Lincoln	Sathan Page	Jonathan Batty	May 1834	132
Salem & vic Ms	Rev C P Grosvenor	Rev Geo B Cheever	Jan 1834	479
" Female	Mrs C P Grosvenor	Miss L L Dodge		153
South Reading Ms	Dea Jacob Eaton	Jeremiah Chaplain	Apr 1834	120
Shushan Washington	Bethuel Church Jr	Daniel Valentine jr		
Scipio N Y [N Y]		Enoch Honeywell		
Smithfield & vic N Y	Rev S T Mills	Colquhoun Grant	Dec 1834	
Scituate Ms	Rev Edward Seagrave	Isaac Vinal		
Soubury Ms Female	Mrs Ruth Smith	Miss Mary Rice		
Sherburne N Y	John Harrington Jr	I Copeland		100
" Female	Mrs C Lee	Mrs H Avery	Apr 1835	234
Shoreham Vt				
Tallmadge Portage co O	Norman Sackett	Elizur Wright	Apr 1835	
Tamton Ms	William Reed	Hodges Reed	May 1835	100
Turin N Y	H Page Esq	Am White		-90
Turner Mo				
Troy N Y	John P Cushman Esq	William Yates	Apr 1835	150
" Female				
Uxbridge Ms	Effingham L Capron	Richard Battey	Ma 1834	310
Utica N Y	Alvan Stewart Esq			
" Juvenile Male			Apr 1835	
" Juvenile Female			Apr 1835	
Vermont State	John Ide, Waterbury	O S Murray, Orwell	May 1834	} In 69 societies there are 12733 members. Average No. 184. If the remaining 924 societies average 100 each, the whole number is 35133
Vernon Trumbull co O				
Vienna Trumbull co O		Festus Reed		
Vassalborough Me				
Waitesfield Vt	Col Orson Skinner	thamar Smith		
Walden Vt				
Wallingford Vt				
Westford Vt			Nov 1834	
Weybridge Vt			Mar 1834	
Whiting Vt			Apr 1834	
Waltham Ms	Dr George Mansfield	Geo A Williams		
Weston Ms	Latham Haven	Lewis Gougas		
Wrentham Ms	George Hawes	Joseph B Gerould		
Woburn Ms	Rev Luther Wright	Henry A Woolman	Nov 1834	
Windham N H	David Campbell	Daniel L Simpson		
Windham County Ct	Nicholas Branch	Thomas Huntington	May 1834	
Western Reserve O	Elizur Wright	Rev John Monteith	Aug 1833	
Western Reserve Coll	F W Upson			
Windham Portage co O	Rev Wm Hanford			
Waterville Me	Eliphalet Gow	George L Le Row		
Winthrop Me	Rev David Thurston	Stephen Sewall Esq	Mar 1834	
Weld Oxford co Me	Dr Lafayette Perkins	Jacob Abbott Esq		
Whitesboro N Y Fem	Mrs Dea Holbrook	Miss Berry		
Wethersfield N Y	Abel W Potter	Morris Sutherland		
Washington Wash'n co	Joseph Henderson	Robert F Biddle		
Whippany N J [Pa]	Rev Mr Burck	Rev W Newell		
Whitestown N Y	Benjamin S Walcott	Rev L H Loss		
Worcester Ms	Alpheus Merrifield	John R Morse	Mar 1835	
Weare N H	Nathan Breed	Moses A Cartland	Mar 1835	
Wesleyan	Geo Storrs Conc'd N H	Nath'l Dunn N Y City	May 1835	
Wesleyan N Y		M Floy		
Winsor N Y				

Within a few weeks from the time when the above list was completed, we received the names of 40 new societies, making the whole number reported, 333.

ANTI-SLAVERY PUBLICATIONS.

[Most of these are to be had at the office of the A. A. S. S. 144, Nassau st. N. Y.; at the A. S. Office, 46, Washington st. Boston, and many of them at the office of the Herald of Freedom, Concord, N. H.]

The Oasis, by Mrs. D. L. Child, of Boston,	\$ 1 00
An Appeal in favor of that class of Americans called Africans,	50
Jay's Inquiry into the character &c. of Col. and Anti-Slavery Soc.	38
Bourne's Picture of Slavery in the United States,	50
Thelps' Lectures on Slavery,	50
Rankin's Letters on Slavery in the U. S.	25
Clarkson's History of the abolition of the African slave-trade.	38
Paxton's Letters on Slavery,	56
The Testimony of God against Slavery,	38

Anti-Slavery Reporter. First and second Annual Reports of the A. A. S. Soc. Address of the N. Y. Young Men's A. S. Soc. The Maryland Scheme. Man-stealing and slavery denounced by the Presbyterian and Methodist churches. Letter of H. B. Stanton; Speech of James A. Thome, and a Letter of Dr. S. H. Cox. First Annual Report of the N. E. A. S. Soc. Second do. Report of N. E. A. S. Convention. "Extinguisher" extinguished. Wright's sin of Slavery. Shield of Slavery. Picture of a slave in chains, with the Negro's Complaint, in poetry. Our countrymen in chains, with poetry, by J. G. Whittier, Esq. Mirror of Slavery. Abolitionist. Declaration of the Philadelphia Convention. Birney's Letter on Colonization. Birney's Letter to the Churches. British opinions of the Am. Col. Soc. Examination of Thomas C. Brown, a colored man from Liberia. A brief Review of the First Annual Report of the American Anti-Slavery Society, by David M. Reese, M. D. of New York, Dissected by Martin Mar, Quack M. D. The Injustice and Impolicy of the Slave-trade, illustrated in a Sermon by Rev. Jonathan Edwards, D. D. Address before the Anti-Slavery Society of Salem, Mass. by Rev. C. P. Grosvenor. Address to the People of Color in the City of New York. By members of the Executive Committee of the Am. Anti-Slavery Society. The Wesleyan Extra, a Tract of 24 pages, containing Wesley's Thoughts upon Slavery, published in the year 1774. A statement of the reasons which induced the Students of Lane Seminary to dissolve their connection with that Institution — Emancipator Extra. Anti-Slavery Record. The Slave's Friend, for children.

PERIODICALS, published monthly at No. 144, Nassau st. N. Y.

1. 1st week in each mo. HUMAN RIGHTS. Small folio. Single copy, 25 cts per ann. 20 copies to one address, \$3.50. 40 do. \$5. 80 do. \$8.
2. 2d week, ANTI-SLAVERY RECORD. A pamphlet of 12 pp. It is sent to those who contribute 12 cts or more per month, as an acknowledgment of their donation. It is sold at the office for \$1.50 per hund.
3. 3d week, EMANCIPATOR. Large imperial sheet. Single copy, 50 cts. per ann. 16 copies to one address, \$5. 40 do. \$10. 100 do. \$20.
4. 4th week, SLAVE'S FRIEND, for children. Single No. 1 ct. 12 Nos, or 1 year's subscription, 10 cts. 100 Nos, 80 cts. 1000 Nos, \$6.50.

The following are not published by the A. A. S. S.

LIBERATOR, 31, Cornhill, Boston. Weekly. Garrison & Knapp. \$2 per annum in advance. HERALD OF FREEDOM, Concord, N. H. Semi-monthly. Joseph H. Kimball Editor. \$1 per ann. in adv. PHILANTHROPIST, and Advocate of Emancipation. Danville Ky. Weekly. James G. Birney Editor. \$2 per annum in advance.

Sw. Stone, V. 17

—VOL. 1. No. 2—

THE
AMERICAN
ANTI-SLAVERY
ALMANAC,
FOR
1837,

Being the first after Bissextile or Leap-Year, and the 61st of American Independence. Adapted to most parts of the United States.



A sketch from God's descriptions of the "Consequences of Emancipation." Isa. 60

"We hold these truths to be self evident—that all men are created equal."

BOSTON:
PUBLISHED BY N. SOUTHARD & D. K. HITCHCOCK,
No. 2, Cornhill.

ECLIPSES IN THE YEAR 1837.

1. Sun eclipsed, April 5, 2h. 36m. morning, invisible.
2. Moon eclipsed, April 20, 3h. 50m. afternoon, invisible.
3. Sun eclipsed May 4, 2h. 17m. afternoon, invisible.
4. Moon eclipsed, Oct. 13, eve. partly visible, duration 3h. 33m.

	B. st.	N. Y.	Philad.	Cincinnati.
	H. M.	H. M.	H. M.	H. M.
Beginning eclipse, . . .	4 46	4 34	4 29	3 52
Moon rises,	5 16	5 18	5 19	5 18
Total immersion, . . .	5 46	5 34	5 29	4 52
Middle,	6 32	6 29	6 15	5 38
End of total immersion,	7 18	7 6	7 1	6 24
End of eclipse,	8 19	8 7	8 2	7 25
Duration of visibility, .	3 3	2 49	2 43	2 7

5. Sun eclipsed Oct. 29, 6h. 51m. morn., invisible.

CHRONOLOGICAL CYCLES.

Dominical Letter, A.	Epact,	23	Roman Indiction, 10
Golden Number, 14	Solar Cycle,	26	Julian Period, 6550

EXPLANATION OF THE CALENDAR PAGES.

The 1st and 2d columns show the days of the month and week. The 3d and 4th the time of sun's rising and setting. The 5th the sun's declination south, that is, how many degrees and minutes north or south of the equator the sun is vertical. The distance of the sun from any place, in north latitude, may be found by *adding* the sun's southern dec'n, or *subtracting* its northern dec'n to or from the latitude of the place. Thus it will be found that on Dec. 2, the sun is 64° S from Boston, while June 10, it is only 19° S. The 6th column shows the Equation of time, which see, on page 4. The 7th shows the time of moon's rising and setting. The 8th the time of the moon's southing. The 9th, time of High Water at Boston. The 10th shows the moon's place in the signs of the Zodiac, for the special edification of those who dare not begin any important work unless the 'sign is right.' The 11th column needs no explanation.

TABLE to find the time of high water at different places, after knowing it at Boston.

	H.	M.		H.	M.
Albany,	add 4	12	Philadelphia,	add 2	57
Charleston, S. C.	sub. 4	10	Portland,	sub. 0	45
Nantucket,	add 0	30	Portsmouth, N. H.	sub 0	15
New Bedford,	sub. 3	53	Providence,	sub. 3	05
New London,	sub. 2	36	Savannah,	sub. 3	15
New York,	sub. 2	21	St. Johns, N. B.	add 0	36
Newburyport,	sub. 0	15	Vineyard Sound,	sub. 0	30

TABLE OF CHARACTERS.

☉ Sun, ⊕ Earth, ♃ Juno, ♃ Jupiter, ☾ Moon,
 ☿ Mercury, ♂ Mars, ♀ Ceres, ♄ Saturn, ♁ Ascending Node,
 ♀ Venus, ♀ Vesta, ♀ Pallas, ♅ Uranus, ♁ Descending Node.
 ☐ Quartile, △ Trine, * Sextile, ♄ Conjunction, ♀ Opposition.

SIGNS OF THE ZODIAC.

Summer.	♈ Aries,	Ram,	Head,	Autumn.	♎ Libra,	Scales,	Reins,
	♉ Taurus,	Bull,	Neck,		♏ Scorpio,	Scorpion,	Secrets,
	♊ Gemini,	Twins,	Arms,		♐ Sagittarius,	Archer,	Thighs,
	♋ Cancer,	Crab,	Breast,		♑ Capricornus,	Goat,	Knees,
	♌ Leo,	Lion,	Heart,		♒ Aquarius,	Waterman,	Legs,
Winter.	♍ Virgo,	Virgin,	Belly,	Winter.	♓ Pisces,	Fishes,	Feet.

THE WEATHER.

Since the publication of our Almanac for 1836, we have been frequently importuned to enlighten the public respecting the weather. We have therefore, like other Almanac-makers, hazarded a few guesses on the subject, with more caution than some of our brethren, though we hope, not with less accuracy. If persons wish to make their own calculations, they will find materials for making as good as any body can furnish by consulting the following

TABLE

For foretelling the Weather, through all the Lunations of each Year.

This table and the accompanying remarks are the result of many years' actual observation; the whole being constructed on a due consideration of the attraction of the sun and moon, in their several positions respecting the earth, and will, by simple inspection, show the observer what kind of weather will most probably follow the entrance of the moon into any of its quarters, and that so near the truth as to be seldom found to fail.

If the new moon, the first quarter, the full moon, or the last quarter happens	IN SUMMER.		IN WINTER.	
Between midnight and 2 in the morning.	Fair.	Cold, with frequent showers.	Hard frost, unless the wind be south or west.	Snow and stormy.
— 2 and 4 morning.				
— 4 and 6 "				
— 6 and 8 "				
— 8 and 10 "				
— 10 and 12 "	Frequent showers.	Very rainy.	Cold rain, if wind be west.	Snow, if east.
At 12 o'clock at noon and 2, P. M.				
Between 2 and 4, P. M.				
— 4 and 6 "				
— 6 and 8 "				
— 8 and 10 "	Rainy, if south or S. W.	Ditto.	Fair and frosty, if wind north or north-east.	Rain or snow if S. or S. W.
— 10 and midnight,				
	Fair.	Fair.	Fair and mild.	Fair.
			Fair and frosty, if wind north or north-east.	Rain or snow if S. or S. W.
			Ditto.	Ditto.
			Fair and frosty.	

Observations.—The nearer the time of the moon's change to noon or midnight, the more nearly will the result accord with the predictions for the changes occurring between 10 and 2, A. M. or P. M. Less dependence can be placed on the table between October and April than in the rest of the year. The observer should be within sight of a good vane, and be very exact in noticing the direction of the wind.

We derive this information from an astronomical friend, and have no doubt that it is as correct as any calculation on a subject 'as uncertain as the weather.' N. B. It will be observed that some of our predictions are upon subjects on which there is less danger of mistake

EQUATION OF TIME.

Many persons, who are accustomed to R. B. Thomas's and other old-fashioned Almanacs, suppose that the time of the sun's rising and setting on any day is always at an equal distance from noon. This is true, if we regard *solar* or *apparent* time only, but it is not true by *mean*, or *perfect* clock time. Formerly, when few persons had clocks, and fewer were guided by them, it was most convenient to reckon by apparent time, and regulate clocks by a *noon mark*. But now, when correct clocks and watches are so numerous, it is far better to have all calculations expressed in *clock time*. To prevent misapprehension, we will try to explain the difference between the two modes of reckoning.

The sun is within the orbit or path of the earth, but not in its centre, for the orbit is not an exact circle, but an ellipse, as represented in the annexed figure; and the sun is nearer one part of its orbit, as *a*, than to the other, as *b*. The length of a *solar* or *apparent* day at any place is the time that passes after the meridian of that place [meridian is any line running directly north and south.] is exactly beneath or opposite to the sun, till it comes again to the same relative position to the sun. This is more than one complete revolution of the earth on its axis, for the earth is moving forward in its orbit, in the direction *a c b*, while it is turning on its axis, and must turn enough farther each day to make up for its advance in its orbit. The earth actually turns on its axis 366 times in going once round the sun, or in 365 days, and the time of the additional revolution is divided among the days of the year, but in *unequal portions*, and this is one cause of the difference between apparent and mean time. When the earth is at *a* moving towards *c*, (being then near the sun,) it moves faster and of course farther in 24 hrs. than it does in the opposite part of its orbit, and any spot on the earth's surface must move farther in order to have one complete solar day. Hence, a solar day at any place will be more than 24 hrs. long; and the middle of it will therefore be later than the middle of a day of regular length, i. e. it will not be noon by the sun till after it is noon by the clock, or, the sun will be *slow* of the clock. This difference, between clock and sun, will become greater and greater, by the continual action of the same cause, till the earth arrives at *c*, when the difference will be greatest. From *c* to *d* the earth moves more slowly in its orbit, and does not go so far in 24 hrs. This makes the solar day shorter than the medium length; and brings the clock and sun nearer together, till at *b* they agree. From *b* to *d* the solar day being shorter than a day by perfect time, the places on any meridian will have passed the sun before it is 12 o'clock; or in other words, it will be noon by the sun before it is by the clock, and hence the sun will be *fast*. This effect will be greatest at *d*, and from *d* to *a* the sun will go faster again, till at *a* apparent and mean time will again agree. The actual difference between noon by the sun and noon by the clock is called the *Equation of Time*.

If this were the only cause of difference, the sun would agree with the clock about Dec. 30; (earth being at *a*) and July 5, (*b*); would be slowest Mar. 30, (*c*) and fastest Sept. 30, (*d*). There is another cause, however, resulting from the obliquity of the sun's apparent path in the heavens, which modifies the result, but we have no room to explain it.

N. B. ALL the calculations in this Almanac are in MEAN TIME.

TO THE PUBLIC.

Encouraged by your kind reception of my former labors, I have ventured again to come before you. Again would I plead the cause of the injured slave, and his guilty master. I now ask you to look forward to the fast-approaching realities of the judgment day, when God shall judge the secrets of men, WITHOUT RESPECT OF PERSONS, and answer me, Shall I plead in vain? Will you shield your conscience from all the shafts of truth which may be directed towards it by urging the oft-repeated objection, that the slaves are well-used, contented and happy, and that all accounts of their wretchedness are false, or exaggerated? If so, stop a moment, and ask yourself, Who has the greatest facilities for making his own story heard, — the master, or the slave? Who are they that control the great avenues leading to the public mind? Who edit newspapers? who circulate them? Who are they that make speeches in Congress, and then frank them to all parts of the Union? Are they slaves or are they masters? Who have rewards and honors to bestow upon their advocates? Who have Presidential votes to give? Who occupy the seats of the President, Senators, Representatives, Governors, and Judges? The slaves or the masters? When travellers go to the South, at whose tables do they sit, whose beds do they occupy, whose wine do they drink, whose story do they hear, whose flatteries and caresses do they receive, or whose threats do they dread? The slaves', or the masters'? Of the travellers that come to the North, who are found in intimate communion with our distinguished men? Who crowd our stages, cars, steamboats and hotels? Who have money to spend, and fortunes to give, and beautiful daughters, with their splendid dowers, to be wooed and won? The slaves, or the masters? On whom do our northern merchants, editors, publishers of books and papers, officers of colleges and theological institutions, teachers, lawyers, and ministers, depend for patronage and support? On the slaves, or on the masters? In view of these things, can we expect that a thousandth part of the wrongs, cruelties and indignities suffered by the slaves, will be permitted to come to our knowledge? Will not everything that can be said in favor of the master, and against the slave, be carried on every breeze, and multiplied by echoes from every *Stone* and every *Hill*? From which side are we to make deductions for interest, personal feeling, party spirit, or virtual bribery on the part of the witnesses? I might go much farther; but here is enough.

I beg of you to bear these things in mind when you are examining testimony respecting slavery. But we have the authority of slaveholders themselves for all the important statements we make; and a man's testimony against himself is never exaggerated.

In preparing the matter for this number, I have been guided by the principles which were set forth last year. I again solicit your candid and scrutinizing attention to what is here advanced, and your hearty co-operation in disseminating these principles, unless you are prepared to show their falsity.

Let us remember that we shall soon meet each other, and those for whom we are called upon to labor, at the bar of our Father, and their Father, and act so that we may rejoice to hear our Saviour say, Inasmuch as ye did it unto one of the least of these MY BRETHREN, ye did it unto ME.

Your Obt. Servt.

N. SOUTHARD.

- 1, 1836. The Philanthropist, edited by James G. Birney commenced in New Richmond, Ohio. Since removed to Cincinnati.
- 4, 1836. Geo. Thompson arrived in Liverpool from America.
- 17, 1806. Franklin born. He was one of the signers of the Constitution of the U. S. and soon afterwards became President of the "Pennsylvania Manumission Society."
- 20, 1836. Fourth Annual meeting of the Mass. A.S.S. held in Boston.
- 25, 1831 Insurrection of slaves in Bahia, Brazil. The plot was detected several hours before it was intended to carry it into execution. When the slaves found their plans were defeated, many of them rushed on the bayonets of the opposing soldiers, preferring death to slavery.
- 25, 1784. Daniel Shays, at the head of 1150 insurgents, made an attack on the Arsenal at Springfield, Mass. — he was defeated and his party dispersed.
- 30, 1835. Attempt to assassinate the President of the U. S.
- 30, 1822. The New-England Anti-Slavery Society formed at Boston. This was the first Society of the kind which was formed in the U. S. It is now called the Massachusetts A. S. Society.

THE NEW YEAR.

Reader, again we have met, under circumstances of awful solemnity. 'It is not a time for adulation.' I dare not waste my breath with vain greetings. Another year has rolled over this guilty land, and carried its irreversible account to the bar of him whose arm is clothed with thunder, and whose right hand is full of the arrows of wrath, with which to smite the proud oppressor. The year which has closed upon us has gone to tell of fraud, iniquity, robbery of the poor and needy, separation of mothers and children, mockery of marriage ties, minds crushed, and souls sent, sightless, to a cheerless grave. It has carried an account of mercies slighted, privileges perverted, and blessings abused. This year, too, will soon pass away, and shall its account be dark and bloody as that of the preceding? Shall it be, did I ask? Even now it may be determined that it shall not be. The decree may already have been sealed in the immutable counsels of Jehovah, that this shall be a year of retribution. God has bestowed upon us distinguishing mercies, such as no other nation ever enjoyed, and he has "looked for judgment, but behold oppression; for righteousness, but behold a cry." "Shall I not visit for these things, saith the Lord, shall not my soul be avenged on such a nation as this?" Even now the last faint plea of mercy may have been uttered, and urged in vain. He may already have begun to "whet his glittering sword," that it may drink the blood of those who have trampled under foot and defaced his glorious image in his oppressed children. Have you no sacrifice to make, no plea to urge, no prayer to offer, that you may stay the coming wrath? If so, what thou doest, do quickly, for the violence which is abroad in the land, like the low rumbling which precedes an earthquake, too clearly portends, that a storm of desolating vengeance is about to burst upon us, unless we speedily repent, and *bring forth fruits meet for repentance.*

"Up then in freedom's manly part,
From gray beard old to fiery youth,
And on the nation's naked heart,
Scatter the living coals of truth."

1837]

JANUARY — FIRST MONTH.

[31 days.

During this month, in 1817, a meeting of more than 3,000 free people of color assembled in Philadelphia to express their views of the Am. Col. Soc., then just formed, at which they unanimously replied to the question, whether they were willing to accept the offers of that Society, with one *long, loud, TREMENDOUS NO*.

Other meetings of colored people, expressing similar sentiments, were held in most of the cities and large towns in the northern states, and it was their unyielding opposition to the cruel scheme of expulsion that first induced Mr. Garrison and his friends to oppose it.

MOON'S PHASES.				D.	H.	M.
New Moon,	6	7	3 eve.	Full Moon,	21	3 1 eve.
First Quarter,	13	0	30 eve.	Third Quarter,	29	1 43 eve.

First Quarter, 13 30 eve. 13 30 eve. 13 30 eve.											Positions of the sun, moon and stars,—
N	D	Sun Rise	Sun Sets	☉ D. S. slo.	South	m s	Moon rises.	Moon south	High water	D Pl.	Tides, weather, &c.
1	SUN	7 32	4 36	22 59	3 35	7 20	6 58	5 49	m	7* 's so. 8h. 50m.	
2	Mon	32	37	22 54	4 3	2 32	7 44	7 4	m	h 6 D	
3	Tues	32	38	22 49	4 31	3 48	8 39	8 21	↑	Aldebaran so. 9.	
4	Wed	32	39	22 42	4 59	5 6	9 38	9 22	↑	♀ 6 D [30	
5	Thu	32	40	22 36	5 26	6 24	10 43	10 10	W	Cold weather	
6	Frid	32	41	22 29	5 53	sets.	12 50	11 20	W	and frequent	
7	Sat	32	42	22 21	6 19	5 25	aft 57	aft 11	W	snows.	
8	SUN	32	43	22 13	6 45	6 48	1 59	1 0	W	Have your sleds	
9	Mon	32	44	22 5	7 11	8 9	2 57	1 44	X	and axes in	
10	Tues	31	45	21 56	7 36	9 27	3 49	2 25	X	Yd.L so.9h.57m.	
11	Wed	7 31	4 46	21 46	8 0	10 39	4 37	3 4	♀	prime order, and	
12	Thu	31	47	21 36	8 24	11 49	5 23	4 7	♀	use them dili-	
13	Frid	30	48	21 26	8 47	morn	6 7	4 34	♀	gently, for a	
14	Sat	30	49	21 15	9 10	0 58	6 52	5 36	8	Sirius so. 10, 53.	
15	SUN	29	51	21 4	9 32	2 5	7 37	6 51	8	thaw is at hand.	
16	Mon	29	52	20 53	9 53	3 11	8 25	8 7	Π		
17	Tues	28	53	20 41	10 13	4 16	9 14	9 10	Π		
18	Wed	28	54	20 30	10 33	5 18	10 5	10 3	Π	Custor so. 11, 22.	
19	Thu	27	55	20 17	10 53	6 14	10 56	10 50	σ	Pollux so. 11, 29.	
20	Frid	27	57	20 4	11 11	7 2	11 47	11 28	σ	D apogee ♀ gr.	
21	Sat	26	58	19 50	11 29	rises	morn	morn	Ω	[elongation E.	
22	SUN	25	59	19 36	11 46	5 47	35	4	Ω	h 6 D	
23	Mon	7 24	5 1	19 22	12 2	6 51	1 22	34	Ω	♂ 6 ☉	
24	Tues	24	2	19 8	12 17	7 55	2 6	1 3	☿	7* 's so. 7, 10.	
25	Wed	23	3	18 53	12 32	8 59	2 48	1 33	☿	♀ stationary.	
26	Thu	22	4	18 38	12 45	10 3	3 29	2 4	☿		
27	Frid	21	6	18 23	12 58	11 8	4 11	2 39	☿	γ so. 2, 26.	
28	Sat	20	7	18 7	13 10	morn	4 54	3 18	☿	Rigel so. 8. 23.	
29	SUN	19	8	17 51	13 22	0 16	5 39	4 2	m	h 6 ☉	
30	Mon	18	10	17 35	13 32	1 28	6 28	5 1	m		
31	Tues	17	11	17 18	13 42	2 43	7 22	6 21	↑	Sirius so. 9, 41.	

- 2, 1836. R. I. State Anti-Slavery Society formed in Providence.
- 4, 1835. Gen. Wade Hampton died at Columbia, S. C., aged 80. He was a soldier in the revolution; he afterwards became very wealthy and was said to be the owner of 1500 slaves; he fought for freedom and he practiced oppression; he defended the Declaration of Independence and he lived down its principles; he resisted tyranny and became a tyrant; he bore arms for the rights of man, and then robbed his fellow man of their rights. Probably few men ever amassed a larger fortune by agriculture, and very few have been punished for robbery who ever practised it on a larger scale.
- 15, 1835. Nathan Dane, L. L. D., died at Beverly, Mass. He was the framer of the ordinance of Congress of 1787, for the government of the Ter. N. W. of the Ohio river. By this code the principles of free government to the exclusion of slavery were secured to the inhabitants of that immense region.
- 18, 1834. Wm. Wirt died.
- 18, 1835. Third Anniversary of the Vermont Anti-Slavery Society.
- 19, 1795. Moses Fiske, a tutor in Dartmouth College, and afterwards Judge in Tennessee, preached an excellent sermon on American slavery, entitled "Tyrannical liberty-men."
- 20, 1835. The brig Enterprise of N. Y., E. Smith, master, which sailed from the Dis. of Col. to Charleston, S. C. with 78 slaves on board, put into Bermuda in distress. The next day at the instance of the Friendly Society of colored people, the slaves were brought before the Chief Justice of the place, and all of them except a woman and five children chose to remain there and be free rather than to go back to the U. S. and were accordingly liberated. There is reason to believe that the five children will heap many bitter curses on the mother for the choice she then made.
- 22, 1732. Washington born, — "that slave holder," (Peleg Sprague.)
- 22, 1836. Anti-Abolition meeting in Cincinnati.
- 22, 1836. Message of the President to Congress announcing that the difficulties with France were settled.

FREE DISCUSSION.

While the spirit of mobocracy, like a hot blast from the infernal pit, was sweeping over the land, parching the fair flowers which adorned the fields of social order, and withering the wholesome fruits upon the tree of liberty, our hearts were cheered, and our spirits refreshed by the following noble sentiments from the lips of Gerrit Smith, of Peterborough, N. Y. They are brief extracts from his speech at Peterborough, before the N. Y. State A. S. Society. For their utterance at that time, we are indebted to the UTICA MOB. They are published here, although they have been already widely circulated, because we wish to have them kept before the public mind, and deeply impressed upon every heart. They were founded upon the following resolution:

Resolved, That the right of free discussion, given to us by our God, and asserted and guarded by the laws of our country, is a right so vital to man's freedom, and dignity, and usefulness, that we can never be guilty of its surrender, without consenting to exchange that freedom for slavery, and that dignity and usefulness, for debasement and worthlessness.

I love our free and happy government. But not because it *confers*

1837]

FEBRUARY—SECOND MONTH.

[28 days.

ASSERTION. "If the slaves were set free, they could n't take care of themselves." "If they could, we would set them free."

This accounts for the fact that as soon as a slave leaves his master, with the intention of taking care of himself, the master, with a most tender concern for his welfare, instantly offers from \$20 to \$1000 to any one who will return him to his kind 'patriarchal' supervision. In advertising the deluded beings, who are running away from their happiness, they will, of course be very *exact* in describing them. The following are specimens of the phrases applied to slaves in advertisements.

'An intelligent fellow,' 'field hand and jobbing shoemaker,' 'will try to pass himself for a white man,' 'Lucy is a very likely and intelligent girl,' 'a good sewer, washer & ironer,' 'first rate cook and pastry cook,' 'smart, intelligent, likely looking boy,' 'a brick mason by trade; he

NOON'S PHASES.	D.	H.	M.		D.	H.	M.
New Moon,	5	5	25	morn.	Full Moon,	30	9 38 morn.
First Quarter,	17	4	53	morn.	Third Quarter,	28	0 45 morn.

N	D	Sun Rise	Sun Sets	☉ D. South	S. slo. m s	Moon rises	Moon south	High water	☾ Pl.	Positions of the sun, moon and stars. — Tides, weather, &c.
1	Wed	7 16	5 12	17 1	13 50	3 59	8 22	7 55	↑	
2	Thu	15	14 16	43 13	58	5 11	9 26	9 13	☾	Castor so. 10, 29.
3	Frid	14	15 16	25 14	5	6 15	10 32	10 16	☾	Fine skating.
4	Sat	13	16 16	8 14	12	7 6	11 37	11 19	☾	☉ perigee.
5	SUN	12	18 15	49 14	17	sets	aft 38	11 59	☾	
6	Mon	11	19 15	31 14	22	6 59	1 34	aft 42	☾	☿ ☽ ☉
7	Tues	9	20 15	12 14	26	8 17	2 25	1 20	☾	Boys who ne-
8	Wed	8	22 14	53 14	29	9 31	3 13	1 58	☾	glect school to
9	Thu	7	23 14	34 14	31	10 42	4 0	2 33	☾	enjoy it will find
10	Frid	6	24 14	15 14	32	11 51	4 46	3 10	☾	☿ so. 11h. 35m.
11	Sat	4	25 13	55 14	32	morn	5 33	3 55	☾	☿ so. 5h. 36m.
12	SUN	3	27 13	35 14	33	1 0	6 20	4 48	☾	themselves
13	Mon	2	28 13	15 14	32	2 7	7 10	5 59	☾	☿ d l. so. 7h. 19m.
14	Tues	0	29 12	53 14	31	3 10	8 0	7 19	☾	"sliding down
15	Wed	6 59	5 31	12 34	29	4 8	8 52	8 49	☾	Sirius so. 8h. 55m.
16	Thu	57	32 12	13 14	26	5 0	9 42	9 46	☾	hill" into the bay
17	Frid	56	33 11	53 14	22	5 43	10 32	10 33	☾	☾ apogee.
18	Sat	55	35 11	31 14	17	6 18	11 19	11 9	☾	☿ ☽ ☾
19	SUN	53	36 11	10 14	12	6 48	morn	11 46	☾	of ignorance.
20	Mon	52	37 10	49 14	6	rises	4 morn		☾	☿ so. 11h. 46m.
21	Tues	50	38 10	27 14	0	6 51	47	10	☾	
22	Wed	49	40 10	5 13	53	7 55	1 29	40	☾	
23	Thu	47	41 9	43 13	45	9 1	2 16	1 16	☾	☿ ☽ ☾
24	Frid	6 45	5 42	9 21	36	10 7	2 53	1 39	☾	
25	Sat	44	43 8	59 13	27	11 17	3 37	2 14	☾	
26	SUN	42	45 8	37 13	18	morn	4 24	3 2	☾	☿ ☽ ☾
27	Mon	41	46 8	14 13	7	0 36	5 15	3 41	☾	
28	Tues	39	47 7	51 12	56	1 44	6 11	4 42	↑	☿ ☽

- 1, 1833. Cholera at Havana; 200 deaths per day.
- 1, 1808. Act of Parliament of G. B. decreed that no slaves should be landed in the British Colonies after this date.
- 2, 1835. Gen. Sam'l Blackburn of Va. died, aged 77.
- 4, 1835. School for the reception of col. pupils opened in Canaan, N. H.
- 4 and 8, 1836. A Committee of the Massachusetts Legislature granted a partial hearing to the Abolitionists who attempted to show cause why no law or resolution of censure should be passed against them. "A full statement" of reasons has since been published.
- 5, 1770. Boston Massacre in King, (now State) St.
- 10, 1836. Resolution passed the Senate of New-York, directing the Committee on Literature to inquire in the propriety of withholding from Oneida Institute its share of the literary fund.
- 13, 1833. Great Anti-Colonization meeting at Exeter Hall, London.
- 19, 1835. Kentucky State Anti-Slavery Society formed at Danville.
- 20, 1831. Insurrection of the slaves in Antigua, which lasted 5 days.
- 24, 1828. Memorial for the Abolition of Slavery in the Dis. of Col. presented to Congress signed by upwards of 1000 of the inhabitants of the Dis.
- 30, 1836. The Committee of the Massachusetts Legislature, to whom was referred the memorial of Geo. Odiorno, requesting them to remonstrate with Southern Legislatures against those laws and regulations which operate injuriously upon the inhabitants of the free States, granted a full hearing to Messrs. May and Sewall on the subject. The evidence produced on that occasion was very full, and the Committee gave it an attentive hearing. See page
- 31, 1836. Fast-day in New-Hampshire. George Storrs delivered an anti-slavery address in Pittsfield, N. H. After the close of the address, while Rev. Mr. Curtis was offering the concluding prayer, a sheriff, by the authority of a writ issued by MOSES NORRIS, Jr. arrested Mr. Storrs while in the pulpit on his knees. He was tried the same day, and sentenced to three months hard labor in the House of Correction. He appealed from the sentence.
- 31, 1836. Disturbance at Concord, N. H. Five persons, four of whom were constables, arrested and fined.

any new rights upon us. Our rights spring from a nobler source than human constitutions—from the favor of Almighty God.

We are not indebted to the Constitution of the United States, or of this State, for the *right* of free discussion. We are thankful that they have hedged it about with so noble a defence. We are thankful, I say, that they have neither restrained nor abridged it; but we owe them no thanks for our possession of rights which God gave us. And the proof that he gave them, is in the fact that he requires us to exercise them.

This right is generally defended as something which our free government has given us, as what was earned by the toil and purchased by the blood of our fathers. Sir, this is an error. And men in denying this right, are not only guilty of violating the constitution, and destroying the blessings bought by the blood and toil of our fathers, but guilty of making open war with God himself. I want to see this right placed on this true, this infinitely high ground, as a DIVINE right. I want to see men defend it, and exercise it with that belief. I want to see men determined to maintain to their *extremest bounda-*

1837]

MARCH — THIRD MONTH.

[31 days

is a smart, active man, speaks good sense, and will no doubt attempt to pass as a free man,' 'speaks French & English, and may be mistaken for a white woman,' 'a good sempstress and excellent nurse,' 'of warranted character,' 'first rate hostler and ploughman,' 'excellent carriage driver,' 'excellent carpenter,' 'first rate house servant,' 'first rate drayman,' 'good cook and first rate laundress,' 'smart boy, 7 yrs old,' 'guaranteed against the vices & diseases prescribed by law, &c

Do we need any more proof that the poor things *can't take care of themselves*? This is the way their masters describe them now

MOON'S PHASES.	D.	H.	M.		D.	H.	M.
New Moon,	6	3	4 ⁵ eve.		Full Moon,	22	2 10 morn.
First Quarter,	13	11	21 eve.		Third Quarter,	29	8 33 morn.

D	M	Sun Rise	Sun Sets	☉ D. South	S. slo. m s	Moon rises.	Moon south	High water	D	Positions of the sun, moon and stars, — Tides, weather, &c.
1	Wed	6 38	5 48	7 28	12 33	2 56	7 12	6 7	↑	
2	Thu	36	50	7 5	12 21	4 1	8 15	7 40	☾	☿ greatest el. W.
3	Frid	34	51	6 42	12 8	4 55	9 18	9 3	☾	Castor S. 8h. 26m.
4	Sat	32	52	6 19	11 54	5 39	10 19	10 5	☾	☿ ☿ ☽ ☽ per.
5	SUN	31	53	5 56	11 40	6 14	11 17	10 55	☾	Pollux S. 8. 25.
6	M. n	29	55	5 33	11 26	sets	aft 10	11 38	☾	
7	Tues	27	56	5 8	11 12	7 5	1 0	aft 16	☾	The snow is fast
8	Wed	26	57	4 46	10 57	8 19	1 48	51	☾	leaving us. If
9	hu	24	58	4 22	10 41	9 31	2 36	1 27	☾	☿ S. 9h. 27m.
10	Frid	22	59	3 59	10 25	10 42	3 23	2 1	☾	it stays too long,
11	Sat	6 20	6 1	3 35	10 9	11 51	4 12	2 39	☾	it will be best to
12	SUN	19	2	3 12	9 53	morn	5 2	3 22	☾	wait patiently
13	Mon	17	3	2 48	9 36	0 58	5 53	4 14	☾	for its depart-
14	Tues	15	4	2 24	9 20	2 0	6 45	5 23	☾	ure.
15	Wed	13	5	2 1	9 2	2 54	7 36	6 50	☾	☿ S. 9h. 10m.
16	Thur	12	6	1 37	8 45	3 40	8 26	8 15	☾	
17	Frid	10	8	1 13	8 28	4 19	9 14	9 16	☾	☿ ☿ ☽ ☿ ☽
18	Sat	8	9	50	8 10	4 50	10 0	10 2	☾	
19	SUN	7	10	26	7 52	5 16	10 44	10 39	☾	☿ stationary.
20	Mon	5	11	North	7 34	5 39	11 26	11 10	☾	☉ ent. ☾ spring
21	Tues	3	12	20	7 16	rises	morn	11 41	☾	Regulus S. 9h 55m
22	Wed	1	13	44	6 58	6 51	8	morn	☾	
23	Thu	0	14	1 8	6 39	7 58	51	10	☾	☿ ☿ ☿
24	Frid	5 58	6 16	1 32	6 21	9 8	1 34	40	☾	
25	Sat	56	17	1 54	6 2	10 21	2 21	1 13	☾	[6h. 30m.
26	SUN	54	18	2 19	5 44	11 34	3 12	1 51	↑	Miroch on Merid.
27	Mon	53	19	2 42	5 25	morn	4 6	2 37	↑	
28	Tues	51	20	3 6	5 6	0 47	5 5	3 32	☾	
29	Wed	49	21	3 29	4 48	1 53	6 7	4 38	☾	
30	Thu	47	22	3 53	4 29	2 50	7 8	5 56	☾	
31	Frid	46	23	4 16	4 11	3 36	8 7	7 30	☾	

- 1, 1772. Petition from the white inhabitants of Virginia, for the suppression of the slave trade presented to the House of Burgesses for that colony.
- 2, 1743. Jefferson born. "I tremble for my country when I remember that God is just."
- 13, 1835. Dr. F. A. Col. and Rev. Mr. Hoby arrived in N. Y. as delegates from the Baptist Churches in G. B. to those in this country.
- 17, 1790. Benj. Franklin died, aged 84.
- 28, 1822. The ceremony of taking possession of Cape Montserado and the adjoining country in Liberia, was this day performed; the land had been purchased in Dec. 1821.

ries, ALL the rights which God, his Governor, has given him for his enjoyment, his dignity, and his usefulness.

This right of free discussion, sir, there is one class of men who ought to be particularly tenacious of. I mean, poor men. These constitute the most numerous class, in every country, and therefore, to the true philanthropist, they are of the greatest value. When the rich are divested of their rights, they have still their riches and honors to rest on for dignity and for defence. But when the poor man is divested of his right to speak, he is divested of all his rights. Take from him that in which, almost alone, he stands on equal ground with his rich neighbor, the freedom of speech, and, sir, the man of poverty will soon find himself wholly at the mercy of the man of wealth. The poor men in Utica, whom we saw led on by men of wealth to a violent assault against free discussion, will yet see the suicidal character of their proceedings. The rights, which they have attacked in your persons, are their own dearest rights, without which they cannot help being trampled into the dust by wealth and title, just as wealth and title have always of old trampled into the dust those who have not this right to speak.

And for what purpose are we called to throw down our pens and seal up our lips, and sacrifice our influence over our fellow men, by the use of free discussion? If it was for an object of benevolence, that we were called to renounce that freedom of speech with which God made us, there would be some color of fitness in the demand. But such a sacrifice, the cause of truth and mercy never calls us to make. That cause requires the exertion, not the suppression of our noblest powers. But here we are called on to degrade, unman ourselves, and to withhold from our fellow men that influence which we ought to exercise for their good. And for what? I will tell you for what. That the oppressed may lie more passive at the feet of the oppressor; that one-sixth of our American people may never know their rights; that two and a half millions of our own countrymen, crushed in the cruel folds of slavery, may remain in all their misery and despair, without pity and without hope.

I knew before that slavery would not survive free discussion. But the demands recently put forth by the South, for our surrender of the right of discussion, and the avowed reasons of that demand, involve a full concession of this fact, that free discussion is incompatible with slavery. The South, by her own showing, admits that slavery cannot live, unless the North's tongue be tied.

"Shall we give up our liberty to preserve southern slavery, or shall the South give up their slavery to secure the liberties of the nation?"

1837]

APRIL—FOURTH MONTH.

[30 days]

that the mainspring' to activity and enterprise has been torn from them: and yet we are asked to believe the ridiculous humbug, that if the mainspring of LIBERTY were inserted in their breasts, these 'first rate' workmen couldn't earn their living!!!!

A colored man who had paid \$1800 for his freedom, was asked if the slaves could take care of themselves. He stretched out his strong arms, as he answered, "These hands were able to take care of my master in the day-time, and to earn enough in the night to pay for myself three times." N. B. He had twice been treacherously sold after paying \$600 for himself each time. "A land of liberty and law!!"

MOON'S PHASES.	D.	H.	M.		D.	H.	M.
New Moon,	5	2	36 morn.	Full Moon,	29	3	54 eve.
First Quarter,	12	6	30 eve.	Third Quarter,	27	2	14 eve.

D.	M.	Sun Rise	Sun Sets	☉ D. North	S. slo. m s	Moon rises	Moon south	High water	D. Pl.	Positions of the stars, moon and stars.—Tides, weather, &c.
1 Sat	5 44	6 24	4 38	3 53	4 13	9 5	8 48	☾ D perigee.		
2 SUN	42	26	5 2	3 34	4 42	9 58	9 45	☾ H ♂ D		
3 Mon	40	27	5 24	3 16	5 8	10 49	10 31	☾ ♀ ♂ ♀		
4 Tues	39	28	5 47	2 58	5 31	11 37	11 19	☾ ♀ ♂ D ♀ ♂ D		
5 Wed	37	29	6 10	2 40	sets	nft 24	11 47	☾ ☉ eccl. inv.		
6 Thu	35	30	6 34	2 23	8 20	1 12	nft 23	☾ On the first of		
7 Frid	34	31	6 56	2 6	9 32	2 0	58	☾ this month,		
8 Sat	32	32	7 18	1 48	10 41	2 51	1 35	☾ many persons		
9 SUN	30	33	7 40	1 32	11 47	3 42	2 15	☾ will show them		
10 Mon	29	35	8 3	1 15	morn	4 35	2 53	☾ Reg. so. 8h 11m		
11 Tues	5 27	6 36	8 25	0 59	0 45	5 27	3 39	☾ selves to be fools		
12 Wed	25	57	8 47	0 43	1 35	6 18	4 44	☾ by calling other		
13 Thu	24	38	9 9	0 27	2 16	7 7	6 6	☾ D apo. ♀ ♂ D		
14 Frid	22	39	9 50	0 12	2 50	7 54	7 29	☾ ♂ ♂ D ♀ in sup		
15 Sat	20	40	9 52	fast 3	3 18	8 38	8 26	☾ so. [♂ ☉		
16 SUN	19	41	10 13	0 18	3 42	9 21	9 22	☾ There is such a		
17 Mon	17	42	10 34	0 32	4 3 10	3 10 0	10 0	☾ strong probability		
18 Tues	16	43	10 55	0 46	4 22	10 45	19 35	☾ ty of changeabl		
19 Wed	14	45	11 16	1 0	4 42	11 29	11 8	☾ ☉ ent. 8		
20 Thu	13	46	11 37	1 12	rises	morn	11 41	☾ D ecl. inv.		
21 Frid	5 11	6 47	11 57	1 25	8 7	15	morn	☾ h ♂ D [weath		
22 Sat	10	48	12 17	1 37	9 22	1 5	20	☾ er this month,		
23 SUN	8	49	12 37	1 49	10 37	2 0	56	☾ that I advise m		
24 Mon	7	50	12 57	2 0	11 47	2 59	1 44	☾ friends to sp m		
25 Tue	5	51	13 17	2 11	morn	4 0	2 33	☾ every fair day		
26 Wed	4	52	13 36	2 22	0 47	5 3	3 32	☾ on their farms,		
27 Thu	2	53	13 15	2 32	1 36	6 3	4 39	☾ D perigee.		
28 Frid	1	55	14 34	2 41	2 14	7 0	5 58	☾ instead of lowing		
29 Sat	59	56	14 43	2 50	2 45	7 53	7 19	☾ ♀ ☉ ☉ H ♂ ♀		
30 SUN	58	57	14 42	2 58	3 11	8 43	8 28	☾ ing at ternus.		

- 12, 1835. Second Annual Meeting of the American Anti-Slavery Society, held in New-York. The meeting was addressed by George Thompson and others. Dr. Cox declined appearing on the platform.
- 15, 1820. Act of Congress passed declaring the slave trade "PIRACY."
- 17, 1829. John Jay died at Bedford, N. Y.
- 20, 1834. Lafayette died.
- 24, 1833. Act passed by the Legislature of Ct. prohibiting schools for colored persons from other States. In 1835, a petition to the Legislature for the repeal of this Act was rejected.
- 24, 1836. 4th N. E. Anti-Slavery Convention met in Boston.
- 31, 1835. Wm. Smith died in London, aged 79. He was a member of the British Parliament for 46 years, and a zealous advocate for the abolition of slavery.

AMERICAN ANTI SLAVERY SOCIETY,

Held its third Annual meeting May 10, 1836. The following officers were chosen:

Arthur Tappan, *President*; John Rankin, *Treasurer*; Wm. Jay, *Sec. For. Correspondence*; Elizur Wright, Jr. *Sec. Dom. Correspondence*; Amos A. Phelps, *Rec. Secretary*.

Executive Committee. A. Tappan, Wm. Jay, J. Rankin, L. Tappan, Joshua Leavitt, Abm. L. Cox, S. E. Cornish, E. Wright, Jr. Theo. S. Wright, S. S. Jocelyn, A. A. Phelps, La Roy Sunderland.

These men have been tried in the fires of persecution, and have been found worthy of unwavering confidence and hearty support.

In the preceding year the society received \$25,866 30. It employed the following agents. A. A. Phelps, Thomas Huntington, George Storrs, Theodore D. Weld, Henry B. Stanton, Samuel L. Gould, Augustus Wattle, James A. Thome, of Ky. Huntington Lyman, J. W. Alvord, Wm. T. Allan, of Alabama, Sereno W. Streeter, Charles C. Burleigh, and Wm. Goodell.

The society reported 527 auxiliaries, among which were 8 State, 44 County, 60 Female, 6 Colored, 5 Juvenile societies.

A resolution was passed requesting each Anti-Slavery Society auxiliary to the American, to make a full report of all the facts relating to the progress of the cause of human freedom in their respective spheres of action, and of all their labors and efforts for the promotion of this cause, previous to May, 1837, and to send in similar reports to each annual meeting of the A. A. S. Society, which shall be held thereafter. Reader, are you an officer in any Anti-Slavery Society? If so, it is your duty to see that this is done.

On motion of T. S. Wright, a colored clergyman of N. Y. it was *Resolved*, That it be recommended to each of the Auxiliary Societies to appoint a standing committee on introducing our colored brethren to the useful arts, with instructions to ascertain the number of colored persons in their several districts, who are desirous of learning the useful arts, and especially those who are desirous of becoming regular apprentices to such mechanics as are willing to teach them trades, and treat them as they do their other apprentices.

Faith without works is dead. Show me your faith by your works. Abolitionists have long neglected this matter. Up and be doing.

The N. E. Convention, which met in Boston, the 24th of the same month, was attended by 500 delegates, all of whom evinced an unshaken determination to press on till they should meet with death or victory.

[1837]

MAY—FIFTH MONTH.

[31 days.]

FORSAKE NOT THE ASSEMBLING OF YOURSELVES TOGETHER.—This is the month for anti-slavery meetings. Let all who ever go abroad, come up and warm their hearts at the altars of abolition. Let them fill their vessels at the gushing founts of emancipation; and then, if they take sentimental journeys among the mountains, they will diffuse a holy warmth around them: or if they visit fashionable watering places, where slave-holders congregate, they will not forget that "he that watereth shall be watered also himself." Let abolitionists "speak often one to another," and strengthen each other's hands.

MOON'S PHASES.	D.	H.	M.		D.	H.	M.
New Moon,	4	2	17 eve.	Full Moon,	20	2	43 morn.
First Quarter,	12	0	51 eve.	Third Quarter,	23	7	18 eve.

N	D	Sun	Sun	D.	S. fast	Moon	Moon	High	D	Positions of the sun
		re	Sets	North	a s	rises.	south	water	Pl.	moon and stars.— Tides, weather, &c.
1	Mon	4 57	6 58	15 6	3 6	3 34	9 30	9 49	☾	<i>The weather</i>
2	Tues	55	59	25 24	3 13	3 55	10 17	10 8	☾	<i>this month will</i>
3	Wed	54 7	0	15 42	3 20	4 17	11 3	10 48	☾	<i>β. Corvi so. 9.</i>
4	Thu	53	1	15 59	3 26	sets	11 51	11 23	☾	<i>♂ ♀ [38 a.</i>
5	Frid	51	2	16 16	3 32	8 24	aft 40	11 57	☾	<i>be more favora-</i>
6	Sat	50	3	16 33	3 37	9 32	1 32	aft 36	☾	<i>ble for planting</i>
7	SUN	49	4	16 50	3 42	10 34	2 24	1 17	☾	<i>corn than it will</i>
8	Mon	48	5	17 7	3 45	11 28	3 17	1 59	☾	<i>in November.</i>
9	Tues	47	6	17 23	3 49	morn	4 10	2 41	☾	
10	Wed	45	7	17 39	3 51	0 13	5 0	3 31	☾	<i>♂ pollux.</i>
11	Thu	44 7	8	17 54	3 54	0 49	5 47	4 20	☾	<i>♂ apo. ♀ ♂ ●</i>
12	Frid	43	10	18 9	3 55	1 19	6 32	5 16	☾	<i>♂ ♂ ● ● ♂ R.</i>
13	Sat	42	11	18 24	3 56	1 44	7 15	6 21	☾	<i>♀ greatest el. E.</i>
14	SUN	41	12	18 30	3 56	2 6	7 57	7 27	☾	<i>♂ sets 1h. 11m.</i>
15	Mon	40	13	18 53	3 56	2 25	8 38	8 24	☾	<i>♀ sets 0h. 28m.</i>
16	Tues	39	14	19 7	3 55	2 45	9 21	9 13	☾	
17	Wed	38	15	19 21	3 54	3 5	10 6	9 58	☾	<i>h so. 11h. 13m.</i>
18	Thu	37	16	19 34	3 52	3 27	10 55	10 40	☾	<i>♀ in sup. ♂ ☉</i>
19	Frid	36	17	19 47	3 49	3 53	11 48	11 23	☾	<i>h ♂ ☽</i>
20	Sat	35	18	20 0	3 46	rises	morn	morn	☾	<i>Those who will</i>
21	SUN	4 35	4 18	20 12	3 43	9 34	46	0 4	☾	<i>☉ enters ☿</i>
22	Mon	34	19	20 24	3 39	10 40	1 49	0 47	☾	<i>not plough be-</i>
23	Tues	33	20	20 36	3 34	11 34	2 53	1 30	☾	<i>● perigee.</i>
24	Wed	32	21	20 47	3 29	morn	3 56	2 17	☾	<i>cause of the cold</i>
25	Thu	32	22	20 58	3 24	0 16	4 56	3 10	☾	<i>♂ ♀ Regulus.</i>
26	Frid	31	23	21 9	3 18	0 49	5 50	4 10	☾	<i>♂ ♂ ●</i>
27	Sat	30	24	21 19	3 11	1 16	6 41	5 24	☾	<i>shall beg in har-</i>
28	SUN	30	25	21 29	3 4	1 39	7 28	6 46	☾	<i>Alioth on mer. 8.</i>
29	Mon	29	26	21 38	2 57	2 0	8 14	7 55	☾	<i>[20 a.</i>
30	Tues	29	26	21 47	2 49	2 21	8 59	8 53	☾	<i>vest, and have</i>
31	Wed	28	27	21 56	2 41	2 44	9 46	9 40	☾	<i>nothing.</i>

- 1, 1835. A meeting of the colored citizens of Boston to express their gratitude to Geo. Thompson for his labors in their behalf.
- 2, 1818. The General Assembly of the Presbyterian Church of the U. S. passed a resolution in which they say — "We consider the voluntary enslavement of one part of the human species by another as a gross violation of the most precious and sacred rights of human nature, and as utterly inconsistent with the law of God."
- 10, 1835. King Joe Harris made an attack upon the settlement at Port Cresson in Liberia, and killed 24 persons.
- 10, 1806. Act to abolish the slave-trade passed the British Parliament.
- 13, 1836. Arkansas, (slave) and Michigan, (free) were added to the Union, making 26 states, 13 nominally free, and 13 really despotic. In Ark. slavery cannot be abolished, without the consent of each slave-holder.
- 17, 1703. J. Wesley born. | 18, 1835. Wm. Cobbett died aged 73.
- 27, 1833. Miss Crandall imprisoned in Brooklyn, Ct.

\$100,000 REWARD,

Will be paid to any one who will prove to an impartial jury that the system of slavery, of which the following advertisements exhibit a specimen, is any less wicked, less cruel, or less worthy of unqualified abhorrence, than the foreign slave trade which Congress calls *innocent*.



RUNAWAY SLAVE IN JAIL. Was arrested and committed to the parish jail of Ascension, . . . Thomas Mills, about 25 yrs old, &c. States he is **FREE**, and he was left off the Paul Jones on her way up. The *owner* is requested to comply with the law and take him away. Ascension, Oct. 22, 1835. J. L. Comstock, Jailer.

NOTICE.



WAS committed to the Jail of Wilkinson co. on Wednesday, Jan. 27, 1836, a negro man named NED, about 24 years of age, . . . *very much marked with the WHIP* on his thighs and buttocks. The owner, &c. WM. T. LEWIS, Sheriff.

Woodville, Mississippi, Jan. 30, 1836.

FIFTY DOLLARS REWARD. Runaway from the subscriber his Negro Man Pauladore, commonly called PAUL. . . I understand Gen R. Y. HAYNE has **PURCHASED** his WIFE & CHILDREN from H. L. PINCKNEY, Esq. and has them now on his plantation at Goose creek, where, no doubt, the Fellow is frequently lurking. The above reward will be paid, on his being lodged in the work house of Charleston, or gaol at Georgetown. All persons are cautioned against harboring him under penalty of the law. T. DAVIS.

TWENTY-FIVE DOLLARS REWARD. Runaway from the Subscriber, a Negro woman, named Matilda. It is thought she may be somewhere up James River, or lurking above the Basin, as SHE WAS **CLAIMED AS A WIFE** by some boatman in Goochland. J. ALVIS.

STOP THE RUNAWAY!!!—\$25 REWARD.—Runaway from the Eagle Tavern a negro fellow named NAT. He is a carpenter by trade, . . . and has an intelligent countenance. He is a shrewd, sensible negro, and is no doubt attempting to follow his WIFE, who was lately **SOLD TO A SPECULATOR**, named "Redmond." The above reward will be paid by Mrs. LUCY M. DOWNMAN, of Sussex co. Va.

ARKANSAS, A SLAVE STATE.—The names of those who, with liberty on their tongues, and tyranny, or mean cringing servility, in their hearts, voted to sanction a system of despotism unparalleled, are as follows. *House.* *Mr.* Fairfield, Jos Hall, Jarvis, Mason, Parks. 5. *Nays*, 2. *Mr.* Bean, Barnes, Cushman, Peires, Weeks. 5. *Mr.* Nays, 5. *Mr.* Nays, 12. *Mr.* Nays 1. *Mr.* Haley Ingham, Johnson, Phelps, Toney, 5. *New York* Barton, Buckee, Brown, Cambreling, Chapin, Cramer, Daubleday, Farlin, Fuller, Gallet, Huntington, Lansing, Joshua Lee, Gid'n Lee, Leonard, McKim, Mann, Mason, Page, Reynolds, Seymour, Sickles, Taylor, Terrill, Vanderpool, Ward, Wardwell. 27. *Nays* 7. *Mr.* Nays 2. *Mr.* Ash, Buchanan, Chambers, Fry, Galbraith, Hubley, Logan, Mann, Miller, Muhlenberg, Wagoner, 11. *Nays* 13. *Ohio.* Bond Cheney, Houser, Howell Kilgore, McLane, 6. *Nays* 10. *Mr.* Boone, Lane, 2. *Nays* 1. *Mr.* Casey, Reynolds, 2. In 12 *FREE* (!!!) States, 63 for, 53 against. In 12 Slave States 75 for, and 3, viz. MILLIGAN of Del, WILLIAMS of N C, and L NICKWOOD of Ky, against the admission.

MOON'S PHASES.	D.	H.	M.	D.	H.	M.
New Moon,	3	3	1 morn.	Full Moon,	15	11 8 morn.
First Quarter,	11	5	46 morn.	Third Quarter,	25	1 16 morn.

N	DAY	Su Ra c	Sun Sets	☉ D. North	S. fast m s	Moon rises	Moon south	High water	☾ Pl.	Positions of the sun- noon and stars.— Tides, weather, &c
1	Thu	4 27	7 28	22 4	2 32	3 9	10 34	10 21	8	Spica so. 8 35 a.
2	Frid	27	29	22 12	2 23	3 39	11 24	11 1	8	
3	Sat	27	29	22 20	2 13	sets	aft 16	11 40	II	♀ ♄ ♃ ♅ ♄ ♃
4	SUN	26	30	22 27	2 3	9 20	1 10	aft 21	II	[♄ ♄ ♄
5	Mon	26	3	22 34	1 53	10 8	2 1	58	☿	♄ sets. 11h. 14m.
6	Tues	26	31	22 40	1 42	10 45	2 52	1 35	☿	♄ in inf. ♄ ☉
7	Wed	25	32	22 46	1 32	11 20	3 41	2 19	☿	Fine weather for
8	Thu	25	33	22 52	1 20	11 47	4 27	2 58	☿	♃ apo. ♃ ♄ ♃
9	Frid	25	33	22 54	1 9	morn	5 10	3 39	☿	♄ ♄ ♃ ♃ ♄
10	Sat	25	34	23 2	0 57	0 9	5 52	4 23	☿	[Regulus.
11	SUN	4 25	7 34	23 6	0 45	0 29	6 32	5 14	☿	Arcturus so. 8 47a.
12	Mon	24	35	23 10	0 33	0 48	7 14	6 17	☿	killing weeds.
13	Tues	24	35	23 14	0 20	1 7	7 57	7 19	☿	There will not
14	Wed	24	36	23 17	0 8	1 27	8 43	8 31	☿	be so many fair
15	Thu	24	36	23 20	slow	1 51	9 31	9 37	☿	h ♄ ♃
16	Frid	24	36	23 22	0 19	2 20	10 29	10 22	♄	days this month
17	Sat	24	37	23 24	0 31	2 57	11 31	11 12	♄	as some will de-
18	SUN	25	37	23 26	0 44	rises	morn	11 36	☿	sire, but more
19	Mon	25	37	23 27	0 57	9 24	36	morn	☿	than all will
20	Tues	25	38	23 27	1 10	10 13	1 42	58	☿	♃ perigee.
21	Wed	4 25	7 38	23 28	1 23	10 59	2 45	1 36	☿	☉ ent. ☿ sum.
22	Thu	25	38	23 28	1 36	11 20	3 43	2 11	☿	[commences
23	Frid	26	38	23 27	1 49	11 44	4 37	2 50	☿	♄ sets 11h 20m A.
24	Sat	26	38	23 26	2 2	morn	5 26	3 43	☿	improve.
25	SUN	26	38	23 25	2 14	0 6	6 13	4 41	☿	
26	Mon	26	38	23 23	2 27	0 27	6 50	4 52	☿	Antares so. 9h.
27	Tues	27	38	23 21	2 39	0 49	7 44	7 6	☿	[59m. A.
28	Wed	27	38	23 18	2 51	1 13	8 31	8 15	☿	♃ sets 9h. 56m.
29	Thu	28	38	23 15	3 4	1 40	9 20	9 11	II	
30	Frid	28	38	23 12	3 15	2 14	10 6	9 52	II	♄ greatest el. W.

- 2, 1834. Figure head of the Constitution destroyed at Boston.
- 4, 1826. Adams died, aged 91. Jefferson died, aged 83.
- 4, 1827. Slavery abolished in N. Y.
- 4, 1831. Monroe died, aged 83.
- 4, 1835. A plan for an extensive insurrection of the slaves in Madison Co. and vicinity, in Mississippi, was to have been executed this day, but was discovered in season to prevent it. The discovery was followed by some of the most awful exhibitions of *Lynch Law*, (or rather lawless murder,) which have ever disgraced a nominally civilized community.
- 5, 1835. [Sunday.] Two steam doctors, Cotton and Saunders, and seven negroes, were hung in Mississippi, without trial.
- 6, 1813. Granville Sharp died, aged 78.
- 6, 1835. John Marshall, Chief Justice of the United States, died at Philadelphia, in his 80th year.
- 6, 1835. Five gamblers executed at Vicksburgh, Mi., in a barbarous manner, and in open defiance of law. Twenty-six persons, white and black, suffered death this day by mobocratic violence, in the State of Mississippi.
- 9, 10, 11, 1835. Abolitionists mobbed in New-York.
- 10, 1835. Rev. Hosea Hildreth, Cor. Sec. of the Mass. Tem. Soc., died at Sterling, Mass.
- 10, 1835. Meeting of slave-holders in New-York, calling a general meeting of Southerners on the 23th of the same month.
- 12, 1835. Insurrection of blacks in Havana. Three or four whites were killed, sixteen of the blacks were lanced by the troop of horse, and six more were shot on the 16th.
- 13, 1835. The colored population of Philadelphia were mobbed without provocation. Both here and at N. Y. under similar circumstances, they behaved with exemplary mildness and Christian forbearance.
- 20, 1835. Meeting of Southerners in Tammany-Hall, N. Y. The Secretary of the American Anti-Slavery Society turned out of doors, for taking notes.
- 24, 1835. Anti-abolition meeting at Richmond; adjourned to Aug. 4.
- 25, 1835. Amos Dresser flogged twenty lashes on the bare back, at Nashville, for being a member of the Anti-Slavery Society, and having in his possession Anti-Slavery publications.
- 28, 1834. Wilberforce died, aged 74.
- 29, 1835. Attack on the Charleston [S. C.] P. O. The mails were broken open, and several copies of the *Emancipator* for Aug., *Anti-Slavery Record*, No. 7, *Slave's Friend*, No. 3, and *Human Rights*, for July, were taken out into the street, where they were burnt on the evening of the 30th, together with effigies of A. Tappan, W. L. Garrison, and Dr. Cox, of Auburn, N. Y. In consequence of this outrage, the Ex. Com. of the A. A. S. S. published a notice informing the public that copies of the publications thus destroyed were to be had gratuitously at the Society's office, and immediately the room was thronged with a concourse of citizens eager to obtain copies of the "incendiary publications," so that many thousands read them, who, but for the P. O. robbery at Charleston, would never have seen them. This is one among many specimens of the way in which our enemies are helping our cause.

1837]

JULY—SEVENTH MONTH.

[31 days.

Advertisement. Whereas, a certain fanatical and pestilent lunatic, called the North Star, (in the heavens) has for many years outraged public sentiment, and with wanton disregard of southern rights and interests, has wilfully and maliciously aided and abetted in the escape of runaway slaves, we do hereby offer a reward of \$100,000, to any person who will safely deliver the said north star to the chairman of the Louisiana Constitutional and Anti-Fanatical Society, or who will in any way put a stop to its impertinent interference with the security of private property.

MOON'S PHASES.					D.	H.	M.				D.	H.	M.
New Moon,					9	4	48 eve	Full Moon			17	6	0 eve.
First Quarter,					10	8	2 eve	Third Quarter,			24	9	21 morn.
W	D	Sun Rise	Sun Sets	☉ D. S. slo. North	m s	Moon rises	Moon south	High Water	D.	Remarks on the sun moon and stars — Tides, weather &c			
1	Sat	4 29	7 38	23 8	3 26	2 55	11 4	10 46	II	[the earth.			
2	SUN	29	28	23 4	3 38	sets	11 55	11 32	☉	☉ farthest from			
3	Mon	30	38	22 59	3 49	8 47	aft 47	aft 8	☿	♀ ♄ ☽			
4	Tues	30	38	22 54	4 0	9 22	1 36	42	☿	There will be			
5	Wed	31	37	22 49	4 11	9 50	2 23	1 11	☿	☽ apogee.			
6	Thu	32	37	22 43	4 21	10 14	3 7	1 42	☿	several unex-			
7	Frid	32	37	22 34	4 31	10 34	3 48	2 15	☿	low tides.			
8	Sat	33	36	22 30	4 40	10 53	4 29	2 45	☿	♄ ♄ ☽.			
9	SUN	34	36	22 23	4 49	11 11	5 8	3 15	☿	Antares so. Ch. 9m			
10	Mon	34	35	22 16	4 58	11 30	5 50	4 12	☿	pected showers			
11	Tues	4 35	7 35	22 8	5 6	11 51	6 34	5 10	☿	this month, but			
12	Wed	36	34	22 0	5 14	morn	7 21	6 21	☿	though unweat-			
13	Thu	37	34	21 51	5 22	0 17	8 13	7 48	☿	midding tides.			
14	Frid	37	33	21 42	5 29	0 49	9 11	9 1	☿	come to some,			
15	Sat	38	33	21 33	5 35	1 31	10 14	10 3	☿	♄ in ☿ they			
16	SUN	39	32	21 23	5 41	2 26	11 21	10 57	☿	will be needed			
17	Mon	40	31	21 13	5 46	rises	morn	morn	☿	Atair so. Ch. 0m.			
18	Tues	41	31	21 3	5 51	8 45	26	12	☿	☽ perigee.			
19	Wed	42	30	20 52	5 56	9 19	1 28	35	☿	by all			
20	Thu	42	29	20 44	6 0	9 46	2 26	1 20	☿	very high tides.			
21	Frid	4 43	7 28	20 39	6 3	10 10	3 18	2 0	☿	Make hay			
22	Sat	44	27	20 18	6 5	10 32	4 8	2 39	☿	☉ enters ☿.			
23	SUN	45	27	20 6	6 7	10 53	4 55	3 23	☿	while the sun			
24	Mon	46	26	19 53	6 9	11 17	5 41	4 6	☿	shines. A			
25	Tues	47	25	19 41	6 10	11 44	6 28	5 3	☿	storm is ap-			
26	Wed	48	24	19 28	6 10	morn	7 17	6 20	☿	proaching.			
27	Thu	49	23	19 14	6 9	0 15	8 7	7 42	☿	♀ ♄ ♃.			
28	Frid	50	22	19 0	6 9	0 54	8 59	8 55	☿	♄ in sup. ♄ ☉			
29	Sat	51	21	18 46	6 7	1 40	9 51	9 51	☿				
30	SUN	52	20	18 32	6 5	2 33	10 43	10 40	☿	♀ ♄ Regulus.			
31	Mon	53	18	18 17	6 2	3 33	11 33	11 24	☿				

- 1, 1834. Emancipation of all the slaves in the British Colonies.
- 1, 1827. The importation of slaves into Alabama from other States, prohibited after this date.
- 3, 1-25. Public meeting in the City-Hall, Charleston. Committee of twenty-one appointed to take charge of the U. S. Mail, &c.
- 4, 1825. Great meeting in the Capitol, Richmond, Va., to devise measures to put down the abolitionists.
- 4, 1835. Amos Kendall, the Post-Master General, wrote to the P. M. at Charleston, S. C. in reference to his having detained anti-slavery publications at the office. He says, "*I cannot sanction and will not condemn the step you have taken,*" and that it is "*patriotism to disregard the laws*" in certain cases.
- 8, 1835. Great riot at Baltimore, occasioned by an alleged fraud on the part of the officers of the Bank of Maryland. A law has since been passed by the Legislature of the State indemnifying the sufferers by the mob.
- 10, 1835. Canaan Academy, N. H., drawn off by a mob for the crime of admitting colored youth.
- 10, 1835. Disturbance at Worcester, Mass. While Rev. O. Scott was lecturing on slavery, Levi Lincoln, jr. and Patrick Doyle, an Irishman (his associates) tore up the lecturer's notes, and offered violence to his person, but were prevented from doing him harm.
- 11, 1835. Dr. Reuben Candall thrown into prison at Washington, D. C., for having in his trunk Anti-Slavery papers.
- 24, 1759. Wilberforce born. 26, 1832. Adam Clarke died, aged 72.

EMANCIPATION IN THE WEST INDIES.

The act of partial justice performed on the first day of this month, 1834, has received the sanction of the God of Providence, just so far as it was in conformity with the precepts of revelation. It is indeed a humiliating reflection that men, professing to believe the Bible, should catch eagerly at every sentence contained in a West India gazette, to ascertain whether the declarations of Jehovah are true or false. — to see whether it is safe to obey his law. Is not this insulting the Lord of Hosts? The intelligence received from the West Indies continues to give "confirmation strong" to what before rested immovably upon "proofs from Holy Writ." The following information was communicated to the editor of the New-York Evangelist, by an intelligent merchant who spent more than a year in Barbadoes after the act of emancipation took place. At that time the island, which is 21 miles long and 12 broad, contained 20,000 whites, 20,000 free people of color, and 80,000 slaves, being one of the most populous countries on earth.

Many who opposed the abolition of slavery step by step to the last, are now in favor of it. They say it has been a good thing for the island. *All fears of evil consequences have been disappointed.*

He could lie down to sleep there out of doors, as quietly as in any place in New England.

As to the fear that abolishing slavery will lead to amalgamation, it operates precisely the other way. Amalgamation has had its full run there, under the reign of slavery. You may go into a church now, and see two hundred and fifty persons at a time, of whom you cannot determine confidently whether they are white or colored. It has been a common thing there for white men to keep colored women. Even

- 2, 1835. Riot at Pittsburgh, Pa. The rioters attempted to destroy a shop occupied by a barber, but were dispersed by the mayor.
- 17, 1835. The grand jury of Oneida co. N. Y. made a presentment, in which they say that those who are getting up abolition societies, "for the purpose of printing pictures and inflammatory publications," are guilty of sedition, and of right ought to be punished; and that it is the duty of all our citizens, who are friendly to the constitution of the U. S. and the future quiet and happiness of this people, to DESTROY all such publications, *whenever and wherever found.*
- 17, 1835. A gallows was erected in front of Mr. Garrison's in Brighton street, Boston, with this inscription: "By order of Judge Lynch." We are glad to say, however, that the authority of the Judge was not sufficient to procure the execution of any one upon it.
- 17, 1796. Date of Washington's Farewell Address.
- 20, 1834. George Thompson arrived at New York from England.
- 25, 1835. Duke W. Hullum, of Tennessee, father of one of the gambblers executed at Vicksburgh, addressed an able letter to the Governor of Mississippi, praying that the murderers of his son and confederates might be brought to justice.

married men did it. Every body says this is becoming now far less common, and the colored women, who used to be kept as concubines of white men, are now getting colored husbands. It takes the minister at Bridgetown a quarter of an hour to publish the bans of marriage.

Since the abolition act took effect, all efforts for the advancement of the colored population in knowledge and religion, are greatly increased, all obstacles are removed, and every body is in favor of it, without a dissenting voice. They see their safety in it. They say, "We must make them intelligent and moral, for our own safety."

Real estate, in many instances, has risen one third in a year.

A hurricane, in 1831, destroyed most of the parish churches on the island. Many of them have lain in ruins till the past year. Now they are rapidly rebuilding.

It is not the case that the negroes become impudent towards the whites, in consequence of emancipation. On the contrary, it is universally said that they are more civil than they used to be.

That Anti-Slavery Societies may have matter for interesting discussion, during the coming fall and winter, we present the following QUESTIONS, Proper for discussion in Anti-Slavery Societies.

"Prove all things. Hold fast that which is good."

Abolitionists love discussion. It furnishes the fuel on which our principles live and flourish. Let us all become well acquainted with the use of this right arm of our strength. If we would contend successfully for the truth, we must thoroughly understand the whole subject of slavery in all its bearings. Let the following questions, then, be carefully examined, and fully discussed.

1. Is it the duty of Christian churches to exclude slave-holders from their communion, and slave-holding ministers from their pulpits?
Eph. v. 7, 11. Ps. xxv. 5. 1 Cor. v. 9, 10, 11. 2 Thess. ii. 3. 2 Tim. iii. 5.
2. Ought abolitionists to encourage any plan of amelioration, disconnected with emancipation?
3. Ought abolitionists to advocate any system of preparation for freedom?

1837]

SEPTEMBER — NINTH MONTH.

[30 days.

Toleration.—In Sept. 1835, a gentleman in N. Y. who owns a store in Charleston, S. C., received a letter from the latter place, as follows: "If you are seen going into Tappan's, Rankin's, or any abolitionists, vengeance will be poured out on your now flourishing establishment in Charleston. By order of the SELECT COMMITTEE."

The spirit of the inquisition is the spirit of mercy compared with that of the above.

INCE DIARY.—The Declaration of Independence, as originally reported, contained the following reference to the tyranny of Geo. III. He has waged a cruel war against human nature itself, violating its

MOON'S PHASES.	D.	H.	M.	Third Quarter,	D.	H.	M.
First Quarter,	7	6	23 eve.	New Moon,	21	11	10 morn
Full Moon,	14	8	41 morn.		29	3	19 eve.

NO.	MO.	Sun Rise	Sun Sets	D. S. North	fast m s	Moon sets	Moon High south water	D. Pl.	Positions of the sun, moon and stars — Tides, weather, &c.
1	Frid	5 26	6 33	8 17	0 14	7 23	1 8 aft 20	☾	Atair so. 8. 59.
2	Sat	27	31	7 55	0 33	7 41	1 48 47	☾	♂ ♂ ♀ ♂ ♀
3	SUN	28	29	7 33	0 52	8 0	2 29 1 17	☾	♂ ♂ ♀
4	Mon	29	28	7 11	1 10	8 21	3 12 1 49	☾	Seasonable
5	Tues	30	26	6 49	1 30	8 47	3 59 2 41	☾	h ♂ ♀
6	Wed	31	24	6 26	1 50	9 20	4 49 3 13	☾	weather.
7	Thu	33	22	6 4	2 10	10 1	5 45 4 12	☾	Den. so. 9h. 23m.
8	Frid	34	21	5 41	2 30	10 55	6 45 5 32	☾	Cool evenings.
9	Sat	35	19	5 19	2 52	morn	7 48 7 12	☾	♀ greatest el. E.
10	SUN	36	17	4 56	3 12	0 2	8 50 8 37	☾	Don't let them
11	Mon	5 37	6 15	4 33	3 33	1 19	9 50 9 38	☾	pass by unim-
12	Tues	38	14	4 10	3 54	2 41	10 47 10 27	☾	proved.
13	Wed	39	12	3 47	4 14	4 4	11 41 11 8	☾	per. ♀ ♂ ♀
14	Thu	40	10	3 24	4 35	sets	morn 11 52	☾	
15	Frid	41	8	3 1	4 56	6 55	33 morn	☾	high tides.
16	Sat	42	7	2 38	5 18	7 19	1 22 38	☾	A few pleasant
17	SUN	43	5	2 15	5 39	7 44	2 11 1 5	☾	days. followed
18	Mon	44	3	1 51	6 0	8 14	3 2 1 44	☾	♀ ♂
19	Tues	45	1	1 28	6 22	8 49	3 53 2 24	☾	♀ so. 5h. 32m.
20	Wed	46	0	1 5	6 43	9 31	4 46 3 7	☾	by a storm.
21	Thu	5 47	5 58	41	7 3	10 20	5 40 4 2	☾	Abundant har-
22	Frid	48	56	18	7 24	11 17	6 33 5 12	☾	[commences
23	Sat	50	54	south	7 45	morn	7 25 6 42	☾	☾. ☾ Autumn
24	SUN	51	52	29	8 5	0 19	8 14 8 3	☾	vests call for
25	Mon	52	51	52	8 26	1 22	9 0 9 5	☾	Oapegee.
26	Tues	53	49	1 16	8 46	2 26	9 44 9 49	☾	♀ so. 10h. 9m.
27	Wed	54	47	1 39	9 7	3 30	10 26 10 20	☾	♂ ♂ low tds.
28	Thu	55	45	2 2	9 26	4 32	11 7 10 52	☾	grateful hearts.
29	Frid	56	44	2 26	9 46	sets	11 47 11 21	☾	Farnalhaut so. 10h
30	Sat	57	42	2 49	10 5	6 6	aft 28 11 49	☾	♂ ♂ ☾ [33m

- 1, 1834. Thomas S. Grimké of Charleston, S. C. died near Columbus, Ohio, in his 48th year.
- 1, 1835. The Presbyterian synod of Michigan, assembled at Adrian, passed excellent and thorough-going resolutions on the subjects of sabbath-breaking, intemperance, slavery and war.
- 15, 1835. The committee of vigilance of East Feliciana, La. offered a reward of \$50,000 for the delivery of Arthur Tappan to them.
- 21, 1835. The New-York State Anti-Slavery Society formed. *After* its formation the convention was broken up by the Utica Mob, headed by SAM'L BEAUMSTEY, *Member of Congress!!!*
- 21, 1835. A mob of 5000 "gentlemen of property and standing," assembled in Washington street, Boston, in broad day-light and Broadcloth, which succeeded in demolishing one sign board, caused the female anti-slavery society to change their place of meeting, broke through a panel door, destroyed several prayer books, and performed some other equally brave exploits.
- 23, 1835. Riot at Montpelier, Vt.

4. Can abolitionists to give countenance to any plan of compensation to the masters for giving the slaves their liberty?

A writer from Andover says, "A clergyman remarked to me that it was pretty generally conceded that the \$101,900,000 granted as a compensation to the slaveholders here, was equivalent to a free gift: the value of the property not being diminished, but even increased."

5. Can abolitionists consistently belong to the American Colonization Society?

See *J. N. Inquiry* and *Garrison's Thoughts. Passim.*

6. Will the abolition of slavery have a tendency to make the slaveholders, as a class, poorer than they now are?

7. Will the discussion of the subject of slavery have a tendency to divide the Union?

8. Would a division of the Union be in any respect a benefit to the south?

9. Does the Constitution of the United States, properly interpreted, afford any countenance to the system of slavery?

Art. I. Sect. 2, No. 2.—Representatives and direct taxes shall be apportioned among the several States, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three fifths of all other persons.

Art. I. Sect. 9, No. 1.—The migration or importation of such persons, as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year 1838.

10. Can abolitionists consistently take an oath to support the Constitution of the U. S. or can they vote for any person to fill an office where he will be required to take such an oath?

11. Are slaveholders under obligation to obey those laws which prohibit the emancipation or instruction of their slaves?

Acts. iv. 19; v. 29. Ex. i. 17. 1 Kings. xii. 38—39; xiv. 16; xxi. 1—14. 2 Chr. xxiv. 17—21. Dan. iii. 18; vi. 6—11. Hosea v. 11. Micah vi. 16. Matt. xxiv. 21. Heb. xi. 24. Mark vii. 7—9. 1 Sam. xv. 24. These passages clearly show that we ought not to obey king or people, if they command us contrary to God's law.

12. Is a slaveholder justified in retaining the legal relation of master to his slaves, while he pays them for their labor and in other respects treats them as freemen?

1 Thes. v. 22. Ex. xxiii. 7. 2 Cor. vi. 3; viii. 21. Slaves being chattels personal are liable to be sold for the debts of a living or deceased master.

1837.]

OCTOBER—TENTH MONTH.

[31 days.]

most sacred rights of life and liberty, in the persons of a distant people; who never offended him, captivating them and carrying them into SLAVERY in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is a warfare of a *Christian king* of Great Britain. Determined to keep open a MARKET where MEN *should be bought and sold*, he has prostituted his negative for suppressing every legislative attempt to prohibit or restrain this **EXECRABLE COMMERCE**.—*Committee, T. Jefferson, J. Adams, Franklin, Livingston & Sherman.*

MOON'S PHASES. D. H. M.					
First Quarter,	7	2	29	morn.	
Full Moon,	13	6	32	eve.	
Third Quarter,			D. H. M.		
New Moon,			21	5	11 morn.
			29	6	51 morn.

D	DW	Sun Rise	Sun Sets	☉ D. South	☿ fast m s	Moon sets	Moon south	High Watr	D Pl.	Positions of the sun, moon, and stars.—Tides, weather, &c
1	SUN	5 56	5 43	3 18	10 25	6 27	1 11	aft 15	m	h 6 D
2	Mon	57	42	3 36	10 43	6 51	1 57	59	m	☿ 6 D ☿ 6 D
3	Tues	58	40	3 59	11 2	7 21	2 44	1 40	m	☿ 6 4 ☿ 6 h
4	Wed	59	39	4 22	11 20	8 0	3 40	2 23	f	☿ 6 8
5	Thu	6 0	38	4 46	11 38	8 49	4 37	3 2	f	☿ in inf. ☿ ☉
6	Frid	1	37	5 9	11 55	9 50	5 38	4 6	h	Winter will
7	Sat	2	35	5 32	12 12	11 2	6 39	5 32	h	come upon many
8	SUN	3	34	5 55	12 29	morn	7 38	7 3	h	before they ex-
9	Mon	4	32	6 18	12 45	0 19	8 35	8 20	h	so. 9h. 15m.
10	Tues	5	31	6 41	13 0	1 40	9 28	9 15	h	pect it. Wise
11	Wed	6	30	7 3	13 16	2 59	10 19	10 1	h	D perigee.
12	Thu	7	29	7 26	13 31	4 17	11 8	10 43	h	high tides.
13	Frid	8	27	7 48	13 45	rises	11 58	11 23	h	D ecl. vis.
14	Sat	9	25	8 11	13 58	5 42	morn	11 42	h	men will be
15	SUN	10	24	8 33	14 11	6 19	48	morn	h	well prepared
16	Mon	6 11	5 22	8 55	14 24	6 43	1 40	37	h	for it.
17	Tues	12	20	9 17	14 36	7 23	2 37	1 18	h	
18	Wed	13	18	9 39	14 47	8 10	3 28	1 59	h	Seest thou a
19	Thu	14	17	10 1	14 58	9 6	4 23	2 44	h	man diligent in
20	Frid	15	16	10 23	15 8	10 6	5 17	3 34	h	business; such
21	Sat	16	15	10 44	15 18	11 10	6 8	4 38	h	☿ great st el. W.
22	SUN	17	14	11 5	15 27	morn	6 55	5 57	h	a man shall
23	Mon	18	13	11 27	15 35	0 14	7 40	7 16	h	D apo. ☉ ent. m
24	Tues	19	11	11 48	15 43	1 18	8 23	8 20	m	4 6 D
25	Wed	20	10	12 8	15 50	2 21	9 3	9 6	m	very low tides.
26	Thu	21	9	12 29	15 56	3 24	9 44	9 44	h	stand before
27	Frid	22	7	12 50	16 2	4 27	10 25	10 16	h	kings.
28	Sat	23	5	13 10	16 6	5 32	11 7	10 48	h	☉ ecl. inv.
29	SUN	24	4	13 30	16 10	sets	11 54	11 22	m	Frosty
30	Mon	25	3	13 50	16 13	5 22	aft 41	11 56	m	h 6 D
31	Tues	26	2	14 9	16 15	5 58	1 35	aft 33	f	mornings.

- 7, 1835. R. G. Williams, publishing agent of the A. A. S. Society in New York, was indicted by the grand jury of Tuscaloosa county, Alabama, as "a wicked, malicious, seditious, and ill-disposed person," for publishing the *Emancipator* containing the following sentence: "God commands, and all nature cries out, that man should not be held as property," &c.
- 8, 1835. George Thompson left Boston, on board the British brig *Satisfaction*, on his way to England.
- 10, 1735. Granville Sharpe born.
- 11, 1822. Engagement between the colonists at Liberia and the natives, in the latter part of which every shot from the field-piece of the former "literally spent its force in a solid mass of living human flesh."
- 12, 1835. Gerrit Smith joined the American Anti-Slavery Society.
- 14, 1835. Gov. Gayle of Alabama demanded of Gov. Marcy of N. Y. that R. G. Williams should be delivered up to be tried by the laws of that State, under the indictment above referred to.
- 15, 1835. A letter from Monrovia of this date, says, "We have had to go to war with the natives. * * * Our cause was such a just one that the Almighty enabled us to conquer, and to burn their towns down to ashes."
- 19, 1835. The annual meeting of the Boston Female Anti-Slavery Society, which was interrupted by the mob of Oct. 21, finished its business at the house of Francis Jackson. Miss H. Martineau and Miss Jeffreys were present.
- 26, 1835. Attempt made to disperse a Ladies' Anti Slavery meeting in Providence, R. I.
- 27, 1835. George Thompson left New Brunswick, for England.

13. Ought abolitionists to assent to the adoption of any apprenticeship system, as a condition of emancipation?

14. Will the discussion of the subject of slavery in the churches promote or retard the interests of practical piety?

1 Thes. v. 21; ii. 2. Eph. v. 10. 1 John iv. 1. Acts xviii. 4. Phil. i. 27. Jude 3.

15. Is it a sin to partake of the produce of slave labor?

1 Tim. v. 22. Rev. xviii. 4. Ps. i. 18.

16. Can immediate abolitionists consistently become members of the *American Union for the relief and improvement of the colored race*?

17. Is the Wilberforce colony deserving the patronage of abolitionists?

18. Ought northern magistrates to give up runaway slaves to the south on application from their former masters?

U. S. Const. Art. IV. Sect. 2. No. 3.—No person held to service or labor in one State by the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due. Deut. xxiii. 15.

19. Ought not persons claimed as runaway slaves to have at least the benefit of a jury trial?

"In suits at common law, where the value in controversy shall exceed \$20, the right of trial by jury shall be preserved." U. S. Constitution Amend. Art. IX. Is a man's right to his life, limbs, soul, body, strength, intellect, industry, skill, wife, children, liberty to worship God and seek happiness, worth \$20? "Give me liberty or give me death."—Patrick Henry.

20. Is it the duty of northern men to assist slaves in escaping from their masters?

Jer. xxi. 12; xxii. 3. Is. xvi. 3. Prov. xxiv. 11, 12.

1837.] NOVEMBER—ELEVENTH MONTH. [30 days

- 4, 1833. American Anti-Slavery Society formed at Philadelphia.
- 8, 1835. Gov. Marcy of New York, replied to the Gov. of Alabama, informing him that he had not been able to discover that the constitution imposed on him the obligation, or conferred "the right to surrender Williams to the Executive authority of Alabama," and saying he "must therefore respectfully decline to comply with the requisition."
- 10, 1805. Wm Lloyd Garrison born at Newburyport, Mass.
- 14, 1799. Washington died, aged 67.
- 15, 1834. Students of Lane Seminary published a statement of the reasons which induced them to withdraw from that institution.
- 17, 1834. The Spanish brig Formidable, of 300 tons, long known on the coast of Africa, as a swift-sailing slaver, was captured off the mouth of Calabar river, by the British brigantine Bozzard.
- 21, 1816. Meeting at Washington to form the Am. Colonization Soc.
- 26, 1831. Wilson Lumpkin, Gov. of Georgia, approved the act of the Legislature of that State, by which it was
"Resolved, That the sum of \$5000 be appropriated to be paid to any person or persons who shall arrest, bring to trial, and prosecute to conviction, under the laws of this State, the editor or publisher of a certain paper called the Liberator, or any other person or persons, who shall utter, publish or circulate, within the limits of this State, the said paper called the Liberator, or any other paper, circular, pamphlet, letter or address of a seditious character."
- 27, 1826. Decree of the king of France for the effectual suppression of the slave-trade.
- 31, 1833. An able and affectionate letter was sent from the Baptist Ministers in and near London, to the Baptist churches in America on the subject of slavery. It was answered by the American Bap. Board of Foreign Missions, Sept. 1, 1834, but not published in this country, till it had been published, together with the answer to it, in the English papers, thus travelling three times across the Atlantic before it reached those to whom it was addressed.
21. Is it a sin to make a difference in the treatment of our fellow men founded merely upon color?
- Mul. ii. 10. James ii. 9. Acts x. 34; xvii. 26. Mat. xxiii. 8. Lev. xix. 15. Dem. i. 17; xvi. 19. 2 Chr. xix. 7. Prov. xxiv. 23; xxviii. 21. 1 Tim. v. 2.
22. Ought abolitionists to relax in their efforts when they find their labors are attended with division and outrage?
23. Will a knowledge of the discussions of abolitionists have a tendency to make the slaves discontented?
24. Will our efforts have a tendency to make the masters treat their slaves worse than they otherwise would?
25. If the condition of the slave is made worse, for a time, in consequence of the labors of abolitionists, should it afford any real ground of discouragement?
- Exodus chap. v. and the following chapters.
26. Would Christian principles justify the slaves in resorting to physical violence to obtain their freedom?
- Rom. xii. 17-19. Matt. v. 39. Luke vi. 27-29. Neh. iv. 14.
27. Can it be proved from the Scriptures that the Israelites were ever permitted to hold men as merchandise?
28. Cannot the contrary be proved?

1837.]

DECEMBER — TWELFTH MONTH.

[31 days.

It is said, "The South will not molest our liberty, if we will not molest their slavery; they do not wish to restrict us, if we will cease to speak of their peculiar institutions." I reply,—The liberty we contend for, is bestowed by God, and we will have it as he gave it. Our liberty is not an *ex gratia* privilege, conceded to us by the South, in which we are to have, more or less, as they please to allow. No, sir. The liberty which the South proffers us, to speak and write and print, of we do not touch that subject, is a liberty we do not ask, a liberty which we do not accept, but which we scornfully reject.—Gerrit Smith

MOON'S PHASES.	D.	H.	M.		D.	H.	M.
First Quarter,	5	5	10 eve.	Third Quarter,	19	11	23 eve.
Full Moon,	11	9	34 eve.	New Moon,	27	9	50 morn.

W.	D.	Sun Rise	Sun Sets	☉ D. South	S. fast m s	Moon sets	Moon south	High Watr	☾ Pl.	Positions of the sun, moon and stars,—Tides, weather, &c.
1	Frid	6 59	4 39	21 51	10 37	7 55	3 27	2 7	☾	♀ ☿ ☉
2	Sat	7 0	39 22	0	10 14	9 14	4 25	2 56	☾	☉ perigee.
3	SUN	1	39 22	8	9 50	10 32	5 19	3 48	☾	
4	Mon	2	39 22	17	9 26	11 49	6 9	4 49	☾	middling tides.
5	Tues	3	39 22	24	9 1	morn	6 57	5 56	☾	Many parents
6	Wed	4	39 22	32	8 25	1 2	7 43	7 9	☾	will allow their
7	Thu	4	39 22	39	8 9	2 15	8 30	8 17	☾	children to grow
8	Frid	5	39 22	45	7 43	3 28	9 19	9 12	☾	up in ignorance.
9	Sat	6	39 22	51	7 16	4 42	10 10	10 1	☾	♀ 8 ☉ ♃ ☐ ☉
10	SUN	7	39 22	57	6 48	5 55	11 3	10 43	☾	They must
11	Mon	7 8	4 39	23 2	6 20	rises	11 58	11 23	☾	expect to be
12	Tues	8	40 23	7	5 52	4 40	morn	11 45	☾	greeted with
13	Wed	9	40 23	11	5 23	5 37	54 morn	☾	☾	curse in their
14	Thu	10	40 23	14	4 55	6 40	1 46	45	☾	old age.
15	Frid	11	40 23	18	4 25	7 45	2 39	1 22	☾	The drunkard
16	Sat	11	41 23	21	3 50	8 50	3 27	1 55	☾	and the glutton
17	SUN	12	41 23	23	3 27	9 54	4 12	2 22	☾	☉ apogee.
18	Mon	12	42 23	25	2 57	10 56	4 54	3 11	☾	Pleiades so. 9. 44.
19	Tues	13	42 23	26	2 27	11 58	5 34	3 50	☾	☾ ☉ low tide.
20	Wed	13	43 23	27	1 57	morn	6 13	4 43	☾	[com. ♀ ☿ ☉
21	Thu	7 14	4 43	23 28	1 27	1 0	6 53	5 45	☾	☉ on. ♃ winter
22	Frid	14	44 23	28	0 58	2 4	7 35	6 54	☾	shall come to
23	Sat	15	44 23	27	0 28	3 12	8 20	8 2	☾	♀ greatest el. E.
24	SUN	15	45 23	26	slow	4 23	9 10	9 3	☾	♂ ☉
25	Mon	16	45 23	25	0 32	5 37	10 5	9 56	☾	poverty.
26	Tues	16	45 23	23	1 2	6 50	11 5	10 45	☾	Aldebaran so. 10h.
27	Wed	16	46 23	21	1 32	sets	aft 9	11 34	☾	[12m.
28	Thu	17	46 23	18	2 1	5 35	1 13	aft 23	☾	♂ ☉
29	Frid	17	47 23	15	2 30	6 56	2 14	1 9	☾	☉ perigee.
30	Sat	17	47 23	11	2 59	8 18	3 12	1 56	☾	♀ ☉
31	SUN	18	48 23	6	3 28	9 37	4 5	2 38	☾	♂ ☉

PRINCIPLES OF ANTI-SLAVERY SOCIETIES.

"Doth our law judge any man before it hear him, and know what he dooth?" NICODEMUS.

We solicit the candid attention of our readers to the following forcible expositions of our sentiments, from the pen of Mr. Goodell, extracted from the "Declaration and Expose" of the Rhode Island Anti-Slavery Convention, of Feb. 2, 1836. The whole document is a clear, full, and lucid exhibition of the great principles of truth, on which our Societies are based, as upon a moveless rock. Such declarations are coming in upon us from every quarter, with every variety of style, full of rich and beautiful illustration, and clothed with language of irresistible power. But though their number is so great, their style so diversified, and their origins so different, yet the most keen-sighted opponent cannot detect in them the slightest disagreement. They are like so many refreshing streams, from the exhaustless fountain of truth.

Our Principles.

We recognize the inherent, eternal, and unalterable distinction and opposition between *right* and *wrong*; the rectitude and supreme authority of God's law; the mutual obligations and corresponding duties and rights of all moral beings.

We hold human rights to be *inalienable*; because their corresponding duties are *unchanging*; because moral qualities are *indelible*; because the human soul is *immortal*; because the law of God is *irrepealable*; because the throne of God is *immovable*; because the SOVEREIGN BENEFACITOR who ordained and conferred them is not man that he should lie, or the son of man that he should repent.

The *Magna Charta* of these rights we peruse in the sacred scriptures — their signet we see enstamped upon every son of Adam — their evidence we feel interwoven in the very fibres of our own existence. Their denial we consider to be a denial of the law and of the gospel — a libel upon human nature, and a blasphemy against Him who created man in his own image.

We claim these rights for *ourselves*, and consequently for *all* men. We claim them on the ground of our common *human nature*. We claim them because we are *men*, not because we are Americans; or Europeans, or Asiatics, or Africans. We claim them because we sustain the *responsibilities* which require their exercise, not because our fathers successfully resisted certain encroachments upon them. We claim them as *men*, not as rich men, or as poor men; — not as learned or unlearned men; — not as tall men, or as short men; — not as having straight hair, or crimped hair; — or blue eyes or black eyes, or as being white, or red, or olive, or tawny, or brown, or sable, in our complexions! We claim them as *men*, not as "men of property and standing;" — as *men*; not as laborers, still less, as *slaves*!

Our Objects.

It is for the rights of MAN that we are contending — the rights of ALL men — our own rights — the rights of our neighbor — the liberties of our country — of our posterity — of our fellow men — of all nations, and of all future generations.

It is for principles, GREAT principles, fundamental and unalterable principles; the principles of truth, of righteousness, and of freedom —

It is for practices in accordance with *correct principles* —

It is with the weapons of *truth*, in the warfare against *error* —

It is to the *death struggle* between AMERICAN SLAVERY and AMERICAN FREEDOM that we have come up:—it is in the great moral conflict between the practices of *oppression* and the precepts of righteousness, that we gird on our armor. Lower objects than these we disclaim, from whatever quarter they may be attributed to us.

By the principles of peace and righteousness addressed to the master, we hope for the enfranchisement of the slave in season to avert the bloody catastrophe, anticipated by Mr. Jefferson.

By the wise and prompt use of the liberties we enjoy under the Constitution, we hope to terminate those glaring infringements of it which now threaten its existence.

We hope to bury *sectional jealousy* in the grave of the only demon that, in our country, has ever engendered it:—we mean *Slavery*.

By persuading our Southern brethren voluntarily to remove "the curse entailed upon them" by their own criminal consent, we hope to see the entire South budding and blossoming as the rose, and becoming as the garden of God. The redemption of the oppressor from the bondage of sin; his rescue by timely repentance from the long deferred judgments of heaven; and his participancy in the rich blessings of many ready to perish, are among the objects dearest our hearts.

We seek nothing less than the overthrow of despotism by the principles of freedom; the termination of oppression by the reign of righteousness—the establishment of liberty by the supremacy of law—the conformity of law to the spirit of liberty.

We hold that emancipation should be immediate, unconditional, and universal.

It should be *immediate*—because, since slavery is a sin, it cannot be continued without a continuance of sin:—Because if inalienable rights may be withheld, on the score of an expediency of which the legislator or the interested party may be the *judge*, there can be no *possible security* for the liberty of *any* man, or of any community. So that a denial of this duty is a denial of human rights and a warfare against universal liberty.

It should be *unconditional*—for the reasons just stated: Because all sin should be unconditionally abandoned: Because it is an abrogation of all law and all liberty, to extend to a man his *rights on conditions*: Because, there can be none but *unrighteous* conditions imposed upon a man as an indispensable pre-requisite for allowing him the exercise of his *inherent rights*! A man has a perfect right, for example, to a certain house. May the unlawful occupant restore it to him *on conditions*? No. But what is *any* man's right in a house *compared* with *every* man's right in himself?

It should be *universal*—for all the reasons already enumerated: Because *every* man is as much entitled to his inalienable rights as *any* man can be. If there be a *slave* on earth who ought not to be immediately emancipated, then there is no *freeman* on earth, who holds any substantial and valid title to his freedom.

Safety.

To say that immediate emancipation is not safe, is to say that it is not safe for human beings to obey their Creator.

To deny the safety of immediate emancipation, is to doubt the first principles of common sense—the operations of moral cause and effect—and the testimony of universal experience and history. The writings of Clarkson and Stuart have triumphantly established this point,

and the world has been challenged in vain to produce an instance of starvation or bloodshed, in consequence of emancipation.

To say that immediate emancipation is not *safe*, is to say that it is not safe for *human beings to be free!* It is to say, what the despots of all ages and nations have said, and still say — that the *laboring classes of mankind* are incapable of self-government, and ought to be kept under the control of their superiors!

Explanations.

Emancipation from slavery does not confer the right of suffrage, but we contend that colored persons should be allowed its exercise, as soon as they possess the qualifications required of other citizens. They should also be aided and countenanced in their endeavors, by moral and intellectual culture, to become respectable and useful members of society.

We do not ask that they shall be harassed, and the country burdened by an oppressive and vexatious system of apprenticeship for grown men, as in Jamaica — but that they shall be employed as free laborers and paid equal and just wages, as in Bermuda and Antigua, where they are industrious and happy, and their employers safe and prosperous.

By the abolition of slavery we mean simply the repeal of the iniquitous slave code — the abolition of the unrighteous things wherein slavery consists — the restoration of men from the condition of "chattels" to the condition of rational beings. If there are any reasons why this abolition should not take place *now*, they are reasons which will be equally valid, in all *future* time. And they are reasons *urged against the inalienable rights of man, and the immutable laws of God!*

"THE OLD WASTE PLACES," — Isa. 58: 15.

Of the multitude who seek an asylum in the empire of liberty, how many turn their steps to the region of the slave? None. There is a malaria in the atmosphere of those regions, witnessed in a sparse population of freemen, deserted habitations, and fields without culture. Even the wolf, after the lapse of a hundred years, returns to howl over the desolations of slavery. *Mr. Custis of Virginia.*

A Quaker gentleman who was travelling in Virginia, said that in one day, in which he rode more than fifty miles, more than half the plantations which he passed were deserted.

CONFIDENCE. A South Carolinian, getting warmly engaged in an argument with an abolitionist of Boston, expressed himself in the following manner: "Slaveholders are very careful of the happiness of their slaves, and are constantly endeavoring to render their situation pleasant. When sick, they are kindly provided for; and they are never required to make more exertion than other laborers. But when Northerners come to the South they are the most cruel of all men. They task every muscle and sinew of a slave to get from him a large amount of work. In consequence of which the slave-holders, [so careful of the happiness of their slaves] will give several hundred dollars more per year for a northern overseer than for one born at the South.

[If All articles designed for insertion in the Almanac for 1838, must be sent to us by the first of April, 1837.]

dered in youth, surrounded by a servile class, who are engaged in these pursuits. These consequences you have all seen, and felt, and deplored. Such are the evil effects to ourselves and our children of the system which we support. Thus are we made to eat of the bitter food which we prepare for others, and drink of the poisoned cup which our own hands mingled — the sword with which we unthinkingly destroy others is thus made to drink our own blood.

Do the Scriptures sanction slavery?

It is often pleaded that in the Old Testament, God himself expressly permitted his people to enslave the Canaanites. True; for God may punish any of the children of sin as he sees fit — He has a right to do so, and *He alone has a right*. He may commission either, the winds, or the waves, or the pestilence, or their fellow-men, to work his purpose of vengeance upon any people. But *man has no right to arrogate the prerogative of the Almighty — he has no right, uncommissioned by his Maker, either to enslave or destroy his fellow*. God commissioned Saul to exterminate the Amalekites — could we plead this as an excuse for the massacre of an Indian tribe? God expressly directed his prophet Samuel to hew Agag in pieces — could any of us allege this as a ground for cutting down every man whom he considered as an enemy of Zion's King? How, then, can any man assert, that because God determined to punish the Canaanites, and used the Israelites as the executioners of his decree, we are at liberty to obey the dictates of our own avarice, and hold our fellow men in bondage?

We are told, again, that the apostles gave to Christian masters and Christian servants directions for the regulation of their mutual conduct. True; and these directions will be valuable while the world lasts — for so long, we doubt not, will the relation of master and servant exist. But how do such directions license the holding of slaves? *The terms which the apostles use in giving these precepts, are the same terms which they would have used, had there been no slaves upon the earth.*

The precepts against fraud, oppression, pride, and cruelty, all cut directly through the heart of the slave system. Look back at the constituents and the effects of slavery, and ask yourselves, "Is not every one of these things directly at variance with the plainest commands of the gospel?" The maintenance of this system breaks not one law of the Lord, or two laws — it violates the whole code — it leaves scarcely one precept unbroken.

Concluding Address

"The hour is coming, in which the slave and his master must stand together before the tribunal of God — a God who judges righteously. Are you prepared to place yourselves before him who will decide upon your eternal destiny, and say that you have done justice to those whom you now hold in bondage? Are you prepared to say, 'as I have done unto these, so let it be done unto me — as I have showed mercy, so let me receive mercy at the hands of my judge?' Anticipate, we beseech you, the feelings and decision of that great day which is fast hastening on — try yourselves now, as God will then try you. 'What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with your God?' Are you 'doing justly,' while you retain your fellow men in hopeless bondage? Are you 'loving mercy,' while you are supporting a system that de-

grades and brutalizes beings whom God created in his own image? These are solemn questions. Let reason answer them; and let conscience decide your future course.

JOHN BROWN, Chairman.

JOHN C. YOUNG, Secretary.

We have thus given a very few of the conclusions to which the members of the Kentucky synod have arrived, after personal observation, and mature reflection, upon the iniquitous system. Can any one have the presumption to say that they have not been influenced in preparing this address by the labors of *Nelson, Birney, Thome*, and the other immediate abolitionists of Kentucky and vicinity? No one can imagine this. Let us then set up a standard to which the conscientious inhabitants of the slave-holding States may look, and which may encourage their hearts in undertaking, and strengthen their hands, in carrying forward an uncompromising warfare with this giant sin. Will the inhabitants of New-England wait to be taught lessons of freedom by the citizens of slave-holding Kentucky? What answer shall we give when the long-suffering of God is exhausted, and the vials of his wrath are poured out, and we are called to answer the dread inquiry, why did you not warn your brethren of their guilt and danger? Why did you resist and throw obstacles in the way of those who were seeking to obey the command of Jehovah, "Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him?" Soon you will be called to give your reply. Is it ready?

ANECDOTES.

"Every body at the North is opposed to Slavery."

When soliciting subscribers to a petition for the abolition of slavery in the District of Columbia, a short time ago, I called on a man who keeps a store within five rods of the office where this Almanac is printed, and asked him if he would give me his name. He replied in a very angry manner, that I was meddling with what was none of my business; and, said he, "if they don't let this subject alone, they'll get cold lead into 'em, that I can tell 'em."

I was once conversing with a Sabbath school teacher of Boston on the subject of slavery and colonization. In the course of my remarks, I told him that the Colonization Society did not propose to do anything for the present generation of slaves, and that, allowing it to be able to accomplish all it could possibly promise, or all its warmest friends could expect, still ten generations must live and die in slavery. Ten generations must come upon the stage to drag out a life of degradation, shame, and misery. Ten generations must pass down to the gloomy grave, ignorant of all that is beyond it. I was proceeding with my picture, when he interrupted me by saying, "Better that ten hundred [generations] should, than that they should be set free here!!!" I was so shocked by this speech, that I made no reply.

During the summer of 1825, I made a short journey in New-Hampshire. Stopping for a short time in the village of Drewsville, I commenced distributing anti-slavery publications, as my custom was. Soon a considerable number of farmers and mechanics gathered round

me, when a man near me called to a farmer who just then drove up in his wagon, and asked him if he wanted some anti-slavery tracts. "No," said he, "I don't want 'em, and the folks that's distributing them ought to be hung." I told him he could commence operations on the spot, if he chose. He said it wouldn't exactly do to hang me there, but, he added in no very friendly manner, "If I had you at the South, I'd hang you."

A lady of Canaan, soon after the Academy had been removed from that place, told me that those engaged in removing it were heartily opposed to slavery, and that they entertained no feelings of hostility to the colored race; and this was the way most of the rioters talked. As a manifestation of their kind feelings, at the time three of the young men left the place in a wagon, a number of the inhabitants placed a cannon by the side of the road where they must pass, and when they came to the spot, discharged it under the horse's feet, thereby exposing the young men in the wagon to imminent peril of their lives.

Men high in authority, have attempted to justify the glaring outrage upon the property of a corporation which was committed upon the 10th of August, in Canaan, N. H., by saying that a majority of the subscribers to the institution were engaged in its removal. The fact in the case is this. The property removed cost \$954, of which those engaged in removing the building, subscribed \$80, only one fourth of which they had paid in.

A GOOD STORY—IN TWO PARTS.

Mr. W. a gentleman from Ohio, as he was travelling in Kentucky, often conversed with the slave-holders about the condition of their slaves. A Kentuckian once told him that the slaves were contented with their condition, and all the most intelligent of them knew that they were better off than they would be if they were free. Mr. W. doubted the truth of the statement, but the Kentuckian persisted in affirming its correctness, and related the following story:—

"A neighbor of mine," said he, "had a very likely, valuable slave, who contrived to get away about six months ago, and escaped to Canada. He stayed there three months, and then became so discontented that he caused a letter to be written to his former master, in which he said he had got enough of freedom, and that if he would send for him he would return. The master went and got his slave, who was very glad to come back with him, and he has been faithfully and industriously at work ever since. He is now effectually cured of his itch for liberty, and wouldn't have his freedom on any terms, for he knows he is better off in slavery than he would be if he was free." Mr. W. did not presume to deny the statement, and he was completely at a loss for an answer. He began to fear that negroes were as stupid as their slanderers at the north—represent them to be. He allowed the slaveholder to triumph, and left him to enjoy his victory.

PART II.

A few weeks afterwards Mr. W. was in Cincinnati, and there he happened to fall in company with a colored man who seemed much pleased with something which had just happened. Mr. W. begged to know what it was. The colored man said he had just heard an excellent story, and preceeded to give the history of the slave men-

tioned above, as far as the Kentuckian had related it. A few months after the slave's return to Kentucky there was a camp meeting several miles from where his master lived. The slave came to him one Saturday afternoon, and asked if he might go to the "big meeting" and stay till Monday morning. His master readily granted his petition, and, without waiting for the slave's farther request, asked him if Nelly (his wife) would not like to go with him. "O yes, massa," said the slave, "she like very much to go, if massa willing." "Well, then," said the master, "if she goes, you know you must have the cart and take the children along with you." "O yes, massa, we won't leave the children at home to plague missee." They accordingly took the cart for the man and his children, and their mistress offering to let Nelly have the pony to ride on,—they soon started off to go to the "big meeting." By this time the reader, if he has a spark of ingenuity or love of liberty about him, has guessed at the conclusion. I will only add that the man and his family, having got safe to Canada, he there, with his free wife and children, held a meeting, "big" with gratitude and joy. The slave-holder was so much more stupid than the slave, that he never suspected his plan till it was too late to catch him.

THE SLAVE FATHER.

The following article contains a portion of the history of BURDIT WASHINGTON, as the editor heard it from his own mouth. Mr. Washington is a venerable looking man, with a complexion not very dark, quite intelligent for a man who can neither read nor write, and he has testimonials of his moral character, which must convince the most incredulous that his statements are entitled to implicit confidence. Any one who has heard him, however, and seen the tears gush forth as he mentioned the cruel separation, would not require any testimonials to convince him that the father's relation was the simple truth.

Now when the day's long toil was done,

He sought his humble cot,

Where his loved wife and prattling son,

Still cheered his gloomy lot.

His cup of grief was not yet filled;

Some drops of joy were left,

While of his wife and smiling child,

He was not yet bereft.

That much loved boy still came to meet

His father's homeward tread,

And hastily prepared a seat,

Where their mean board was spread.

The father, fixing on his son,

His keen, inquiring eye,

Saw that some grief, to him unknown,

Caused many a bitter sigh.

The artless boy soon frankly told

What filled his breast with fear;

He dreaded lest he should be sold

Far from his father dear.

"Just now a constable," said he,

"With rod and line came in,

"And carefully he measured me,

"And stripped me to my skin.

"And as he felt me o'er and o'er,

"I thought, with agony,

"That they would sell me where no more

"My father I might see."

"O, no, my son," the father cried,

"It surely can't be so;

"They will not tear you from my side,

"They're not so bad, I know."

Alas! this hope soon left his breast;

The driver came next day;—

For the boy was sold, as he had guessed,—

And they drove the child away.

The father ran, with aching heart,

While tears roll down his cheek,

To kiss his child once ere they part,

And one farewell to speak.

"They kicked me back," the father spake,

As his tale of grief he told,

And then, as if his heart would break,

The tears flowed uncontrolled.

"I never saw that child again,"

At length he feebly spake,

"My bursting heart seemed rent in twain

"By this most cruel stroke."

"Five other children, one by one,

"Have thus been torn from me,

"They toil beneath a southern sun,

While I, thank God, am free.

"Their well known faces still remain,

"And haunt me day and night,

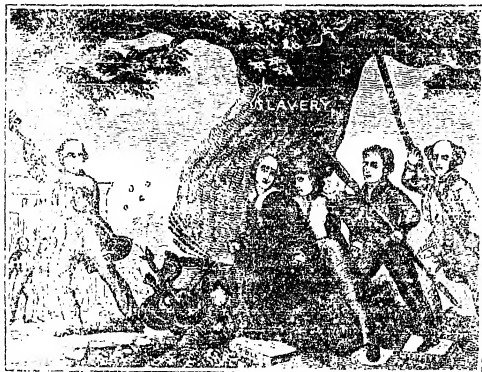
"But on their forms I ne'er again

"Can hope to fix my sight." N. S.

—VOL. I. No. 3.—

THE
AMERICAN
ANTI-SLAVERY
ALMANAC,
FOR
1838,

Being the second after Bissextile or Leap-Year, and the 62nd of American Independence. Adapted to most parts of the United States.



"Pour forth, O ye that truly are his ministers, his sacred judgment in the morning, and deliver him that is spoiled of night in the hand of the oppressor."

N. SOUTHARD, EDITOR.

BOSTON:

PUBLISHED BY ISAAC KNAPP.

No. 25 Cornhill

1838. A Friend

TIDES.

In addition to the column giving the time of high water at Boston, occasional remarks respecting the height of the tides, are made in the miscellaneous column. To consider the subject more particularly, the highest tides in each lunation, or interval between two successive changes of the moon, are those which happen a day and a half, or the third tide after the change and full. These are called Spring Tides. The lowest are those which happen about a day and a half after the moon's quadratures, and which are called Neap Tides. In the former case, the attractive forces of the sun and moon combine to produce the greatest effect on the waters of the ocean, and in the latter, the least, as these forces then operate in a manner against each other. These circumstances are again affected by the distances of the luminaries from the earth and their declinations; the greatest spring tides following those syzygies which happen when the sun and moon are in the equinoctial, and at their least distances from the earth. The highest spring tides therefore, happen about the equinoxes, and the lowest at mid-summer and mid-winter. It is important to know when to expect these very high tides, on account of their inundation of lands on the coast, and of their interference with some of the labors and operations of sea ports.

In connection with this part of the subject, we have given two tables, the first of which exhibits the mean rise or difference between high and low water at spring tide for several places on the coast; the second contains factors for finding the rise of any spring tide during the year 1838. These factors were computed by M. Lagrange, (by the formula which Laplace has given in the *Mecanique Celeste*, Vol. II. page 784, No. [2858], Dr. Bowditch's translation), and are directly copied from the *Connaissance des Temps*. Their use will be readily understood from the two following examples, it being only necessary to multiply the mean rise from table I. by the factor from table II. corresponding to the new or full moon at the time required.

Required the rise of the new moon spring tide at Boston, March 25.	FT.	Required the rise of the full moon spring tide at Portland, June 8.	FT.
Mean rise from table I.	11.	Mean rise, table I.	9.
Factor from table II.	1.15	Factor, table II.	0.79
Rise of spring tide req'd	12.65	Rise of spring tide required	7.11

It can hardly be necessary to add that no calculation can reach the effect of storms or long prevailing winds, which often cause a great difference in the rise of all tides.

The rise of the tides for all places throughout Massachusetts Bay is nearly the same. On the coast of Maine great difference prevails, the tides becoming very great toward New Brunswick; still further toward the head of the Bay of Fundy, they are really formidable, the rise being in some places 70 feet. This, multiplied by the highest factor of our table gives more than 81 feet, and furthermore, storms have been known to increase the tides at one or two of these places, to the rise of 120 feet.

TABLE I.

Boston,	FT. 11	Newburyport, FT. 10	Newport,	FT. 5	
Cape Ann,	11	Portsmouth,	10	Providence,	5
Eastport,	25	Salem,	11	New Haven,	8
Kennebec,	9	Portland,	9	New York,	5
Mount Desert,	12	Plymouth,	11	Cape May,	6
Machias,	12	Nantucket,	5		

TABLE II.

January 10	Full	0.74	July 7	Full	0.84
" 25	New	0.99	" 21	New	0.76
February 9	Full	0.80	August 5	Full	0.97
" 24	New	1.12	" 19	New	0.82
March 11	Full	0.86	September 4	Full	1.12
" 25	New	1.15	" 18	New	0.86
April 9	Full	0.87	October 3	Full	1.16
" 25	New	1.04	" 18	New	0.85
May 9	Full	0.82	November 1	Full	1.05
" 23	New	0.87	" 17	New	0.79
June 8	Full	0.79	December 1	Full	0.80
" 21	New	0.76	" 16	New	0.77
			" 30	Full	0.81

The Calendar pages show the time of high water at Boston. For other places add or subtract the numbers in the following table.

TABLE III.

Albany,	-	add 4h	12m	Philadelphia,	-	add 2h	57m
Nantucket,	-	add 0	30	Portland,	-	sub. 0	45
New Bedford,	-	sub. 3	53	Portsmouth, N. H.	-	sub. 0	15
New London,	-	sub. 2	36	Providence,	-	sub. 3	05
New York,	-	sub. 2	21	St. Johns, N. B.	-	add 0	30
Newburyport,	-	sub. 0	15	Vineyard Sound,	-	sub. 0	30

TABLE IV. ASTRONOMICAL CHARACTERS.

☉ Sun,	♄ Vesta,	♃ Jupiter,	♈ First Quar.	♊ Conjunction,
☿ Mercury,	♃ Juno,	♄ Saturn,	☾ E. Moon,	♋ Opposition
♊ Venus,	♃ Pallas,	♅ Uranus,	♋ Last Quar.	♌ Ascending Node,
♈ Mars,	♃ Ceres,	♁ N. Moon,	☐ Quartile,	♍ Descending Node.

SIGNS OF THE ZODIAC.

♈ Aries,	♈ Ram,	Head,	♌ Libra,	Scales,	Reins,
♉ Taurus,	♉ Bull,	Neck,	♍ Scorpio,	Scorpion,	Secreta,
♊ Gemini,	♊ Twins,	Arms,	♎ Sagittarius,	Archer,	Thighs,
♋ Cancer,	♋ Crab,	Breast,	♏ Capricornus,	Goat,	Knees,
♌ Leo,	♌ Lion,	Heart,	♐ Aquarius,	Waterman,	Legs,
♍ Virgo,	♍ Virgin,	Belly,	♑ Pisces,	Fishes,	Feet.

The Frontispiece.—The tree in the middle is slavery. An abolitionist, with the axe *immediatism*, is laying heavy blows at the root. A gang of mobocrats from the rum-shop are making *donations* of eggs, stones, &c. but they *go against slavery*. On the other side a D. D., the champion and representative of a corrupt church, stands first among those who, instead of *holding back* the arm of the abolitionist, try to *hold up* the tottering trunk of oppression. He is assisted by our northern civil and military office-holders, as well as by the whole military force of the nation, while the merchant, standing on his ledger, exerts his utmost strength, and the president of the U. S. volunteers his *veto power*, for the same purpose. They had better '*stand from under*' the falling tree, if they would not be crushed beneath it.

ECLIPSES IN THE YEAR 1838.

There will be four eclipses this year, two of the Sun and two of the Moon.

1. An Eclipse of the Sun, March 25, visible to all parts of the United States. It will be visible to the west part of South America, and west and south of this, to the south part of the Pacific Ocean, it will be visible and total.

2. A partial Eclipse of the Moon, April 9, visible throughout the United States as follows.

D. H. M.			} Apparent time.	Magnitude of the Eclipse 7 digits on the Northern Limb.
Beginning,	9	7 46 eve.		
Middle,	9	9 13 "		
End,	9	10 39 "		

3. An Eclipse of the Sun, Sept. 18, visible throughout the United States; at Boston as follows.

D. H. M.			} Ap. time.	Magnitude of the Eclipse, 11 digits on the Southern limb.
Beginning,	18	4 6 eve.		
Greatest obscuration,	18	4 52 "		
End,	18	6 5 "		

From New York to North Carolina this Eclipse will be Annular. At Washington, it will be Central. The North-eastern limit of the Annular phase is the South-west corner of Connecticut.

4. An Eclipse of the Moon, Oct. 3, invisible to all parts of the U. S.

EQUATION OF TIME.

Many of our friends and patrons have manifested a partiality to keeping their reckoning by apparent time. Instead of yielding the point to the clock, they wish to consider the middle of the day as the true noon, which certainly seems the most natural way of the two, and is on many accounts more convenient. We have therefore departed so much from our original course and the fashion of the day, as to conform our calculations to apparent, or solar time. If you wish to set a clock which should keep *mean* time, observe when the sun is on the meridian by a noon-mark or sun-dial;—then if the sun is *slow*, add the equation, if *fast*, subtract it, from 12 o'clock, and it gives the true clock time. Thus you will find at apparent noon, June 1, the true time is 11h. 57m. 26s. June 30, it is 12h. 3m. 12s.

As for the weather, although we may be deemed behind the refinement of the times, we are still determined to have now and then a guess at it, hit or miss. Our prognostics are founded on the table which we published last year, and we hope that at least, they will be found as often right as wrong; at any rate, we shall endeavor not to confound winter snows with summer showers.

EXPLANATION OF THE CALENDAR PAGES.

The 3d column shows the time of the sun's rising and setting; the 4th the days' length; 5th the days' increase; 6th equation of time. [See above.] The 7th column shows the time when the moon is on the meridian; the 8th the time of the moon's rising and setting; the 9th the time of high water; the 10th the moon's place. The meaning of the characters may be learned from table IV. on page 3.

TO THE PUBLIC.

In appearing the third time to spread before you the foul blood-guiltiness and imminent peril of this oppressive nation, I have reason to bless God for the candid hearing which has heretofore been extended to me. Not less than seventy thousand copies of the two former numbers of this little annual have gone abroad to stir up the drowsy conscience of the nation. The time is now evidently near at hand, when the question is to be *finally* settled, whether we shall, as a people, turn from our sins and live; or cleave to our sins and be dashed in pieces. We need only to look at the slave code by the side of God's law, to be convinced that slavery is at irreconcilable war with every principle of God's moral government. Either His throne must be overturned that slavery may stand, or slavery must be annihilated that God's government may triumph over every high thing that exalteth itself *against* him.

But what has the north to do with slavery? asks the objector, with a confident air, which implies that we are not partners in this Heaven-defying iniquity;—while we are constantly thrusting men into slavery, who have fled to us for protection, while we are voting for the extension and perpetuation of slavery by admitting new states to the partnership of guilt, while, instead of abolishing slavery at the capital, we have put a veto power into the hands of a man who had announced that he was the "*inflexible opponent of any attempt to abolish slavery*" there, without the consent of those who were, (in Jefferson's language,) "nursed, educated and daily exercised in tyranny." But, though I can begin to describe our guilty connection with it, I can never finish the task; and I must forbear.

It is the great object of this publication to show that SLAVERY IS MUCH TO DO WITH US.

If the startling facts, of which I have here collected a scanty specimen, do not arouse the yeomanry of the north to a sense of the fact that our liberty has been doomed to become a sacrifice upon the smoking altar of slavery, then shall I expect to see the bloody rite speedily performed; while that energy, which should have been employed in defending her against the priests of the Southern Moloch, will be spent in maniac ravings or fiend-like carnage.

I have given a great variety of "pictures of slavery by slaveholders." These, with only two or three exceptions, I cut with my own hands from the southern papers in which they first appeared. As my opportunity for examining such publications has been very limited, it will at once be understood, that the reader here sees only a small part of those portraits which slaveholders have hung up in the vestibule of slavery's prison-house. Of the mad havoc which riots unchecked in her dark and secret caverns, we can have no conception, which shall bear any near relationship to the reality, until the iron has entered our own souls.

The reader will be glad to perceive that several of our ablest writers have enriched this work with their contributions.

The astronomical department of this number, has been under the entire control of the experienced astronomer, who has acquired such well-earned celebrity as editor of "Parley's Almanac." There is therefore no fear of inaccuracies.

N. SOUTHARD.

9, 1837. J. Q. Adams presented several petitions for the abolition of slavery in the District of Columbia. There were 73 votes AGAINST their RECEPTION.

10, 1837. Committee of Ohio Senate reported against a trial by jury for persons claimed as slaves.

12, 1837. Legislature of N. H. refused to incorporate the Freewill Baptist Home Miss. Soc., because some Freewill Baptists in the State believed the Declaration of Independence.

28, 1832. Legislature of Md. instructed their senators to ask of Congress an APPROPRIATION for the removal of FREE persons of color from the U. S., and to move an ALTERATION OF THE CONSTITUTION, if necessary, for that object.

31, 1837. Pennsylvania State A. S. Society formed at Harrisburg.

MOON'S PHASES.	Day	Hour	Min.		Day	Hour	Min.
First Quarter,	3	1	54m.	Last Quarter,	18	7	40 a.
Full Moon,	10	2	28 a.	New Moon,	25	8	54 a.

M.	D.	D. W.	r.	s.	L. D.	D. IN.	s.	So.	sets.	H. w.	D's
					h. m.	h. m.	m. s.	h. m.	h. m.	h. m.	place.
1	Mond.	7	31	5	8 58	0 4	3 56	4 50a	10 49a	3 17a	☾
2	Tuesd.	7	31	5	9 59	0 5	4 25	5 37	morn.	4 4	☾
3	Wedn.	7	30	5	9 00	6 4	33	6 23	3	5 1	☾
4	Thurs.	7	30	5	9 10	7 5	30	7 10	1 15	6 12	☾
5	Friday	7	29	5	9 20	8 5	47	7 59	2 27	7 32	☾
6	Satur.	7	29	5	9 30	9 6	13	8 50	3 38	8 40	☾
7	SUN.	7	28	5	9 40	10 6	39	9 42	4 49	9 38	☾
8	Mond.	7	28	5	9 50	11 7	5	10 38	5 54	10 29	☾
9	Tuesd.	7	27	5	9 70	12 7	31	11 32	6 53	11 12	☾
10	Wedn.	7	26	5	9 80	13 7	54	morn.	Orises	11 49	☾
11	Thurs.	7	26	5	9 90	15 8	18	24	5 21a	morn.	☾
12	Friday	7	25	5	9 100	16 8	42	1 14	6 25	24	☾
13	Saturd.	7	24	5	9 120	18 9	4	1 58	7 29	53	☾
14	SUN.	7	23	5	9 130	20 9	26	2 40	8 31	1 22	☾
15	Mond.	7	23	5	9 140	21 9	47	3 20	9 32	1 49	☾
16	Tuesd.	7	22	5	9 160	22 10	8	3 59	10 32	2 19	☾
17	Wedn.	7	21	5	9 180	24 10	28	4 38	11 33	2 53	☾
18	Thurs.	7	20	5	9 200	26 10	47	5 18	morn.	3 32	☾
19	Friday	7	19	5	9 220	28 11	6	6 0	37	4 24	☾
20	Saturd.	7	18	5	9 240	30 11	24	6 56	1 45	5 32	☾
21	SUN.	7	17	5	9 260	32 11	41	7 36	2 56	6 50	☾
22	Mond.	7	16	5	9 280	34 11	57	8 33	4 9	8 18	☾
23	Tuesd.	7	15	5	9 300	36 12	14	9 34	5 18	9 26	☾
24	Wedn.	7	14	5	9 320	38 12	27	10 38	6 22	10 24	☾
25	Thurs.	7	13	5	9 340	40 12	42	11 42	sets	11 13	☾
26	Friday	7	12	5	9 360	42 12	55	43a	5 40a	0a	☾
27	Saturd.	7	11	5	9 380	44 13	7	1 40	7 3	42	☾
28	SUN.	7	10	5	9 400	46 13	18	2 32	8 22	1 23	☾
29	Mond.	7	9	5	9 420	48 13	30	3 22	9 39	2 1	☾
30	Tuesd.	7	8	5	9 440	50 13	40	4 10	10 54	2 40	☾
31	Wedn.	7	6	5	9 470	53 13	49	4 58		3 23	☾



TEARING UP FREE PAPERS.

In the Southern States, every colored person is presumed to be a slave, till proved to be free; and they are often robbed of the proof.

DM Positions of the Sun, Moon and Stars... Tides, Weather, &c.

- 1 ☺ nearest the Earth Clear
- 2 7°s south 8 45 a. and
- 3 ☿ greatest elong. E. cold.
- 4 ♀ stationary.
- 5 Rather low tides.
- 6 Aldebaran S. 9 17 a. Fine
- 7 ☿ in ♄. Capella S. 9 48 a.
- 8 Rigel S. 9 47 a. and frosty.
- 9 ♀ in ♄ Now look
- 10 ☿ stationary. ☿ ☿ ☿
- 11 Betelgeux S. 10 14 a. for
- 12 Rather high tides. snow.
- 13 ♀ S. 8 42 m.
- 14 ♀ apogee. ☿ ☿ ☿
- 15 ♀ ☿ ♀ Rather unsettled.
- 16 Middling tides. with
- 17 7°s S. 7 40 a. rain
- 18 Aldeb. S. 8 24 a. and
- 19 ☿ in Inferior ☿ ☺ occa-
- 20 Rather low tides. sional
- 21 ♀ ☿ ♀ snow.
- 22 Capella S. 8 45 a.
- 23 Warm, with rain,
- 24 ☿ ☿ ♀ or
- 25 Rigel S. 8 34 a.
- 26 ♀ Perigee. ☿ ☿ ♀ snow.
- 27 ☿ ☿ ♀. Pretty high tides.
- 28 ♀ ☿ ♀. ♀ greatest brill-
- 29 Betelgeux S. 8 58 a. [ancy
- 30 ☿ stationary. More
- 31 ♀ sets 8 23 a. snow.

Readers! another round year has brought us together. It has also brought its 365 days of anguish to the slave, & its 365 days of guilt and infamy to the nation. But it has gone; — gone with its 365 days which were kindly given us to labor for the deliverance of the slave, and the salvation of his oppressors. We cannot recall the precious moments we have wasted, nor can we ever atone for our negligence: but we can show the sincerity of our repentance by redoubled zeal and industry the present year.

In prosecuting our work, let us always feel that it is a 'light thing to be judged of man's judgment.' Our whole conduct is naked and open before the eyes of Him who will soon judge us without RESPECT OF PERSONS.

Would it not be well now to commence giving ONE CENT A DAY to promote the cause of universal liberty? Will you set your sympathy for the slave at a lower mark than this?

God has made out 'free papers' for every human being. Our fathers, in signing the Declaration of Independence, republished and endorsed them. Yet some American citizens are SOLD if they cannot produce additional free papers, and when they do, they are often robbed of those.

- 6, 1837. J. Q. Adams presented to congress petitions against slavery, signed by 3641 persons.
- 12, 1789. Dr. Benjamin Franklin's name was signed to a petition to the first congress which existed under that Constitution which he helped to form, praying them to exert the full extent of power vested in them by the Constitution, in discouraging the traffic in the human species. He was at that time president of the Pennsylvania Abolition Society. "This," says Stuber, "was his last public act." Franklin died April 17, 1790.
- 15, 1837. An act passed in New Jersey securing a trial by jury to persons in that State, in questions of personal freedom. A similar act, introduced by JAMES C. ALVORD, passed the legislature of Massachusetts a few weeks after.
- 26, 1834. Legislature of Maryland, by a special act, offer a reward of \$30 for seizing a runaway, and reducing him to slavery.
- 27, 1837. Riot at Poughkeepsie, N. Y. Mr. S. L. Gould, of Boston, was somewhat abused for speaking in behalf of liberty.

MOON'S PHASES.							
☽ First Quarter,	1	0	32 a.	☾ Last Quarter,	17	0	41 a.
○ Full Moon,	9	8	53 m.	● New Moon,	21	7	19 m.

D. M.	D. W.	r.	☺	s.	L. D.	D. IN.	☺	sl.	☽	So.	☽	sets.	H. wa.	☽'s
					h. m.	h. m.	m. s.		h. m.	h. m.	h. m.	h. m.	h. m.	place.
1	Thurs.	7	5	5	9 50	0 56	13 57		5 47	a	8m	4 11	a	☽
2	Friday	7	4	5	9 52	0 58	14 4		6 39		1 20	5 21		☽
3	Saturd.	7	3	5	9 54	1 0	14 11		7 33		2 34	6 48		☽
4	SUN.	7	2	5	9 57	1 3	14 17		8 26		3 42	8 11		☽
5	Mond.	7	0	5	10 0	1 6	14 21		9 20		4 42	9 19		☽
6	Tuesd.	6	59	6	10 2	1 8	14 25		10 13		5 28	10 11		☽
7	Wedn.	6	58	6	10 4	1 10	14 28		11 3		6 16	10 53		☽
8	Thurs.	6	57	6	10 7	1 13	14 31		11 50		6 50	11 28		☽
9	Friday	6	55	6	10 10	1 16	14 33	morn.	☉ rises		11 57			☽
10	Saturd.	6	54	6	10 12	1 18	14 34		32		6 16	a morn.		☽
11	SUN.	6	53	6	10 15	1 21	14 34		1 13		7 18	24		☽
12	Mond.	6	51	6	10 18	1 24	14 33		1 53		8 17	50		☽
13	Tuesd.	6	50	6	10 20	1 26	14 32		2 30		9 18	1 15		☽
14	Wedn.	6	49	6	10 23	1 29	14 30		3 10		10 22	1 45		☽
15	Thurs.	6	47	6	10 26	1 32	14 27		3 52		11 28	2 25		☽
16	Friday	6	46	6	10 28	1 34	14 23		4 36		morn.	2 56		☽
17	Saturd.	6	45	6	10 31	1 37	14 19		5 24		36	3 44		☽
18	SUN.	6	43	6	10 34	1 40	14 13		6 16		1 46	4 48		☽
19	Mond.	6	42	6	10 36	1 42	14 8		7 14		2 57	6 17		☽
20	Tuesd.	6	41	6	10 39	1 45	14 1		8 15		4 2	7 54		☽
21	Wedn.	6	39	6	10 42	1 48	13 55		9 13		4 53	9 10		☽
22	Thurs.	6	38	6	10 44	1 50	13 47		10 20		5 44	10 4		☽
23	Friday	6	37	6	10 46	1 52	13 39		11 20		6 21	10 54		☽
24	Saturd.	6	36	6	10 49	1 55	13 30		12 a	☉ sets.	11 39			☽
25	SUN.	6	34	6	10 52	1 58	13 21		1 S		7 12	19 a		☽
26	Mond.	6	33	6	10 55	2 1	13 11		1 59		8 31	57		☽
27	Tuesd.	6	31	6	10 58	2 4	13 0		2 41		9 49	1 36		☽
28	Wedn.	6	29	6	11 2	2 8	12 49		3 41		11 7	2 16		☽



YOUNG HORSE-RACERS TORTURING A FREE CITIZEN FOR AMUSEMENT!

The colored man was seized, fastened to the horse's tail, and driven several miles. His free papers were at home, and he could not instantly produce them. He was found dead by the road side the next morning.

[See Terrey's Portraiture (Philadelphia, 1817), p. 34.] "On the side of their oppressors there was power, but they had no comforter." (Eccl. 4: 1.)

Positions of the Sun, Moon and Stars...Tides, Weather, &c.

- 1 Canopus S. 9 19 a. *Warm,*
- 2 Low tides. *with*
- 3 Sirius S. 9 29 a. *rain.*
- 4 ♀ S. 2 6 m. *Changeable,*
- 5 Middling tides. *with little*
- 6 Castor S. 10 3 a. *fine*
- 7 *weather for some time.*
- 8 Procyon S. 10 2 a.
- 9 ♀ stationary. *Unsettled,*
- 10 Middling tides. *cold,*
- 11 ☽ apogee. ♀ ☽ D. *with*
- 12 ♀ greatest elongation W.
- 13 ♀ sets 7 48 a. *snow*
- 14 Pollux S. 9 43 a. *or*
- 15 ☿ in ☿. *rain.*
- 16 Sirius S. 8 37 a.
- 17 ♀ ☽ ☽. ♀ ☽ D. *Be-*
- 18 Rather low tides. *comes*
- 19 Castor S. 9 12 a. *more*
- 20 ♀ sets 7 14 a. *mild, but*
- 21 ♀ S. 0 52 m. *continues*
- 22 ♀ ☽ D. *unsettled.*
- 23 *Now ex-*
- 24 ☽ peri. ☽ ☽ ☽. ☽ ☽ ☽.
- 25 High tides. *pect a few*
- 26 Procyon S. 8 52 a. *days*
- 27 ☽ ☽ ☽. *of fine*
- 28 ☽ ☽ ☽. *pleasant weather.*

ABOLITION,—A RELIGIOUS ENTERPRISE.

BY A KENTUCKIAN.

The proper ground to place abolition upon is a *religious* ground. We cannot be too careful to prevent its assuming a political type, or degenerating into a secular character. We cannot do or say too much to impress our fellow Christians (who, after all, are the hope of the slave) that abolition is not a human enterprise, with human ends and human instrumentalities,—a mere crusade for human rights; but that it is a spiritual conflict, with spiritual weapons and for spiritual ends,—a holy warfare for the cause of Jesus Christ.

We should mainly urge this consideration,—that *slavery is a sin against God*. A conviction of this we should strive to produce in every heart. For myself, I can freely say that I have no confidence in any other abolitionism than that which is based upon this principle. I would not have the list of abolitionists swelled by a single name however influential, which did not pledge a heart responsive to this truth. Let us seek to make thorough abolition-

- 2, 1807. Act of Congress prohibiting the foreign slave trade was passed, to take effect Jan. 1, 1808.
- 4, 1837. Martin Van Buren became president of the United States. When taking the oath of office, he pledged himself to veto a constitutional act, if it was 'against the wishes of the slave-holding states.'
- 6, 1837. A PETITION of fathers and mothers of New York, praying for a trial by jury when the LIBERTY of themselves and children is at stake, was REJECTED by the N. Y. House of Assembly. Also a Petition praying that the Constitution of the State might be so amended that a man's complexion should not disqualify him from voting.
- 12, 1832. Law passed in the Legislature of Maryland prohibiting emancipation without expulsion from the State, unless the slaves procure certificates of extraordinary good conduct or character.

MOON'S PHASES.							
☾ First Quarter,	3	1	38 m.	☾ Last Quarter,	19	1	39 m.
○ Full Moon,	11	3	45 m.	● New Moon,	25	4	54 a.

D. M.	D. W.	r.	s.	L. D. h. m.	D. IN. h. m.	☾ sl. m. s.	☽ So. h. m.	☽ sets. h. m.	H. wa. h. m.	☽'s place.
1	Thurs.	6 28	6 11	4 2	10 12	37	4 34a	morn	3 0a	8
2	Friday	6 26	6 11	7 2	13 12	25	5 28	22	3 51	Π
3	Saturd.	6 25	6 11	9 2	15 12	12	6 21	1 34	4 56	Π
4	SUN.	6 24	6 11	12 2	18 11	59	7 17	2 37	6 22	Π
5	Mond.	6 22	6 11	16 2	22 11	45	8 12	3 33	7 50	Π
6	Tuesd.	6 21	6 11	19 2	24 11	30	9 3	4 19	8 55	Π
7	Wedn.	6 19	6 11	21 2	27 11	16	9 51	4 59	9 51	Ω
8	Thurs.	6 18	6 11	24 2	30 11	1	10 35	5 25	10 31	Ω
9	Friday	6 16	6 11	27 2	33 10	46	11 17	5 48	11 5	Ω
10	Saturd.	6 15	6 11	30 2	36 10	30	11 55	6 8	11 31	Ω
11	SUN.	6 13	6 11	33 2	39 10	14	morn.	☾ rises	morn.	Ω
12	Mond.	6 12	6 11	35 2	41 9	58	38	7 17a	2	Ω
13	Tuesd.	6 11	6 11	38 2	44 9	41	1 15	8 20	27	Ω
14	Wedn.	6 10	6 11	40 2	46 9	24	1 56	9 24	52	Ω
15	Thurs.	6 8	6 11	43 2	49 9	6	2 39	10 31	1 26	Ω
16	Friday	6 7	6 11	46 2	52 8	50	3 25	11 42	1 59	Ω
17	Saturd.	6 5	6 11	49 2	55 8	32	4 16	morn.	2 41	Ω
18	SUN.	6 4	6 11	52 2	58 8	14	5 10	49	3 32	Ω
19	Mond.	6 2	6 11	55 3	1 7	54	6 11	1 58	4 43	Ω
20	Tuesd.	5 1	6 11	58 3	4 7	38	7 10	2 54	6 12	Ω
21	Wedn.	5 0	6 12	1 3	7 7	20	8 10	3 43	7 45	Ω
22	Thurs.	5 58	7 12	4 3	10 7	2	9 9	4 22	8 58	Ω
23	Friday	5 56	7 12	7 3	13 6	43	10 5	4 55	9 52	Ω
24	Saturd.	5 55	7 12	10 3	16 6	25	10 59	5 22	10 38	Ω
25	SUN.	5 53	7 12	13 3	19 6	6	11 48	☾ sets.	11 17	Ω
26	Mond.	5 52	7 12	16 3	22 5	48	42a	7 28a	0a	Ω
27	Tuesd.	5 50	7 12	19 3	25 5	30	1 33	8 47	33	Ω
28	Wedn.	5 49	7 12	22 3	28 5	11	2 27	10 6	1 19	Ω
29	Thurs.	5 48	7 12	25 3	31 4	53	3 23	11 23	2 0	Ω
30	Friday	5 46	7 12	28 3	34 4	34	4 20	morn.	2 45	Ω
31	Saturd.	5 45	7 12	31 3	37 4	16	5 17	34	3 39	Ω



Instead of being allowed to comfort and assist one another, the slaves are often compelled to hold one of their number, while another wretched being is forced to ply the lash.

Positions of the Sun, Moon and Stars...Tides, Weather, &c.

- 1 ♄ S. 0 17 m. *Fine for*
- 2 Castor S. 8 31 a. *March*
- 3 ♀ ♂ ♂. *but unless*
- 4 ♄ ♂ ☺. *Low southerly*
- 5 ♀ in inferior ♂ ☺. *tides.*
- 6 Pollux S. 8 7 a. *winds*
- 7 ♀ ♂ ♄. *prevail, the*
- 8 ♀ stationary. *weather*
- 9 Regulus S. 10 40 a. *will*
- 10 ♄ ♂ ♄. *be generally cold.*
- 11 *Sudden storms of*
- 12 ♀ ♂ ♀. *snow, varied*
- 13 ♀ ♂ ♄. *Very high tides.*
- 14 ♄ perigee. *with*
- 15 ♄ S. 11 15 a. *rain.*
- 16 ♀ ♂ ♄. *High winds.*
- 17 ♀ S. 4 1 m.
- 18 *Becomes clear again,*
- 19 Cor Hydre S. 9 23 a.
- 20 ☺ enters ♀. *Spring begins*
- 21 Low tides. *but cool.*
- 22 Regulus S. 9 52 a.
- 23 ♀ ♂ ♄. ♀ ♂ ♂. ♀ stu'y.
- 24 *Becomes mild,*
- 25 ♀ ♂ ♄. ☺ eclipsed, inv.
- 26 Middling *with*
- 27 tides. *symptoms*
- 28 ♄ apogee. *of*
- 29 ♀ in superior ♂ ☺.
- 30 ♄ S. 10 15 a. *showers.*
- 31 Regulus S. 9 20 a.

ists ;—not political abolitionists, nor commercial abolitionists, but *pious abolitionists*,—men who, while they give their sympathies to the slaves, will also give their hearts to God. Let the anti-slavery motto be, not 'I am a man, and therefore an abolitionist,' but rather this, 'I love God, and therefore I am an abolitionist.'

The peculiar enormity of slavery consists in its being a *sin against God*. This towering feature overshadows all the violations of human rights and all the blighting of human hopes, of which slavery is incessantly guilty. This, its sin against God, consists not merely in its trampling upon the rights of man, but still more in the disregard which it thereby shows for the *express will of God*. Slavery violates the explicit precepts of the Bible, and the attempt to sanction it from the Bible is most awful sacrilege. Slavery stabs to the heart the law of love, it outrages the spirit of the gospel, it opposes the temper of Christ, it makes the atonement a mockery, the cross a mimic tragedy, the judgment a farce, hell a trifle, heaven a shadow, eternity a void,—and, in one word, writes LIE upon all the realities of the universe. *This is the sin of slavery!* If it does not go one step further, and make God a nullity, it is only because, like its father the devil,

The bells are securely fastened upon some slaves, who are thought to be disposed to run away. The slave in the picture, named Paul, was a native of Africa. He was stolen away from his widowed mother, his wife, and four children. His master was often drunk, and extremely cruel to all his slaves, but especially so to Paul, whose life was made insupportable. Notwithstanding his bells, he ran away, and concealed himself three or four weeks, living on land tortoises, frogs, and other reptiles. His back was hard, and all seamed and ridged with scars made by the whip and hickory stick, so that scarcely any of the original color remained. At length he hung himself. When found, he was hanging by a cord made of hickory bark. The air was filled with birds of prey, but when they tried to tear the flesh, the bells scared them away. He preferred all this to slavery. There is not one slave at the south who has any security against similar cruelty.

MOON'S PHASES.	Day	Hour	Min.		Day	Hour	Min.
☽ First Quarter,	1	4	44 n.	☾ Last Quarter,	17	10	40 m.
○ Full Moon, -	9	9	21 m.	● New Moon,	24	2	18 m.

☽	D. W.	☺	L. D.	D. IN.	☺	☾	☽	☽	H. wa.	☽'s
☽	r.	s.	h.	m.	m.	s.	h.	m.	h.	place.
1	SUN.	5 43	7 12	34 3	40	3 57	6 13a	1 35m	4 40a	☽
2	Mond.	5 42	7 12	36 3	42	3 39	7 6	2 25	6 3	☽
3	Tuesd.	5 41	7 12	38 3	44	3 22	7 55	3 4	7 28	☽
4	Wedn.	5 39	7 12	41 3	47	3 4	8 41	3 35	8 38	☽
5	Thurs.	5 38	7 12	44 3	50	2 46	9 23	4 0	9 27	☽
6	Friday	5 36	7 12	47 3	53	2 28	10 4	4 22	10 7	☽
7	Saturd.	5 35	7 12	50 3	56	2 11	10 44	4 41	10 40	☽
8	SUN.	5 34	7 12	52 3	58	1 54	11 24	5 2	11 10	☽
9	Mond.	5 32	7 12	55 4	1	1 37	morn.	☾ rises	11 37	☽
10	Tuesd.	5 31	7 12	58 4	4	1 20	4	7 24	morn.	☽
11	Wedn.	5 29	7 13	1 4	7	1 3	46	8 29	5	☽
12	Thurs.	5 28	7 13	3 4	9	0 47	1 28	9 41	34	☽
13	Friday	5 27	7 13	6 4	12	0 31	2 21	10 50	1 11	☽
14	Saturd.	5 25	7 13	9 4	15	0 15	3 14	11 57	1 52	☽
15	SUN.	5 24	7 13	12 4	18	☺ f'st	4 11	morn.	2 38	☽
16	Mond.	5 22	7 13	15 4	21	0 14	5 10	56	3 33	☽
17	Tuesd.	5 21	7 13	18 4	24	0 29	6 9	1 47	4 42	☽
18	Wedn.	5 20	7 13	20 4	26	0 43	7 7	2 27	6 6	☽
19	Thurs.	5 18	7 13	23 4	29	1 57	8 2	3 1	7 36	☽
20	Friday	5 17	7 13	25 4	31	1 10	8 55	3 30	8 41	☽
21	Saturd.	5 16	7 13	28 4	34	1 22	9 45	3 53	9 23	☽
22	SUN.	5 15	7 13	30 4	36	1 34	10 35	4 19	10 17	☽
23	Mond.	5 13	7 13	33 4	39	1 46	11 26	4 42	10 59	☽
24	Tuesd.	5 12	7 13	35 4	41	1 58	16a	☾ sets.	11 45	☽
25	Wedn.	5 11	7 13	38 4	44	2 9	1 15	9 5a	24a	☽
26	Thurs.	5 9	7 13	41 4	47	2 19	2 12	10 20	1 7	☽
27	Friday	5 8	7 13	44 4	50	2 39	3 10	11 27	1 50	☽
28	Saturd.	5 7	7 13	46 4	52	2 39	4 8	morn.	2 36	☽
29	SUN.	5 6	7 13	48 4	54	2 48	5 8	23	3 24	☽
30	Mond.	5 4	7 13	51 4	57	2 56	5 55	1 6	4 19	☽



The slave Paul had suffered so much in slavery, that he chose to encounter the hard-hips and perils of a runaway. He exposed himself, in gloomy forests, to cold and starvation, and finally hung him-self, that he might not again fall into the hands of his tormentor. [See Ball's Narrative, 2d Edit. p. 325.]

☞ Positions of the Sun, Moon and Stars....Tides, Weather, &c.

- 1 Alpher S. 8 37 a.
- 2 Low tides. *Rainy,*
- 3 Regulus S. 9 9 a. *with*
- 4 Alkes S. 9 56 a. *perhaps*
- 5 ☿ ☿. *a snow squall*
- 6 ☽ apogee. ♃ ☽. or
- 7 Mirach on mer. 9 47 a.
- 8 Dubhe on mer. 9 45 a.
- 9 ☽ eclipsed, visible. *two*
- 10 ☽ at greatest brilliancy.
- 11 ☿ ☿. Pretty high tides.
- 12 ☽ rises 3 32 a. *Some snow*
- 13 ☿ ☽. ☿ ☽. *from*
- 14 ☽ S. 9 16 a. *eastward.*
- 15 ☽ S. 2 11 m. *Rather un-*
- 16 Mirach on mer. 9 14 a.
- 17 Dubhe on mer. 9 11 a.
- 18 Low tides. *settled.*
- 19 Alkes S. 9 2 a. *An occa-*
- 20 ☿ ☽. ☿ ☽. *sional*
- 21 Denebola S. 9 54 a. *shower.*
- 22 ☽ perigee. *Now expect*
- 23 ☿ ☽. *several days of*
- 24 High tides. *fine pleasant*
- 25 ☽ greatest elon. E. ☿ ☽
- 26 Zavijava S. 9 26 a. *April*
- 27 Algorab S. 10 6 a.
- 28 ☽ sets 3 1 m. *weather.*
- 29 ☽ S. 1 17 a. *Rather*
- 30 ☽ 28. *cool.*

it would rather war against His attributes, than deny His being.

How then should Christians regard this *daring libeller* of the God they love? There can be but one answer to this question,—they must *abhor* it. Yes; let this truth be written upon the four walls of every church in these United States,—CHRISTIANS MUST ABHOR SLAVERY, OR RENOUNCE GOD.

Reader, you may now excuse yourself from acting, because the slaves are black. Will that excuse avail you when your JUDGE shall own them as HIS BRETHREN?—when he shall say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Will it not be insulting your Creator to his face to urge such a plea? If so, how DARE you use it now?

Francis Durrat, in the Huntsville (Ala.) Democrat of March 8, 1837, advertises a mulatto slave who had escaped from him, who "had on when he left, a pair of hand-cuffs, a pair of drawing chains," &c.

What would you do to redeem yourself from slavery? *'Thou shalt love thy neighbor AS thyself.'*

26, 1836. The U. S. House of Representatives adopted the following:
"Resolved, That all Petitions, Memorials, Resolutions and propositions relating in any way, or to any extent whatever, to the subject of Slavery, shall, without being either printed or referred, be laid on the table, and that no further action whatever shall be had thereon."
 Yeas, 117. Nays, 68. It was a *second time* adopted, Jan. 18, 1837.

If we would not forever lose the right of petition, we must use it. This year, we ought, every one of us, to petition Congress to abolish slavery in Dis. Col. and the Territories,—so to "regulate commerce among the several states," as to abolish the internal slave trade,—and to reject any proposition for the admission of Texas; or we should also petition our state governments to join their prayers with ours.

MOON'S PHASES.			Day	Hour	Min.				Day	Hour	Min.
☾ First Quarter,	1	9	24 m.	● New Moon,	23	11	42 m.				
☾ Full Moon,	9	0	17 a.	☾ First Quarter,	31	2	51 m.				
☾ Last Quarter,	16	5	2 a.								

D. M.	D. W.	r.	☾ s.	L. D. h. m.	D. IN. h. m.	☾ fu. m. s.	☾ So. h. m.	☾ sets. h. m.	H. wa. h. m.	☾'s place.	
1	Tuesd.	5	3	7 13	54 5	0 3	3	6 43a	1 42m	5 23a	☾
2	Wedn.	5	2	7 13	56 5	2 3	11	7 26	2 11	6 37	☾
3	Thurs.	5	1	7 13	58 5	4 3	18	8 8	2 33	7 40	☾
4	Friday	4	59	8 14	25 8	3 25	8	47	2 53	8 47	☾
5	Saturd.	4	58	8 14	45 10	3 30	9	26	3 11	9 30	☾
6	SUN.	4	57	8 14	65 12	3 35	10	6	3 28	10 6	☾
7	Mond.	4	56	8 14	85 14	3 40	10	48	3 47	10 40	☾
8	Tuesd.	4	55	8 14	105 16	3 44	11	32	4 8	11 14	☾
9	Wedn.	4	54	8 14	125 18	3 48	morn.		☾ rises	11 47	☾
10	Thurs.	4	53	8 14	145 20	3 51	20	8 44a	morn.		☾
11	Friday	4	52	8 14	165 22	3 53	1 13	9 53	23	☾	☾
12	Saturd.	4	51	8 14	185 24	3 55	2 10	10 56	1 4	☾	☾
13	SUN.	4	50	8 14	215 27	3 56	3 9	11 48	1 48	☾	☾
14	Mond.	4	48	8 14	235 29	3 57	4 8	morn.		2 36	☾
15	Tuesd.	4	47	8 14	255 31	3 57	5 6	32	3 32	☾	☾
16	Wedn.	4	46	8 14	275 33	3 56	6 1	1 7	4 33	☾	☾
17	Thurs.	4	45	8 14	295 35	3 55	6 52	1 35	5 43	☾	☾
18	Friday	4	44	8 14	325 38	3 54	7 42	2 1	7 2	☾	☾
19	Saturd.	4	43	8 14	345 40	3 52	8 30	2 27	8 9	☾	☾
20	SUN.	4	42	8 14	365 42	3 48	9 18	2 55	9 4	☾	☾
21	Mond.	4	42	8 14	375 43	3 45	10 8	3 9	9 54	☾	☾
22	Tuesd.	4	41	8 14	385 44	3 40	11 1	3 36	10 41	☾	☾
23	Wedn.	4	40	8 14	405 46	3 36	11 57	☾ sets.		11 26	☾
24	Thurs.	4	39	8 14	425 48	3 31	54a	9 8a	9a	☾	☾
25	Friday	4	38	8 14	445 50	3 25	1 54	10 11	52	☾	☾
26	Saturd.	4	37	8 14	465 52	3 21	2 52	11 1	1 35	☾	☾
27	SUN.	4	36	8 14	485 54	3 13	3 46	11 41	2 14	☾	☾
28	Mond.	4	36	8 14	495 55	3 6	4 35	morn.		2 54	☾
29	Tuesd.	4	35	8 14	505 56	2 59	5 21	10	3 38	☾	☾
30	Wedn.	4	34	8 14	525 58	2 51	6 3	35	4 23	☾	☾
31	Thurs.	4	33	8 14	546 0	2 42	6 43	56	5 23	☾	☾



The purchaser of the husband has sent to have him dragged away. As he does not wish for the 'balance' of the family, they have been taken by different purchasers. See page 33.

Positions of the Sun, Moon, and Stars...Tides, Weather, &c.

- 1 \mathcal{M} S. 8 9 a. *Unsettled,*
- 2 Rather low tides. *with*
- 3 \mathcal{M} δ D. \mathcal{H} δ ☉. *occa-*
- 4 \mathcal{D} apogee. *sional showers.*
- 5 \mathcal{H} S. 0 53 m. *Changeable,*
- 6 \mathcal{M} station'y. δ station'y.
- 7 Denebola S. 8 48 a. *with*
- 8 Algorab S. 9 24 a. *now and*
- 9 Alioth on meridian 9 41 a.
- 10 \mathcal{H} δ D. *Rather high tides*
- 11 \mathcal{M} S. 7 31 a. *then a pleasant*
- 12 \mathcal{H} S. 0 12 m. *day or two.*
- 13 δ greatest elon. W. δ ☉.
- 14 Algorab S. 8 57 a. *Signs*
- 15 Cor Caroli S. 9 19 a. *of*
- 16 \mathcal{H} δ ☉. *Low tides. rain.*
- 17 δ in inferior δ ☉. \mathcal{H} δ D
- 18 Spica S. 9 36 a. *Now expect*
- 19 \mathcal{D} perigee. *a succession of*
- 20 δ δ D. *wa.m, pleasant*
- 21 Arcturus S. 10 15 a. *days.*
- 22 δ δ D. *Vegetation rapid.*
- 23 δ δ D. *Becomes cool.*
- 24 High tides. *Showers.*
- 25 \mathcal{H} δ δ . *Continues cool,*
- 26 Cor Caroli S. 8 35 a. *with*
- 27 Spica S. 9 0 a. *considerable*
- 28 Arcturus S. 9 17 a. *disposi-*
- 29 δ stationary. *tion to rain.*
- 30 Rather low tides. *Change-*
- 31 \mathcal{D} apogee. \mathcal{M} δ D. *able.*

A. A. S. SOCIETY.

At their annual meeting, May 9, '37, the following officers were chosen.

Arthur Tappan, *President*; William Jay, E. Wright, Jr. *Cor. Secs.*; A. A. Phelps, *Rec. Sec.*; John Rankin, *Treas.* Arthur Tappan, Lewis Tappan, John Rankin, S. S. Jocelyn, S. E. Cornish, La Roy Sunderland, Charles Follen, Theodore S. Wright, Duncan Dunbar, Joshua Leavitt, E. Wright, Jr., A. A. Phelps, *Executive Committee.*

If we had the whole nation abolitionized to choose from, we could not commit the interests of our cause to better hands. The true friends of the oppressed will not hesitate to sustain them in all their undertakings. The society has more than 1000 auxiliaries.

Though we may forget that a cry from the blood and groans and tears of our brothers, whose chains have been fastened by northern hands, is going up to heaven from the prisons, the "sugar houses," the cane-fields, the rice-swamps, the secret huts and the secluded plantations of the south, yet Jehovah can never forget the word which he spake of old to the oppressors of the poor;—"If they cry at all unto me, I WILL SURELY HEAR THEIR CRY, AND MY WRATH SHALL WAX HOT AGAINST YOU, AND I WILL KILL YOU WITH THE SWORD."

SEPARATING PARENTS FROM CHILDREN.

Children, see those two little boys! see that child under the man's arm! See that poor woman with chains on her wrists, stretching out her hand toward the little babe! She is their MOTHER. The boys are crying. They have seen their dear mother for the last time. See how she tries to reach them. She would go after them, but her hands and feet are chained, and that wicked man holds her back. How *he* looks! Do they take the children away because she was unkind to them, or could not take care of them? No; but the man who is driving the boys with a hickory stick is a slaveholder. So he came and paid money to the man who is quietly smoking a cigar, and bought them. The hearts of the mother and children are broken, but the slaveholders pity them not. Do you ask if this is true? Yes; children are torn from their parents, and parents from their children, every day, at the south.

MOON'S PHASES.	Day	Hour	Min.		Day	Hour	Min.
○ Full Moon,	8	0	3 m.	● New Moon,	21	9	48 a.
☾ Last Quarter,	14	9	47 a.	☾ First Quarter,	29	8	25 a.

D. M.	d. w.	r.	☺	s.	L. D.	D. IN.	☺	la.	☾	So.	☾	sets.	H. wn.	☾'s			
					h. m.	h. m.	m. s.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	place.			
1	Friday	4	33	8	14	54	6	0	2	34	7	22a	1	15m	6	32a	☾
2	Satur.	4	33	8	14	55	6	1	2	25	8	1	1	33	7	38	☾
3	SUN.	4	32	8	14	56	6	2	2	15	8	42	1	51	8	38	☾
4	Mond.	4	32	8	14	57	6	3	2	5	9	24	2	10	9	25	☾
5	Tuesd.	4	31	8	14	58	6	4	1	56	10	11	2	31	10	6	☾
6	Wedn.	4	31	8	14	59	6	5	1	45	11	2	2	58	10	47	☾
7	Thurs.	4	30	8	15	0	6	6	1	34	11	58	3	32	11	29	☾
8	Friday	4	30	8	15	1	6	7	1	23	morn.	☾	riser	morn.			☾
9	Saturd.	4	29	8	15	2	6	8	1	12	57	9	41a	12			☾
10	SUN.	4	29	8	15	3	6	9	1	0	1	58	10	23	55		☾
11	Mond.	4	28	8	15	3	6	10	48	2	57	11	4	1	87		☾
12	Tuesd.	4	28	8	15	4	6	10	36	3	53	11	33	2	27		☾
13	Wedn.	4	28	8	15	4	6	10	24	4	45	morn.	3	16			☾
14	Thurs.	4	27	8	15	5	6	11	12	5	36	0	4	6			☾
15	Friday	4	27	8	15	6	6	12	☺	6	23	23	5	5			☾
16	Saturd.	4	27	8	15	6	6	12	13	7	10	45	6	12			☾
17	SUN.	4	27	8	15	6	6	12	25	7	58	1	7	7	26		☾
18	Mond.	4	27	8	15	6	6	12	39	8	50	1	34	8	36		☾
19	Tuesd.	4	27	8	15	6	6	12	52	9	☺	2	3	9	32		☾
20	Wedn.	4	27	8	15	6	6	12	1	6	10	33	2	39	10	25	☾
21	Thurs.	4	27	8	15	6	6	12	1	19	11	36	☾	sets.	11	11	☾
22	Friday	4	27	8	15	6	0	1	92	34a	8	47	11	56			☾
23	Saturd.	4	27	8	15	6	0	1	45	1	29	9	29	35a			☾
24	SUN.	4	27	8	15	6	0	1	58	2	25	10	8	1	12		☾
25	Mond.	4	27	8	15	6	0	2	11	3	10	10	32	1	45		☾
26	Tuesd.	4	27	8	15	6	0	2	23	3	52	10	53	2	17		☾
27	Wedn.	4	27	8	15	6	0	2	35	4	33	11	12	2	48		☾
28	Thurs.	4	27	8	15	6	0	2	49	5	12	11	29	3	22		☾
29	Friday	4	27	8	15	6	0	3	1	5	51	11	48	4	7		☾
30	Saturd.	4	27	8	15	5	0	1	3	12	6	30	morn.	5	4		☾



Ev'n her babes, so dear, so young,
And so treasured in her heart,
That the cords which round them clung,
Secured its life, its dearest part;

These, ev'n these, were torn away!
These, that, when all else were gone,
Cheered the heart with one bright ray,
That still bade its pulse beat on!

Positions of the Sun, Moon and
Stars... Tides, Weather, &c.

- 1 Spica S. 8 40 a.
- 2 Arcturus S. 9. 26 a.
- 3 ☿ ☐ ☼. *Fair and*
- 4 Mirac S. 9 48 a. *fine,*
- 5 ♀ sets, 1 21 m. *with now*
- 6 ♀ ☿ D. *and then a*
- 7 ♀ S. 10 27 a. *shower.*
- 8 Spica S. 8 11 a.
- 9 Middling tides. *Windy.*
- 10 Arcturus S. 8 54 a.
- 11 Alhacca S. 10 9 a.
- 12 ☿ greatest elong. W.
- 13 Mirac S. 9 11 a. *Change-*
- 14 ☽ perigee. ☿ ☿ D. *able.*
- 15 ♀ S. 9 52 a. *with consid-*
- 16 Arcturus S. 8 28 a. *erable*
- 17 ☿ stationary. *rain.*
- 18 ☿ ☿ D. ♀ sets 11 40 a.
- 19 ☿ ☿ D. *Continues*
- 20 ☿ ☿ D. *unsettled, with*
- 21 ☼ enters ☽. *Sum'r begins.*
- 22 Middling tides. *rain occa-*
- 23 Alhacca S. 9 20 a. *sion.*
- 24 ☿ ☿. ♀ sets 11 17 a. *ally,*
- 25 ♀ S. 9 7 a. *and with but*
- 26 Antares S. 9 58 a. *a few*
- 27 ♀ ☿ D. *fine days to the*
- 28 ☽ apogee. *end of the*
- 29 Alhacca S. 8 55 a. *month.*
- 30 ☽ farthest from the earth.

In Kentucky there lived a wicked woman, a slaveholder, and a member of the Presbyterian church. One of her slaves was the mother of two children, 7 and 9 years old. The woman sold the mother to another slaveholder, and did not let her know it. When she was seized, she shrieked and cried, and the children cried when they saw their mother torn from them, but the slaveholder did not regard their cries. He chained their mother, and drove her away, where she never saw her children again.

Can slaves be happy, when they are all the time exposed to such cruel separations? There are 600,000 children in the U. S. every moment liable to be torn from their mothers. Children, do you think slavery is right? What do thieves and robbers do? Who is a robber, if the man who takes children from their mothers and sells them is not a robber?

Children, pray for the wicked slaveholder, and for the heart-broken slave. Can you do anything to free the poor slave children, so they may not be torn from their mothers and sold? Yes; you can try to convince all your neighbors and playmates that it is wicked to rob the innocent of liberty. When every body believes this, there will be no slaves in the world.

23, 1836. W. L. Garrison elected honorary member of French Ab. Soc.

If we do not arouse ourselves soon, this "last refuge of liberty" will be left the only earthly home of slavery.

How can religious freedom exist, where some preachers are held as property, while other preachers hold men as property?

"\$50 REWARD, for ARTHUR. He may be known by being in the habit of preaching among slaves."—*N. O. Bee*, Sept. 3, 1836. He may be known by his "always abounding in the work of the Lord."

"BROUGHT TO JAIL, PRIMUS, who says he belongs to the REV. Mr. Harrison, of Columbia county, and ran away from his plantation, in Burke county."—*Savannah paper*, Aug. 22, 1836. Mr. H. proclaims the gospel Christ preached to the poor in one county, and enslaves the poor, for whom Christ died, in another.

MOON'S PHASES.			Day	Hour	Min.				Day	Hour	Min.
O Full Moon,			7	9	50 m.	☾ New Moon,			21	9	32 m.
☾ Last Quarter,			14	2	30 m.	☽ First Quarter,			23	1	4 a.

D. M.	D. W.	r.	☉	s.	L. D.	D. de.	☉	st.	☽ So.	☽ sets.	H. wa.	☽'s place.		
					h. m.	h. m.	m. s.	h. m.	h. m.	h. m.	h. m.			
1	SUN.	4	28	8	15	40	2	3	24	7 10a	10m	6 10a	☾	
2	Mond.	4	28	8	15	30	3	3	35	7 56	28	7 49	☾	
3	Tuesd.	4	29	8	15	20	4	3	47	8 47	51	8 38	☾	
4	Wedn.	4	29	8	15	10	5	3	58	9 39	1 23	9 44	☾	
5	Thurs.	4	30	8	15	0	6	4	8	10 36	2 1	10 33	☾	
6	Friday	4	30	8	14	59	0	7	4	18 11 38	2 50	11 19	☾	
7	Saturd.	4	31	8	14	58	0	8	4	28	morn.	☉ rises	morn.	☾
8	SUN.	4	31	8	14	57	0	9	4	38	39	8 58a	0	☾
9	Mond.	4	32	8	14	56	0	10	4	47	1 39	9 31	40	☾
10	Tuesd.	4	32	8	14	55	0	11	4	56	2 34	10 3	1 20	☾
11	Wedn.	4	33	8	14	54	0	12	5	4	3 26	10 27	2 6	☾
12	Thurs.	4	33	8	14	53	0	13	5	12	4 15	10 50	2 49	☾
13	Friday	4	34	8	14	52	0	14	5	19	5 3	11 12	3 31	☾
14	Saturd.	4	35	8	14	51	0	16	5	27	5 51	11 36	4 22	☾
15	SUN.	4	35	8	14	50	0	17	5	33	6 40	morn.	5 25	☾
16	Mond.	4	36	8	14	48	0	18	5	39	7 31	2	6 46	☾
17	Tuesd.	4	37	8	14	46	0	20	5	44	8 27	37	8 10	☾
18	Wedn.	4	38	8	14	45	0	22	5	50	9 23	1 16	9 16	☾
19	Thurs.	4	38	8	14	44	0	23	5	54	10 21	2 5	10 12	☾
20	Friday	4	39	8	14	42	0	24	5	58	11 17	3 2	10 57	☾
21	Saturd.	4	40	8	14	40	0	26	6	2	9a	☉ sets.	11 38	☾
22	SUN.	4	41	8	14	38	0	28	6	5	59	8 20a	13a	☾
23	Mond.	4	42	8	14	36	0	30	6	7	1 44	8 53	45	☾
24	Tuesd.	4	43	8	14	34	0	32	6	9	2 26	9 13	1 15	☾
25	Wedn.	4	44	8	14	32	0	34	6	10	3 5	9 31	1 40	☾
26	Thurs.	4	45	8	14	30	0	36	6	10	3 43	9 48	2 6	☾
27	Friday	4	46	8	14	28	0	38	6	10	4 23	10 7	2 39	☾
28	Saturd.	4	47	8	14	26	0	40	6	9	5 3	10 26	3 17	☾
29	SUN.	4	48	8	14	24	0	42	6	8	5 46	10 48	4 5	☾
30	Mond.	4	49	8	14	22	0	44	6	6	6 33	11 17	5 10	☾
31	Tuesd.	4	50	8	14	20	0	46	6	4	7 24	11 51	6 36	☾



Consider the desolation which would be brought upon your family, if the head of it should be taken away. The slaves suffer, in such cases, FAR MORE than we, for they have few pleasures except those they derive from their companions in woe.

Positions of the Sun, Moon and Stars... Tides, Weather, &c.

THOMAS COOPER

Was born in Md. and enslaved from his birth. He was scantily fed and clothed, worked hard, and lodged in a wretched hut, which did not shelter him from the cold of winter and the storms of summer. But he loved God. About the year 1800, he availed himself of his "inalienable right" to run away from his oppressor, leaving behind the name by which his master had known him, and taking another. He found work in Philadelphia, where he was faithful to his employers, and beloved by them. He married a wife in Philadelphia, and soon saw around him a group of beloved children. But in an evil hour a traitor informed his old tyrant of the place of his abode. He had been guilty of using his own legs for his own benefit, and this, in the American Republic, is an unpardonable crime. He was seized and hand-cuffed, and though his employers offered more than he was worth, as a slave, yet the man-holder refused to let his victim go. In the picture above, you see the parting scene.

While the handcuffs were fastened, Thomas, expecting never to see his wife again, urged her to bring up the children in habits of industry, till she could put them with good men who would teach them to work and take care of themselves.

- 1 Unuk S. 9 54 a. *Our*
- 2 ♄ ♄. *prognostics make*
- 3 ♄ ♄. *out rather a*
- 4 Ras Algethi S. 10 13 a.
- 5 Antares S. 9 21 a. *rainy*
- 6 Ras Alhague S. 10 25 a.
- 7 ♄ in perihelion. *July.*
- 8 Rastaben S. 10 42 a. *It*
- 9 ♄ sets 10 20 a. *may be*
- 10 ♄ perigee. ♄ rises 2 13 m.
- 11 ♄ ♄. *well not to place*
- 12 ♄ in superior ♄ ☉. *too*
- 13 ♄ rises 1 50 m. *much con-*
- 14 ♄ ♄. *fidence in them.*
- 15 ♄ sets 0 43 m. *but watch*
- 16 Ras Algethi S. 9 24 a. *the*
- 17 ♄ greatest Hel. lat. N.
- 18 ♄ ♄. ♄ ♄. *weather*
- 19 Ras Alhague S. 9 32 a.
- 20 Rastaben S. 9 54 a. *nar-*
- 21 Vega S. 10 23 a. *rowly as*
- 22 ♄ ♄. *Middling tides.*
- 23 Altair S. 11 32 a. *we get*
- 24 ♄ rises 1 57 m. *our hay*
- 25 ♄ ♄. ♄ rises 1 55 m.
- 26 ♄ apogee. *down, and im-*
- 27 ♄ ♄. ♄ sta'y. *prove the*
- 28 ♄ sets 9 9 a. *time well in*
- 29 ♄ sets 11 43 a. *getting it*
- 30 ♄ ♄. *Low tides. into*
- 31 Rastaben S. 9 8 a. *the barn.*

1, 1834. Emancipation of 800,000 slaves in the British colonies.

1, 1836. Interesting and joyful celebrations of the above event in the British W. I. In Falmouth, Jamaica, there was an exhibition of colored schools in the unfinished Bap. church. 1600 children present. In 1832, the W. I. planters were in such "distress" that they prayed Parliament to adopt "prompt" measures "to preserve them from inevitable ruin."—They afterward prophesied thus: "The speedy annihilation of slavery would be attended with the devastation of W. I. colonies, with loss of lives and property to the white inhabitants, with inevitable distress and misery to the black population, and with a fatal shock to the commercial credit of this empire." Even Mr. Baring, of London, [a more credible prophet] predicted the 'decline of manufactures, withering of commerce,' &c.—For results see opposite page.

MOON'S PHASES.	Day	Hour	Min.		Day	Hour	Min.
○ Full Moon,	12	5	36 a.	☾ New Moon,	19	11	39 a.
☾ Last Quarter,	1	8	39 m.	☾ First Quarter,	28	4	9 m.

D. N.	D. W.	☾	E. D.	D. de.	☾	st.	D. So.	D. sets	M. wa.	D's
		r.	s.	h. m.	h. m.	m. s.	h. m.	h. m.	h. m.	place.
1	Wedn.	4 51 8	14 18 0	48 6	0		8 18 ^a	morn.	7 57	↑
2	Thurs.	4 52 8	14 16 0	50 5	56		9 19	34	9 12	↑
3	Friday	4 53 8	14 14 0	52 5	52		10 21	1 52	10 9	↑
4	Saturd.	4 54 8	14 12 0	54 5	47		11 22	2 42	11 0	↑
5	SUN.	4 55 8	14 9 0	57 5	42		morn.	☾ rises	11 40	☼
6	Mond.	4 56 8	14 7 0	59 5	36		20	7 58	morn.	☼
7	Tuesd.	4 57 8	14 5 1	1 5	29		1 15	8 23	25	☼
8	Wedn.	4 59 8	14 3 1	3 5	21		2 8	8 43	1 5	☼
9	Thurs.	5 0 7	14 1 1	5 5	13		2 57	9 11	1 43	☼
10	Friday	5 1 7	13 58 1	8 5	5		3 47	9 38	2 21	☼
11	Saturd.	5 2 7	13 56 1	10 4	56		4 37	10 2	3 5	☼
12	SUN.	5 3 7	13 53 1	12 4	46		5 29	10 35	3 55	☼
13	Mond.	5 5 7	13 50 1	15 4	36		6 24	11 14	5 3	☼
14	Tuesd.	5 6 7	13 48 1	18 4	25		7 20	morn.	6 23	☼
15	Wedn.	5 7 7	13 45 1	21 4	14		8 17	0	7 56	☼
16	Thurs.	5 8 7	13 43 1	23 4	3		9 17	1 0	9 11	☼
17	Friday	5 10 7	13 41 1	26 3	51		10 7	2 1	10 0	☼
18	Saturd.	5 11 7	13 39 1	33 3	33		10 57	3 7	10 44	☼
19	SUN.	5 12 7	13 36 1	30 3	24		11 42	☾ sets.	11 20	☼
20	Mond.	5 14 7	13 33 1	33 3	11		26 ^a	7 21	11 52	☼
21	Tuesd.	5 15 7	13 31 1	35 2	56		1 8	7 40	20 ^a	☼
22	Wedn.	5 16 7	13 28 1	38 2	42		1 47	7 59	45	☼
23	Thurs.	5 18 7	13 26 1	41 2	27		2 25	8 13	1 31	☼
24	Friday	5 19 7	13 24 1	43 2	11		3 5	8 35	41	☼
25	Saturd.	5 20 7	13 21 1	46 1	56		3 46	8 55	2 11	☼
26	SUN.	5 21 7	13 18 1	49 1	39		4 30	9 20	2 50	☼
27	Mond.	5 23 7	13 15 1	51 1	22		5 18	9 43	3 38	☼
28	Tuesd.	5 24 7	13 12 1	54 1	5		6 11	10 30	4 43	☼
29	Wedn.	5 25 7	13 9 1	57	48		7 8	11 21	6 9	☼
30	Thurs.	5 27 7	13 6 2	0	29		8 8	morn.	7 43	☼
31	Friday	5 28 7	13 3 2	3	10		9 9	24	8 58	☼



The slaves are sometimes chained together when they go to work in the fields, lest their love of liberty should induce them to make violent efforts to escape.

Position of the Sun, Moon and Stars....Tides, Weather, &c.

- 1 Ras Alhague S. 8 41 a.
- 2 Rastaben S. 9 2 a. Clouds
- 3 Vega S. 9 37 a. gathering
- 4 Altair S. 10 45 a. for rainy
- 5 ♀ rises 2 9 m. weather.
- 6 High tides. Rather cool
- 7 ♀ perigee. H 6 D. for
- 8 ♀ 6 ☉. the season.
- 9 ♀ in ☿. We may
- 10 ♀ rises 1 36 m. expect
- 11 ♀ sets 10 44 a. now and
- 12 Vega S. 9 3 a. then a
- 13 Low tides. shower.
- 14 Altair S. 10 7 a.
- 15 ♀ ☉. Considerable
- 16 ♀ 6 D. rain may
- 17 ♀ 6 D. be expected
- 18 ♀ rises 2 31 m. for
- 19 ♀ 6 ♀. several days.
- 20 Rather high tides.
- 21 ♀ in ☿. Becomes
- 22 ♀ apogee. ♀ 6 D.
- 23 ♀ greatest elong. E. cool.
- 24 ♀ rises 1 27 m. with
- 25 ♀ sets 10 8 a. indications
- 26 Altair S. 9 22 a. of a
- 27 ♀ 6 D. long storm
- 28 Drench on mer. 10 8 a.
- 29 Low tides. of wind
- 30 ♀ rises 3 1 m. and
- 31 Altair S. 9 4 a. rain.

RESULTS OF EMANCIPATION.

A gentleman from Vermont who has spent several years in the West Indies, wrote a letter to Gerrit Smith, dated Sept. 20, 1836. He gives the result of observation in 4 islands. J. H. Kimball knew the writer well, and says that in his tour in the West Indies, in 1837, he saw enough abundantly to confirm the statements of this letter in every particular.

Of Trinidad, the writer says;

All the negroes appeared cheerful and harmless, and not seldom did I hear the remark, even from planters, that emancipation was a GREAT BLESSING.

It was plain to be seen that emancipation had been the very thing to take away, at once and forever, ALL DANGER of violence on the part of the colored people.

In Barbadoes, there were 80,000 slaves liberated in one day, among only 20,000 whites. Of this place he speaks thus:

Since the 1st of August, 1834, there has not been the slightest popular disturbance or even the rumor of one in any part of the Island. And this is not because the blacks are overrated. They are themselves a part of the Island militia, and I declare it as my firm conviction that as a people, they are as orderly and as little inclined to violence, as any people on earth.

It has done my heart good, to hear people of the highest standing here, and those who owned great numbers of slaves, freely admit that their opposition to emancipation was all wrong—that it was one of the greatest blessings that ever came upon the country, and that nothing would induce them to return to slavery.

5, 1835. A large meeting (at a church) in Clinton, Mi., "Resolved, That abolitionists are 'worthy of immediate death,' and that they would receive it in any part of that State. They also very highly recommended the Colonization Society."

7, 1835, Edmund Bellinger, of S. C., made a long speech to prove that slavery is "enforced by necessity, sanctioned by religion, and justified by law."

7, 1836. Hancock (Me.) Bap. Association, adopted a report declaring that, in their opinion, "of all the systems of iniquity that ever cursed the world, the slave system is the most abominable;" and that the only proper remedy is IMMEDIATE EMANCIPATION.

13, 1836. General (Congregational) Convention of Vt adopted a report, declaring their conviction, that slavery will work out for those who tolerate it, "individual injustice, impurity and crime, and national wretchedness, and final ruin."

MOON'S PHASES.			Day	Hour	Min.				Day	Hour	Min.
○ Full Moon,			4	1	34 a.	● New Moon,			18	4	6 a.
☾ Last Quarter,			10	5	23 a.	☾ First Quarter,			23	5	18 a.

D. M.	D. W.	r.	☾	s.	L. U.	n. de.	☼	ta.	D So.	D sets	H. wa.	D's
					h. m.	h. m.	m. s.	h. m.	h. m.	h. m.	h. m.	place.
1	Saturd.	5 30	7 13	0 2	6			8 10	8 a	1 37 m	9 56 a	☼
2	SUN.	5 31	7 12	5 2	9			27 11	5	2 56	10 43	☼
3	Mond.	5 33	7 12	55 2	12			46	morn.	4 20	11 27	☼
4	Tuesd.	5 35	7 12	51 2	15	1	5		0	○ rises	morn.	☼
5	Wedn.	5 36	7 12	48 2	18	1	25		52	7 20 a	7	☼
6	Thurs.	5 37	7 12	46 2	20	1	45	1 44		7 44	-46	☼
7	Friday	5 39	7 12	43 2	23	2	5	2 36		8 10	1 26	☼
8	Saturd.	5 40	7 12	41 2	25	2	25	3 29		8 41	2 7	☼
9	SUN.	5 41	7 12	38 2	28	2	46	4 24		9 18	2 53	☼
10	Mond.	5 42	7 12	36 2	31	3	6	5 21		10 3	3 46	☼
11	Tuesd.	5 43	7 12	33 2	34	3	27	6 20		10 59	4 53	☼
12	Wedn.	5 45	7 12	30 2	36	3	47	7 17		morn.	6 23	☼
13	Thurs.	5 46	7 12	28 2	39	4	8	8 13		2	7 51	☼
14	Friday	5 48	7 12	25 2	41	4	29	9 2		1 6	8 56	☼
15	Saturd.	5 49	7 12	22 2	44	4	50	9 49		2 12	9 46	☼
16	SUN.	5 50	7 12	19 2	47	5	11	10 53		3 18	10 26	☼
17	Mond.	5 52	7 12	16 2	50	5	32	11 15		4 22	11 0	☼
18	Tuesd.	5 53	7 12	14 2	53	5	53	11 54		● sets.	11 31	☼
19	Wedn.	5 55	7 12	11 2	56	6	15		33 a	6 31 a	11 57	☼
20	Thurs.	5 56	7 12	8 2	59	6	36	4 13		6 50	17 a	☼
21	Friday	5 57	7 12	5 3		6	57	1 54		7 10	53	☼
22	Saturd.	5 59	7 12	3 3	4	7	17	2 37		7 37	1 22	☼
23	SUN.	6 0	6 12	0 3	6	7	33	3 24		8 2	1 57	☼
24	Mond.	6 1	6 11	58 3	9	7	59	4 13		8 36	2 39	☼
25	Tuesd.	6 2	6 11	55 3	11	8	19	5 8		9 22	3 30	☼
26	Wedn.	6 4	6 11	52 3	14	8	39	6 5		10 18	4 35	☼
27	Thurs.	6 6	6 11	49 3	18	8	59	7 3		11 24	6 1	☼
28	Friday	6 7	6 11	46 3	21	9	19	8 1		morn.	7 34	☼
29	Saturd.	6 9	6 11	43 3	24	9	39	8 58		40	8 43	☼
30	SUN.	6 10	6 11	40 3	27	9	59	9 50		2 0	9 33	☼



Sometimes a slave is tied up by the wrists, while the ancles are fastened to a staple in the floor. In this position they are punished with the whip or with the paddle. This is an instrument of torture bored full of holes, each hole raising a blister.

Positions of the Sun, Moon and Stars....Tides, Weather, &c.

- 1 Altair S. 9 0 a. *Changeable*
- 2 Deneb S. 9 50 a. *for a few*
- 3 ♄ ☉. ♄ ☽. *days ;*
- 4 ☽ perigee. *Very then be-*
- 5 ☽ sta'y. *high tides comes*
- 6 Alderamin S. 10 14 a.
- 7 ♀ ☽ ♀. *stormy, with*
- 8 Fomalhaut S. 11 41 a.
- 9 ☽ greatest Hel. lat. S.
- 10 ♀ rises 3 23 m. *wind and*
- 11 Low tides. *rain.*
- 12 ☽ rises 1 18 m. *Becomes*
- 13 ☽ ☽ ☽. *fair and pleasant.*
- 14 ♄ ☉. *We may*
- 15 ☽ ☽ ♄. *now expect*
- 16 ☽ ☽ ☽. *several*
- 17 ♄ sets 9 46 a. *days*
- 18 ☉ eclips. visible. ♄ ☽ ☽.
- 19 ☽ apogee. ☽ inf. ☽ ☉.
- 20 Rather high tides.
- 21 Alderamin S. 9 21 a.
- 22 ♄ ☽ ☽. [♄ ☽ ☽. ♄ ☽ ☽.
- 23 ☉ enters ♄. Aut. begins.
- 24 ♀ in perihelion. *of fine*
- 25 Fomalhaut S. 10 40 a.
- 26 Low tides. *autumn*
- 27 ♀ stationary. *weather,*
- 28 ☽ in ♄. *with now and*
- 29 Markab S. 10 34 a. *then*
- 30 Alpherat S. 11 34 a. *rain.*

COLONIZATION.

One powerful moral obstacle in the way of the principles of righteous liberty is the spirit of COLONIZATION. The doctrines put forth by leading colonizationists, and sanctioned by the society, have operated to weld up the half-broken links of slavery's chain, and to prevent masters from becoming honest, and leaving off robbing the poor. For proof look at

1. A few extracts from the Public Documents of the society.

"All emancipation to however small an extent, which permits the persons emancipated to remain in this country, is AN EVIL."

First Annual Report.

"They will annex the CONDITION that the emancipated shall leave the country." 2d do.

"Emancipation, with the LIBERTY to remain on this side of the Atlantic, is but an act of dreamy madness."—*Thirteenth An. Rep.*

Now as it is impossible that any considerable portion of the slaves can be removed at once, it follows that the society RECOMMENDS to the slaveholders to CONTINUE to HOLD SLAVES for the present. And if they are convinced that this is right NOW, they will believe, and justly too, that it will be right FOREVER.

2. Observe the language of eminent colonization advocates and auxiliaries.

"When they can be transported to the soil from whence they were derived, then let them be emancipated, and not before."—*Lowell (Mass.) Telegraph.*

18, 1836. The Western Reserve (O.) synod passed resolutions, calling slavery "one reigning and mighty form of sin," and added, we "earnestly entreat the General Assembly to do all in their power to do it away."

26, 1836. A young man born free in Pennsylvania was hurried into southern slavery by the decision of a justice (!!!) of the peace in O. In the engravings on the next three pages, it will be seen that slavery has something to do with the north. When slaveholders thus trample on all law and justice in their dealings with us, shall we, to accommodate them, give up the liberty of speech and the press, and the right of jury trial (as the lion in the fable parted with his teeth and claws), and lie down quietly for them to tread our necks in the dust? What could we expect, when in the power of those who enslave their own children?

MOON'S PHASES.	Day	Hour	Min.		Day	Hour	Min.
○ Full Moon,	3	10	12 m.	● New Moon,	18	9	55 m.
☾ Last Quarter,	10	5	53 m.	☾ First Quarter,	26	4	33 m.

D. M.	D. W.	r.	☾	s.	L. D.	D. de.	☾	fa.	D. So.	P. sets	H. wa.	D's
D. M.					h. m.	h. m.	m. s.	h. m.	h. m.	h. m.	h. m.	place.
1	Mond.	6 11	6 11	37 3	30 10	18 10	45 a	3 17 m	10 25 a	☾		☾
2	Tuesd.	6 13	6 11	34 3	32 10	37 11	37	4 49	11 8	☾		☾
3	Wedn.	6 14	6 11	31 3	35 10	56	morn.	☾ rises	11 50	☾		☾
4	Thurs.	6 16	6 11	29 3	38 11	14	29	6 20 a	morn.	☾		☾
5	Friday	6 17	6 11	26 3	41 11	32	1 23	6 47	80	☾		☾
6	Saturd.	6 19	6 11	23 3	44 11	50	2 19	7 23	1 12	☾		☾
7	SUN.	6 20	6 11	20 3	47 12	8	3 13	8 1	1 57	☾		☾
8	Mond.	6 2	6 11	17 3	49 12	24	4 13	8 59	2 46	☾		☾
9	Tuesd.	6 23	6 11	14 3	52 12	40	5 17	10 0	3 40	☾		☾
10	Wedn.	6 24	6 11	11 3	55 12	56	6 14	11 6	4 46	☾		☾
11	Thurs.	6 26	6 11	8 3	58 13	12	7 7	morn.	6 7	☾		☾
12	Friday	6 27	6 11	6 4	1 13	26	7 56	12	7 29	☾		☾
13	Saturd.	6 29	6 11	3 4	4 13	41	8 41	1 19	8 32	☾		☾
14	SUN.	6 30	6 11	0 4	7 13	54	9 23	2 23	9 21	☾		☾
15	Mond.	6 31	6 10	57 4	10 14	8 10	2	3 25	10 2	☾		☾
16	Tuesd.	6 33	6 10	54 4	12 14	24 10	41	4 26	10 37	☾		☾
17	Wedn.	6 34	6 10	52 4	15 14	38 11	20	5 27	11 8	☾		☾
18	Thurs.	6 36	6 10	49 4	18 14	44	1 a	☾ sets.	11 36	☾		☾
19	Friday	6 37	6 10	46 4	20 14	55	43	5 45 a	4 a	☾		☾
20	Saturd.	6 38	6 10	43 4	23 15	5	1 29	6 12	35	☾		☾
21	SUN.	6 40	6 10	41 4	26 15	15	2 18	6 45	1 7	☾		☾
22	Mond.	6 41	6 10	38 4	29 15	24	3 10	7 26	1 43	☾		☾
23	Tuesd.	6 42	6 10	35 4	31 15	32	4 5	8 18	2 33	☾		☾
24	Wedn.	6 44	6 10	33 4	34 15	40	5 2	9 23	3 25	☾		☾
25	Thurs.	6 45	6 10	30 4	37 15	47	5 59	10 31	4 27	☾		☾
26	Friday	6 46	6 10	27 4	39 15	53	6 54	11 46	5 45	☾		☾
27	Saturd.	6 48	6 10	25 4	42 15	59	7 47	morn.	7 9	☾		☾
28	SUN.	6 49	6 10	22 4	45 16	3	8 38	1 3	8 21	☾		☾
29	Mond.	6 50	6 10	19 4	47 16	7	9 23	2 20	9 17	☾		☾
30	Tuesd.	6 52	6 10	17 4	50 16	11 10	19	3 35	10 3	☾		☾
31	Wedn.	6 53	6 10	14 4	53 16	13 11	10	4 55	10 47	☾		☾



THE WAY THEY "CATCH MEN" IN PENNSYLVANIA.

These men having FELT the horrors of slavery, fled to Cambria county, Pa., in April, 1837. Being pursued, one of them said he would die before he would be taken. They were shot and wounded, and then were taken with great difficulty.

☾ Positions of the Sun, Moon and Stars....Tides, Weather, &c.

- 1 ☿ ☿ D. *Fine for the*
- 2 Alderamin S. 8 40 a.
- 3 ♀ perigee. *season.*
- 4 ☿ ☿ ☿. ☿ greatest el. W.
- 5 Very high tides.
- 6 Fomalhaut S. 10 0 a.
- 7 ☿ rises 4 45 m. *Change-*
- 8 ☿ rises 1 4 m. *able, but*
- 9 Markab S. 9 57 a. *mild.*
- 10 Fomalhaut S. 9 46 a.
- 11 Low tides. *Becomes*
- 12 ☿ ☿ ☿. ☿ ☿ D cooler,
- 13 ☿ ☿ ☿.
- 14 ☿ rises 1 1 m. *with*
- 15 Fomalhaut S. 9 27 a.
- 16 ♀ apogee. ☿ greatest Hel.
- 17 ☿ ☿ D. ☿ ☿ D. [lat. N.
- 18 Rather high tides. *wind.*
- 19 Markab S. 9 20 a. *and*
- 20 Alpherat S. 10 20 a. *rain.*
- 21 ☿ ☿ D. *Mild, but*
- 22 Algenib S. 10 17 a.
- 23 ☿ rises 0 54 m. *Change-*
- 24 Markab S. 9 1 a. *able.*
- 25 Alpherat S. 10 1 a.
- 26 Algenib S. 10 2 a.
- 27 Low tides. *Becomes*
- 28 ☿ ☿ D. *cooler with*
- 29 Shedir on mer. 10 17 a.
- 30 Algenib S. 9 46 a.
- 31 ♀ perigee. *rain.*

"Emancipation, without removal from the country, is out of the question."—*Second Report, New York State Col. Soc.*

"The recent murderous movements of the people of color, in some of the southern states, evinces the dreadful consequences of slavery, and the absolute necessity of colonizing ALL free blacks immediately, and of manumitting and colonizing slaves as fast as circumstances will justify the measure. We believe, and have for years, that this is the only course which will ensure prosperity and safety to our southern brethren."—*N. H. Observer.*

What is this but explicitly giving the lie to Jehovah's promises in the 58th chapter of Isaiah?

3. Observe the testimony of James A. Taome, of Kentucky.

"I contributed to the funds of the Col. Soc. and eulogized its measures, and duty bids me state that its direct influence upon my mind was to lessen my conviction of the evil of slavery, and deepen and sanctify my prejudice against the colored race. I know the individual slaves who are now in bondage by its influence alone. I know the masters whose only plea for continuing in the sin is drawn from the Colonization Society."

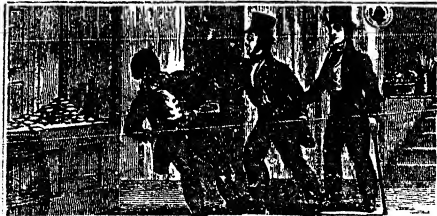
4. The results as seen in the census of the U. S. are in perfect keeping with this testimony.

From 1790 to 1800, the slaves in that territory which now forms the slave states, increased 30.2 per cent. while the free colored population in the same territory increased 89.2 per cent. So we see the free colored people increased faster than the slaves by 69 per cent. This must have been chiefly owing to voluntary manumissions. From 1800 to 1810, the free colored increased faster than the slaves by 41 per cent. The Col. Soc. was formed in 1816. From 1820 to 1830 the free colored increased faster than the slaves by only 3 per cent.

About 15 or 20 years ago, a colored man in New Bedford (Ma.) was well known as the honest and industrious keeper of a victualling cellar. He had lived there 6 or 8 years, and had a wife and two children. A Virginian coming to New Bedford, coveted his neighbor's body and soul, and obtained a warrant for his arrest, on the pretence that he had been guilty of loving liberty better than slavery. The constable went with him to the cellar, but the Virginian (who must have forgotten that he was not in Virginia) seized the tongs and knocked the man down. There was soon so much excitement, that the slaveholder, fearing a rescue, suffered his victim to be arrested on a fictitious charge of debt, upon which he was carried to Taunton jail. The action was soon withdrawn, and he set free. But the would-be manstealer, being arrested for assault and battery, after several weeks' imprisonment, was suffered to go home, minus several hundred dollars, and without his victim.

MOON'S PHASES.	Day	Hour	Min.		Day	Hour	Min.
☉ Full Moon,	1	7	57 a.	● New Moon,	17	3	33 m.
☾ Last Quarter,	8	10	20 a.	☽ First Quarter,	24	2	1 a.

☾	D. W.	☉	L. D.	D. de.	☉ fa.	☽ So.	☽ ris.	H. wa.	☽'s
D. M.	r.	s.	h. m.	h. m.	m. s.	h. m.	h. m.	h. m.	place.
1 Thurs.	6 54 6	10 11	4 56	16 15	morn.	4 47a	11 30a	☽	
2 Friday	6 56 6	10 9	4 58	16 16	5	5 20	morn.	☽	
3 Saturd.	6 57 6	10 6	5 0	16 16	1 3	6 1	15	☽	
4 SUN.	6 58 6	10 4	5 3	16 15	2 4	6 50	1 0	☽	
5 Mond.	6 59 6	10 1	5 5	16 14	3 6	7 48	1 30	☽	
6 Tuesd.	7 1 5	9 59	5 8	16 11	4 5	8 50	2 36	☽	
7 Wedn.	7 2 5	9 56	5 10	16 8	5 1	9 59	3 23	☽	
8 Thurs.	7 3 5	9 54	5 13	16 4	5 52	11 7	4 17	☽	
9 Friday	7 4 5	9 51	5 15	15 59	6 40	morn.	5 21	☽	
10 Saturd.	7 6 5	9 49	5 18	15 54	7 22	11	6 30	☽	
11 SUN.	7 7 5	9 47	5 20	15 47	8 3	1 15	7 40	☽	
12 Mond.	7 8 5	9 45	5 22	15 40	8 42	2 19	8 39	☽	
13 Tuesd.	7 9 5	9 42	5 24	15 32	9 21	3 20	9 27	☽	
14 Wedn.	7 10 5	9 40	5 26	15 22	10 0	4 20	10 3	☽	
15 Thurs.	7 11 5	9 38	5 28	15 11	10 41	5 23	10 35	☽	
16 Friday	7 12 5	9 36	5 31	15 0	11 25	6 23	11 8	☽	
17 Saturd.	7 13 5	9 34	5 33	14 48	13a	● sets.	11 42	☽	
18 SUN.	7 14 5	9 32	5 35	14 36	1 5	5 25a	18a	☽	
19 Mond.	7 15 5	9 30	5 37	14 23	1 59	6 12	56	☽	
20 Tuesd.	7 16 5	9 28	5 39	14 9	2 56	7 12	1 39	☽	
21 Wedn.	7 17 5	9 26	5 41	13 54	3 53	8 21	2 24	☽	
22 Thurs.	7 18 5	9 24	5 43	13 38	4 47	9 33	3 12	☽	
23 Friday	7 19 5	9 22	5 45	13 21	5 39	10 47	4 17	☽	
24 Saturd.	7 20 5	9 20	5 47	13 4	6 23	morn.	5 9	☽	
25 SUN.	7 21 5	9 18	5 48	12 46	7 17	1	6 23	☽	
26 Mond.	7 22 5	9 17	5 50	12 23	8 5	1 15	7 37	☽	
27 Tuesd.	7 23 5	9 15	5 52	12 8	9 54	2 30	8 38	☽	
28 Wedn.	7 24 5	9 13	5 54	11 46	9 46	3 49	9 32	☽	
29 Thurs.	7 25 5	9 11	5 56	11 25	10 40	5 6	10 22	☽	
30 Friday	7 25 5	9 10	5 57	11 4	11 39	6 25	11 10	☽	



THE WAY A VIRGINIAN TREATED A NEW ENGLANDER. [SEE OPPOSITE PAGE.]

Many of the northern States have refused to grant to their own citizens a trial by jury, lest slaveholders should have too much trouble in stealing men. Massachusetts, and New Jersey are the only exceptions.

☞ Positions of the Sun, Moon and Stars....Tides, Weather, &c.

- 1 Alpherat S. 9 34 a. *Rain.*
- 2 Algenib S. 9 34 a. *High*
- 3 Deneb Kaitos S. 10 1 a.
- 4 ♀ in sup. ☉. *Tides.*
- 5 ♀ in 28. *Fair, fine*
- 6 Mirach on mer. 10 15 a.
- 7 ♂ rises 0 38 m. *weather.*
- 8 ♀ rises 3 43 m.
- 9 ☿ S. 7 43 a. *A driving*
- 10 ♂ ♂ ☽. *storm of rain,*
- 11 Alpherat S. 8 53 a. *with*
- 12 ☽ apogee. *perhaps a dash*
- 13 ♀ ♂ ☽. *of snow. Cold*
- 14 Algenib S. 8 46 a. *nights.*
- 15 Deneb Kait. S. 9 12 a.
- 16 ♀ in aph. ♀ ♂ ☽. ♂ ♂ ♀
- 17 ♀ ♂ ☽. ♂ ♂ ☽. *Rather*
- 18 ☿ stationary. *high tides.*
- 19 Mirach on mer. 9 22 a.
- 20 Menkar S. 11 10 a. *The*
- 21 ♂ rises 0 17 m. *clouds*
- 22 ♀ rises 3 4 m. *are*
- 23 ♀ ♂ ☉. *beginning*
- 24 Deneb Kait. S. 8 35 a.
- 25 ☿ ♂ ☽. *Low tides. to*
- 26 Mirach on mer. 8 52 a.
- 27 Menkar S. 10 40 a.
- 28 ☽ perigee. *get on a*
- 29 ♀ ♂ ♀. *snowy com-*
- 30 ♂ rises 11 53 a. *plexion.*

A CONTRAST.

In 1773, John Howard, who was then a sheriff, was aroused to the prosecution of the great work to which he devoted his life—the reformation of abuses in prisons. In speaking of the distress of prisoners, he says,

“The circumstance which excited me to activity in their behalf was the seeing some, who, by the verdict of juries, were declared *not guilty*; after having been *CONFINED FOR MONTHS, dragged back to jail and locked up again till they should pay sundry fees.*”

This was indeed a flagrant outrage, and no wonder it stirred up the heart even of a sheriff, to seek a reform.

But now, after 60 years have made the nations ring with the praise of Howard, there exists, at the capital of this “purest of republics” an abuse as much worse than that which a monarchy was forced to spue out of her mouth, as a man’s LIBERTY is worth more than 18 pence a week. But has not our democratic president urged it upon Congress to provide instant redress? On the contrary, he has threatened to veto any law which they may pass, abolishing a system of which this outrage forms a part, unless it should receive the assent of those who practice such enormities.

NOTICE. Was committed to the prison of Washington co. D. C. May 19, 1834, as a runaway, . . . DAVID PECK. He says he is FREE. The OWNER is requested, &c. or he will be SOLD as the LAW directs.

- 6, 1836. The queen of Portugal decreed the abolition of the slave trade, among all her subjects.
- 7, 1835. Andrew Jackson, in his Message to Congress, accused the abolitionists of "unconstitutional and wicked attempts," and recommended the destruction of the liberty of the press, in order to stop their interference with slavery.
- 18, 1835. An animated debate in Congress was called forth by a petition of some ladies in Wrentham, for the abolition of slavery in the Dis. of Columbia. On the 23d, the petition was laid on the table by a vote of 144 to 66. The ladies can liberate the slaves if they will.
- 19, 1829. Act of Georgia annexing the lands of the Cherokees to the several counties in their vicinity, and denying to Indians the privilege of witnessing in courts of justice.

MOON'S PHASES.							
Day	Hour	Min.		Day	Hour	Min.	
○ Full Moon,	1	7	1 m.	○ First Quarter,	23	10	22 a.
☾ Last Quarter,	8	6	20 a.	○ Full Moon,	30	7	48 a.
● New Moon,	16	7	43 a.				

Day	D. W.	r.	z.	L. D.	D. de.	fa.	So.	ris.	H. wa.	D's						
				s. h. m.	h. m.	m. s.	h. m.	h. m.	h. m.	place.						
1	Saturd.	7	26	59	9	5	58	10	43	morn.	4	29a	11	59a	Π	
2	SUN.	7	26	59	7	6	0	10	20	40	5	25	morn.		Ω	
3	Mond.	7	27	59	5	6	1	9	58	1	42	6	30	44	Ω	
4	Tuesd.	7	27	59	4	6	2	9	32	2	41	7	38	1	27	Ω
5	Wedn.	7	28	59	3	6	3	9	7	3	35	8	47	2	8	Ω
6	Thurs.	7	28	59	2	6	4	8	42	4	24	9	54	2	46	Ω
7	Friday	7	29	59	1	6	5	8	16	5	11	10	58	3	28	Ω
8	Saturd.	7	29	59	0	6	6	7	50	5	51	morn.	4	12	Ω	
9	SUN.	7	30	58	59	6	7	7	23	6	31	1	5	6	Ω	
10	Mond.	7	30	58	59	6	8	6	56	7	9	1	0	6	8	Ω
11	Tuesd.	7	31	58	58	6	9	6	28	7	48	2	1	7	18	Ω
12	Wedn.	7	31	58	57	6	10	6	0	8	29	3	3	8	20	Ω
13	Thurs.	7	32	58	56	6	11	5	32	9	11	4	6	9	12	Ω
14	Friday	7	32	58	55	6	11	5	3	9	57	5	15	9	57	Ω
15	Saturd.	7	33	58	55	6	12	4	34	10	48	6	20	10	39	Ω
16	SUN.	7	33	58	55	6	12	4	5	11	42	● sets.	11	19	Ω	
17	Mond.	7	33	58	54	6	13	3	36	38a	4	51a	11	59	Ω	
18	Tuesd.	7	33	58	54	6	13	3	6	1	95	5	59	89a	Ω	
19	Wedn.	7	33	58	53	6	13	2	36	2	31	7	12	1	20	Ω
20	Thurs.	7	33	58	53	6	13	2	6	3	25	8	27	2	2	Ω
21	Friday	7	33	58	53	6	14	1	36	4	16	9	42	2	45	Ω
22	Saturd.	7	23	58	53	D. in.	1	6	5	8	10	54	8	31	Ω	
23	SUN.	7	33	58	53	0		36	5	50	morn.	4	21	Ω		
24	Mond.	7	33	58	54	1		6	6	36	7	5	22	Ω		
25	Tuesd.	7	33	58	54	1	slo.	23	7	26	1	19	6	36	Ω	
26	Wedn.	7	33	58	54	1		53	8	17	2	36	7	52	Ω	
27	Thurs.	7	33	58	55	1		1	23	9	13	3	53	9	1	Ω
28	Friday	7	32	58	55	1		1	52	10	11	5	11	9	59	Ω
29	Saturd.	7	32	58	56	2		2	22	11	12	6	23	10	51	Ω
30	SUN.	7	31	58	56	2		2	51	morn.	○ rises	11	37	Ω		
31	Mond.	7	30	58	57	3		3	20	11	5	4a	morn.	Ω		



THE WAY THE FRIENDS OF LIBERTY ARE TREATED IN AMERICA.

On the 28th of January, 1837, John Hopper, of N. York, was lynched at Savannah, because his father belonged to the same society with Jay, Rush and Franklin.

☿ Positions of the Sun, Moon and Stars....Tides, Weather, &c.

- 1 ☿ ☐ ☼. Pretty high tides.
- 2 Mira S. 9 36 a. *After sev-*
- 3 Menkar S. 10 14 a. *eral*
- 4 Algol on mer. 10 13 a.
- 5 ♂ rises 11 39 a. *days of*
- 6 ♀ greatest Hel. lat. S.
- 7 ♀ rises 2 3 m. *threatening,*
- 8 ♂ ♂ D. *with some snow,*
- 9 ☿ ☐ ☼. Low tides. *we*
- 10 ☽ apogee. *may expect a*
- 11 ♀ ♂ D. ♂ in ☿. *spell of*
- 12 Mira S. 8 52 a. *fine pleas-*
- 13 Menkar S. 9 30 a. *ant*
- 14 Algol on mer. 9 29 a.
- 15 ♀ ♂ D. *weather.*
- 16 ♀ ♂ D. *Rather high*
- 17 ♀ greatest elong. E. tides.
- 18 ♀ in sup. ♂ ☼. ♂ ♂ D.
- 19 Algeneb on mer. 9 22 a.
- 20 ♀ ♂ ♀. *Fair*
- 21 7^s S. 9 39 a. *weather.*
- 22 ☼ enters ♄. Wint. begins.
- 23 Aldebaran S. 10 23 a. *Cold*
- 24 ♂ rises 11 3 a. *Rather low*
- 25 ☽ Per. ♂ sta'y. ♀ ☼. *tides.*
- 26 7^s S. 9 17 a. *with*
- 27 ♂ greatest Hel. Lat. S.
- 28 Aldebaran S. 9 57 a.
- 29 ☿ ♂ ☼. *squalls of snow.*
- 30 ♀ in perihelion. *Low*
- 31 earth nearest ☼. *tides.*

NORTHERN SLAVEHOLDERS.

J. W. Bryan, of N. Y. City, advertised, in a southern paper of Sept. 6, 1836, a lot of "valuable negroes of both sexes for sale." They were then in Dallas county, Alabama.

Israel Thorndike, of Boston, who failed recently, pretended to be the OWNER of a large lot of human beings in Cuba. One of the anti-abolition speakers at the Faneuil Hall meeting is closely connected with slavery in the same island.

A NORTHERN SLAVE. Committed to the jail of Warren county (Mis.), June 3, 1836, a negro boy who says his name is Samuel Bryen; light complexion; says that he is a FREE boy, and lives in New York, in Orange st. (signed,) WM. EVERETT.

The law of Mississippi in this case may be learned from p. 35. Similar laws exist in the other slaveholding states, except in Maryland. *The laws in Md. are milder than in D. C.

The slaveholders have 25 members of Congress, and 25 electors of president, who are representatives of slaves. They are paid out of the national treasury, on an average, \$30,000 per year.

Monthly Concert last Mond. of each month.

AN ITEM OF HISTORY.

On the first of January, 1831, the first number of the *Liberator* was published in Boston by W. L. Garrison and Isaac Knapp. During the latter part of that year a few individuals determined to form an Anti-Slavery Society. The first meeting was held December 16, 1831, and the second on January 1, 1832, when the Constitution was reported and accepted. An adjourned meeting was held on January 6, at which, after much discussion, the following preamble was adopted, and the society called the New England Anti-Slavery Society. This was the parent of the 1100 societies now existing.

"We, the undersigned, hold that every person, of full age and sane mind, has a right to immediate freedom from personal bondage of whatsoever kind, unless imposed by the sentence of the law for the commission of some crime.—We hold that man cannot, consistently with reason, religion, and the eternal and immutable principles of justice, be the property of man.—We hold that whoever retains his fellow-man in bondage is guilty of a grievous wrong.—We hold that mere difference of complexion is no reason why any man should be deprived of any of his natural rights, or subjected to any political disability.—While we advance these opinions as the principles on which we intend to act, we declare that we will not operate on the existing relations of society by other than peaceful and lawful means, and that we will give no countenance to violence or insurrection."

The Constitution was then signed by the following persons, who, with one exception, were then residing in Boston, viz:

William Lloyd Garrison,

John E. Fuller,

Isaac Knapp,

Moses Thacher,

Joshua Coffin,

Arnold Buffum,

Robert B. Hall.

Benjamin C. Bacon,

William J. Snelling,

Henry K. Stockton,

Stillman B. Newcomb,

Oliver Johnson.

At the adoption of the Constitution, January 1, the following persons were present, who would have signed it, with the preamble, at the meeting on January 6, could they have had the opportunity, viz. Alonzo Lewis, of Lynn, Abijah Blanchard and John Cutts Smith, of Boston.

Officers of the Society for 1832.

ARNOLD BUFFUM, Pres.; JAMES C. ODIORNE, 1st V. P.; ALONZO LEWIS, 2d V. P.; WM. LLOYD GARRISON, Cor. Sec.; JOSHUA COFFIN, Rec. Sec.; MICHAEL H. SIMPSON, Treas.; MOSES THACHER, JOHN E. FULLER, OLIVER JOHNSON, ROBERT B. HALL, BENJAMIN C. BACON, and SAMUEL E. SEWALL, Counsellors.

PRINCIPLES OF ABOLITIONISTS.

Extracts from the Constitution of the American Anti-Slavery Society.

ART. II. The object of this Society is the entire abolition of slavery in the United States. While it admits that each State in which slavery exists has, by the Constitution of the United States, the exclusive right to legislate in regard to its abolition in said State, it shall aim to convince all our fellow-citizens, by arguments addressed to their understandings and consciences, that *slave-holding* is a HEI-

NOUS SIN in the sight of God, and that the DUTY, SAFETY and BEST INTERESTS of all concerned, require its *immediate abandonment*, without expatriation. The Society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia,—and likewise to prevent the extension of it to any State that may hereafter be admitted into the Union.

ART. III. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites of civil and religious privileges; but this Society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force.

SOUTHERN TESTIMONY.

A Somerset.

A few years ago a strange delusion had obtained entire ascendancy over the public mind. Slavery had been so long written about, talked of, and prayed over, as "*a great evil*," that most people really supposed it was, like the cholera, the yellow fever or the pestilence, a "*dispensation of Providence*," to be patiently endured, until the same Power which sent it among us should, "*in his own good time*," remove it. The slave-holders at the south adopted the same language; and piteous indeed were their lamentations about the "*entailed curse*," the "*dread calamity*," the "*sad inheritance*," and the "*heavy burden*." But when the question of the admission of Missouri was agitated, in 1819, they then assumed the attitude of a snarling cur, with a litter of young puppies. They suddenly stopped their whining, and commenced growling and showing their teeth, and bristling up their mane, as if something dear as their very existence was at stake. They threatened to dissolve the Union unless the *burden* beneath which they were *groaning* should be bound upon the shoulders of that young State. The north was frightened, and consented to please the south, by extending the *sore evil* with which they were already afflicted.

This excitement was soon almost forgotten, and the south resumed her former lamentations about the "*great evil*." They desired the *sympathy* of the north for their *sufferings*, if they could have it without a *rebuke* for their *guilt*. The Colonization Society humored the same feeling, and used corresponding language. This was the state of things in 1830, when a very few philanthropists were aroused to a contemplation of the wickedness of slave-holding. They spread the truth before the minds of the nation, till many consciences were aroused from their death-like slumber.

Slave-holders perceived that their own admissions were fatal to the institution to which their hearts, by long habit, had become wedded, and, with an inconsistency natural to guilt and error, they flatly contradicted their own former statements, and pronounced slavery to be a great blessing.

We here intend to put on record a few of the avowals they for-

merly made. They could have no motive to make things appear worse than they really were.

Slavery fatal to the Peace of the Whites.

The following is from a "Letter to a Member of the Virginia Legislature," published at Richmond, Va., and republished at Baltimore, in 1801.

"You must have observed that some truths, which their SELF-EVIDENCE and importance have rendered familiar to the mind, are, *on this very account*, often disregarded. Of this nature is the danger arising from domestic slavery. EVERY MAN is persuaded of the reality of this danger; NO MAN denies its magnitude." "ALL agree that the danger is GREAT and CERTAIN."

"The increase of knowledge is the principal agent in evolving the spirit we have to fear. The love of freedom, sir, is an inborn sentiment, which the God of nature has planted DEEP in the heart: long may it be kept under by the arbitrary institutions of society; but, at the *first* favorable moment, it springs forth, and flourishes with a vigor that DEFIES ALL CHECK." "They [the slaves] possess the physical power of doing us mischief; and are invited to it by motives which self-love dictates, which REASON JUSTIFIES!!"

What more fatal stab could slavery receive? The writer occupies two or three pages in showing that "no system of rigor can reach the first causes of the evil," and says he dwells upon this "because it is the *favorite topic of the day*," and adds, "Whenever we are involved in war, if our enemies hold out the lure of freedom, they will have, in EVERY NEGRO, a DECIDED FRIEND."

From the speech of Mr. Moore in the Virginia House of Delegates, 1832. "I think that slavery, as it exists among us, may be regarded as the HEAVIEST CALAMITY which has ever befallen any portion of the human race. If we look back through the long course of time which has elapsed from the creation to the present moment, we shall scarcely be able to point out a people whose situation was not in *many respects* preferable to our own, and that of the other states in which negro slavery exists. True, sir, we shall see nations which have *groaned* under the yoke of despotism for hundreds and thousands of years, but the individuals composing those nations have enjoyed a degree of *happiness, peace, and freedom from apprehensions*, which the holders of slaves in this country can NEVER KNOW."

A letter from Virginia, dated about the same time, says: "These insurrections have alarmed my wife so as really to endanger her health, and I have not slept without anxiety for three months. Our nights are sometimes spent in listening to noises. A corn song or a hog call has often been a subject of nervous terror, and a cat in the dining-room will banish sleep for the night. There is a panic in all this country."

A Virginian once invited a friend of mine into his sleeping-chamber; and showed him a GUN and TWO PISTOLS, declaring that for 20 years, he had not been to bed without first examining their priming, that he might be sure they were ready to use at a moment's warning.

Immediate abolitionists wish to remove the cause of this wretchedness and alarm. Would slaves injure their friends? Certainly not. Then let all the slave-holders become their friends, and all will be safe.

PICTURES OF SLAVERY BY SLAVE-HOLDERS.

We are often cautioned against receiving statements of northerners respecting slavery; and as for the stories of the slaves themselves, there are multitudes who never for a moment entertain the idea of giving them credit. The *slave-holder*, though a party concerned, and of course inadmissible as a witness in a court of justice, is the only witness admitted by many to the court of the American public. Even this witness we have not the privilege of *cross-questioning*. We can only listen to his *own story* in his *own case*, and then make the most of it. Let us call a few such to the stand. [On this point the reader is referred to *The Evils and Cure of Slavery*, by Mrs. Child; *A. S. Record*, Vol. III. No. 1; *Address of Ky. Synod*, &c.]

I. The first point to be proved is that slaves are often TREATED WITH GREAT CRUELTY.

The following is from the Clinton (Miss.) Gazette, July 23d, 1836.

WAS COMMITTED

TO the jail of Covington county a negro man, who says his name is JOSIAH. He is heavy built, copper-colored, *his back VERY MUCH SCARRED with the whip, and BRANDED on the thigh in THREE or FOUR places, thus (I. M.) or (J. M.); the M. is very plain, but the I. or J. is not plain; the rim of his right ear has been bit or cut off.* The owner, &c. J. L. JOLLEY, Sheriff C. C.

Williamsburg, June 28th, 1836.

The following is from the speech of Mr. Moore, before referred to. The object of this speech is not to show the *wrongfulness* of slavery, but its *impolicy*. The testimony is therefore incidental. Mr. Moore is contending that "it is impossible, in the nature of things, that slaves can be virtuous and moral."

"He is *habituated*, from his *earliest infancy*, to sacrifice truth without remorse as the ONLY MEANS of escaping punishment, which is too apt to be inflicted, **WHETHER MERITED OR NOT**. The candid avowal of the fault, which a kind parent is disposed to regard in his child as the *evidence of merit*, is SURE to be considered by the master as **INSOLENCE** in a slave, and to furnish **ADDITIONAL REASON** for inflicting punishment upon him. The slave perceives that he can never attain to the least distinction in society, however fair and unexceptionable his conduct may be; and that however **INNOCENT** he may be, he is **OFTEN** liable to the **SEVEREST PUNISHMENT**, at the will of *hircling overseers*, without even the form of a trial."

What sort of men are the overseers? Let Mr. Wirt (a Virginian) answer. "Last and lowest, a *seculum* of beings called overseers—the most abject, degraded, unprincipled race."

We might fill this No. with their own published records of cruelty.

II. The second point is that FAMILY TIES ARE OFTEN BROKEN UP.

250 DOLLARS REWARD.—Absconded from my estate in Goochland county, (Dover,) in August last, slave WASHINGTON... very active and sprightly. He was purchased of M'Lane's estate, in January, 1836, at George's tavern in Goochland—had been a waterman on James River for several years; is well

known and has a WIFE and other relations about Columbia and Cartersville, where it is believed he may now be found. I will pay a reward of \$100 for his delivery to my manager at Dover, \$50 if secured in any jail in Virginia so that I may get him again, or \$250 if taken out of the State and restored to me. JOHN HETH,

Jan. 30, 1837.

Richmond P. O.

It seems that, instead of being "anxious to get rid of them," they become more and more anxious to get them back the farther off they get.

\$25 REWARD. Ranaway, my man CHARLES. HIS WIFE was carr'd off in April last by Mr. Wilkins Edwards, of Mississippi.

The above reward, &c.

WILLIAM JONES,
Of Lombardy Grove, Mecklenburgh, Va.

Sept. 23, 1836.

But as no man who understands the subject will deny this proposition, I will not enlarge. The reader will of course remember that large class of advertisements offering "cash and the highest price for likely YOUNG negroes of BOTH sexes from TWELVE to TWENTY-FIVE," &c. How can these be had without tearing families asunder? A Virginian lately told me this was done "oftentimes." A young Virginian attending Harvard University said to me that he had had a hand in such transactions, and expected to again.

III. The third point to be proved is that these slaves have the qualifications for **TAKING CARE OF THEMSELVES.**

A Liberal Reward for PETER, Confectioner and Baker. 1836.

\$50 for JOHN, very intelligent. 1836.

FOR SALE. A negro woman, a good plain cook, washer and ironer, is honest, sober, and of good disposition. 1836.

A Liberal Reward for ROSANNA, intelligent, quick spoken, and capable of giving an account of herself. If any *honest man* knows any thing concerning her, it is hoped that he will give me immediate notice. Vicksburg, Aug. 29, 1836. WM. A. BRICKELL.

For sale, a very likely negro girl, of most excellent character, accustomed to housework and nursing.

A negro girl, about 15 years old, a good house servant or FIELD HAND. Apply at this office. Augusta, Ga. Constitutionalist. [Printed by a native of New England.]

For sale, the girl MARIA, aged 16, a good cook, and guarantied a thorough servant: for smartness SHE CANNOT BE EXCELLED. March, 1837. [Color not mentioned.]

A Liberal Reward for FREDERICK. He is sufficiently intelligent and cunning to evade the ordinary means of detection. March, 1837.

IV. The fourth point is that slavery is a great system of AMALGAMATION, and that our southern brethren often ENSLAVE their CHILDREN and *other near relatives.*

\$100 REWARD will be given for the apprehension of my negro EDMUND KENNEY, alias ROBERTS. He has STRAIGHT hair, and a complexion so nearly WHITE, that a stran-

ger would suppose there was NO African blood in him. He is so very artful, that in his language it is likely he will deceive those who might suspect him. He was with my boy Dick a short time since in Norfolk, and offered him for sale, and was apprehended, but escaped under the PRETENCE of being a WHITE MAN.

ANDERSON BOWLES,
Dentonville P. O.

Jan. 6, 1837.

\$100 REWARD.



RANAWAY from James Hughart, Paris, Ky., the Mulatto Boy NORBON, aged about 15 years; a *very bright* mulatto, and would be taken for a WHITE BOY if not *closely* examined; his hair is black and STRAIGHT. Aug. 4, 1836.

ABSCONDED from the subscriber, *HER* negro man JOHN. He has a VERY LIGHT complexion, *prominent nose*, &c.
Charleston Mercury, 1837. W. J. SANGLOIS.

\$100 REWARD.



RANAWAY from the Subscriber, living in Sumter Co. Ala., a *bright mulatto* man slave named SAM, calls himself SAM PETTIGREW*... LIGHT SANDY HAIR and *blue eyes*, RUDDY complexion, very stout built, and will weigh about 180 pounds; he is

so WHITE as *very easily* to pass for a free white man... He carries a small memorandum book in his pocket, and will pass *very easily* for a *white man* unless *closely* examined—is a first-rate blacksmith and barber.

EDWIN PECK.

Mobile, April 22, 1837.

V. The fifth point to be proved is that FREE men are often sold into slavery to *pay the expense* of THEIR OWN UNJUST IMPRISONMENT.

SHERIFF'S SALE.

COMMITTED to the Jail of Warren County, by WM. EVERETT, one of the JUSTICES of said county, a Negro MAN who calls himself JOHN J. ROBINSON; says that he is FREE. The OWNER of the said BOY is requested to come forward, prove PROPERTY, pay charges and take him away, or he will be dealt with as the law directs.

WM. EVERETT, Jailer.

And how does the law direct? Read the following:

NOTICE is hereby given, that the above described BOY, who calls himself John J. Robinson, having been confined in the Jail of Warren county as a Runaway for six MONTHS—and having been *regularly advertised* during this period,—I shall proceed to SELL said Negro boy at public auction, to the highest bidder for cash, at the door of the Court-house in Vicksburg, on Monday, 1st day of August, 1836, between the hours of 11 o'clock A. M. and 4 o'clock P. M. of said day, in pursuance of the STATUTE in such cases made and provided.

E. W. MORRIS, Sheriff.

Vicksburg, July 2, 1836.

* So we might, perhaps, see, "ARCHY, calls himself ARCHY MOORE," advertised by Col. Carter.

In the same paper it is advertised that DICK COLEMAN, who says that he is a free inhabitant of Tennessee, will be SOLD at public Auction, &c.

Let it be observed, that these men are seized and imprisoned without proof that they were *ever* slaves. Instead of the men being presumed to be free till they were proved to be slaves, they are sold into slavery after they are virtually PROVED to be FREE. If any man had lost such slaves, he would of course be on the lookout, and it would be almost impossible for him not to hear of their being advertised. And after being advertised six months, the presumption that they were free would fall little short of absolute certainty.

VI. The sixth point to be proved is that such is the state of *public sentiment* at the south, that slave-holders are not *ashamed* to ADVERTISE that they are MURDERERS!!!

\$200 REWARD.—Ranaway from the subscriber about *three years ago*, a negro man named BEN; also one other negro by the name of RIDGDON, who ranaway about the 5th of this month. I will give the above reward of \$100 for each of the above negroes, &c. or for the KILLING of them so that I can see them.

November 12, 1836.

W. D. COBB.

WHAT HAS THE CHURCH TO DO WITH SLAVERY?

The following article was communicated by a clergyman whose father is a slave-holder in the District of Columbia. He was formerly an agent of the Colonization Society, but he became convinced that that Society was the handmaid of slavery, and abandoned it. He is now laboring zealously in the cause of emancipation. If such things are publicly practised by ministers in Maryland, who can conceive the atrocities perpetrated by unprincipled planters in the extreme south?

N. SOUTHWARD,

{ Perryville, near Valley P. O.,
Pa., March 28th, 1837.

Dear Sir: Accept the following as a mite cast into your treasury of facts, in regard to that odious and impious system of slavery that curses our country, and desecrates the sanctuary, polluting the priest and staining the church with blood. It has been communicated to me by a dear brother in the ministry of the gospel, like myself raised in the South, and familiar with slavery, but who is not yet wholly an Abolitionist. Accept this communication from myself, as a feeble expression of my detestation of a system of "Robbery, Lust, Barbarism and Impiety," sanctioned though it be by human laws, and fathered by the professing church. And were the dear brother, of whom I speak, present with me, now while I write, I doubt not he would say, "accept this statement as my joint testimony against that system, with which, as SOUTHERNERS born, we are acquainted." Let me add, I pray you to accept this communication, as a small thank-offering on my part to Almighty God, for my deliverance from that *prejudice* against our colored brethren, which was begotten and fostered in my heart by the devil and Colonization.

Yours, &c.

JAMES NOURSE.

The Rev. Mr. M——, now of the Huntingdon Presbytery, after an absence of many months, was about visiting his old friends on what is commonly called the "Eastern Shore." Late in the afternoon, on his journey, he called at the house of Rev. A. C. of P——town, Md. With this brother he had been long acquainted. Just at that juncture Mr. C. was about proceeding to whip a colored female, who was his slave. She was firmly tied to a post in FRONT of his dwelling-house. The arrival of a clerical visitor at such a time, occasioned a temporary delay in the execution of Mr. C.'s purpose. But the delay was only temporary; for not even the presence of such a guest could destroy the bloody design. The guest interceded with all the mildness yet earnestness of a brother and new visitor. But all in vain, "the woman had been saucy and must be punished." The cowhide was accordingly produced, and the Rev. Mr. C., a large and very stout man, applied it "manfully" on "woman's" bare and "shrinking flesh." I say *bare*, because you know that the slave women generally have but about three or four inches of the arm near the shoulder covered, and the neck is left entirely exposed. As the cowhide moved back and forward, striking right and left, on the head, neck and arms, at every few strokes the sympathizing guest would exclaim, "O, Brother C., desist." But Brother C. pursued his brutal work, till, after inflicting about *sixty* lashes, the woman was found to be suffused with blood on the hinder part of her neck, and under her frock between the shoulders. After the punishment was over, and the woman dismissed, Mr. M—— took advantage of an opportunity which occurred, affectionately to reprove the brother who had so grossly offended against decency, and justice, and mercy. Some others, members of the family, united with him in reprobating the affair. The reply, however, is worthy of note, viz. *that he (Mr. C.) had done it before, but it was a dirty business, and he believed he never would do it again.* Yet this Rev. gentleman is well esteemed in the church—was, three or four years since, moderator of the synod of Philadelphia, and yet walks abroad, feeling himself unrebuked by law or gospel. Ah, sir, does not this narration give fearful force to the query—*What has the church to do with slavery?* Comment on the facts is unnecessary; yet allow me to conclude by saying, that it is my opinion such occurrences are not rare in the south. J. N.

REASONS FOR AMERICAN SLAVERY.

Before naming any of them, it may be remarked that none of them are probably very strong. Strong men are not apt to cry out for help. Strong reasons are never afraid to meet weak ones alone. But the reasons for slavery are always calling in BRUTE FORCE to their aid. Let us see what some of these reasons can say for themselves.

1. *The slaves are an inferior race.*

Then why make laws against *teaching* them? One would think, from the pains taken to keep them from learning, they were terrible scholars. Lock books from numbskulls!—and by acts of the Legislature too! Which end of such laws do the biggest fools stand at? Ask the schoolmasters.

But suppose they *are* inferior, what then? They are only an in-

ferior race of *men*—MEN, after all, and not brutes. If their inferiority justly makes them slaves, then all inferior sort of people ought to be slaves. Many who are now free should be reduced to slavery. There should be government inspectors of humanity—measurers or weighmasters of brains, who should chalk every man's size, weight and quality on his forehead, as if he were a barrel of pork or mackerel, so that we might know what people to enslave and what to leave at liberty. Those found below a certain mark (we don't profess to know who is to fix it) should be set up at auction directly. Such people were plainly never designed to have pay for their work, to own property, to have inalienable rights, &c. &c. This reason for slavery is too good by half.

2. *The slaves are black.*

This we believe is one of the strongest reasons for their enslavement. We have heard of a slave-holding lady, who, when pressed for reasons, could give no other. At length she was helped to another almost equally strong by an *idiot* who stood by, and, perceiving her embarrassment, sagely exclaimed "Mother, *they've got woolly heads too.*" "Yes, they've got woolly heads too," repeated the lady!

These powerful reasons are almost the only ones which do not apply with equal force to the enslavement of the *whites*.

3. *Slavery always has existed in some shape or other.*

A very good and useful argument this. It may be summed up thus: *whatever has been, ought to be.* It would help all sorts of thieves, if some were not too modest to accept its services. It is good for drunkenness and fornication. It can also turn a hand to cutting masters' throats. We therefore advise the masters to keep it to themselves, and not lend it to other malefactors. *Note.* The learned Professor Dew and others have gained great glory by the use of this argument.

4. *The slaves could not take care of themselves, if they were set free.*

When and where was the trial made, and when and where did it fail? We have heard of some trials but of no failures. The slaves are used to work. The masters want their services. It would be strange if people who have been so long under such "kind guardians" should not know enough to buy corn and cloth with their wages. Would the venders of these articles take advantage of their ignorance to *cheat* them? How much more then would they do it if they had the whole bargain in their own hands, if, in other words, they "ow'd" them! What, strip a man, his heirs and assigns forever, of every thing under heaven, to save him from being *cheated*? Most effectual prevention! In the same way any disease may be prevented by cutting a person's head off.

Slavery is a strange way of taking care of people who are unable to take care of themselves. Why not have a legal inquiry into each individual case, and let the judge appoint the guardians, where they are needed, and hold them to bail for their good management of the affairs of the ward, as is done in the case of whites who are *non compos*? Surely some slaves can take care of themselves, for they do so the first opportunity they get of *running away*. From self-appointed guardians, good Lord deliver the poor and the needy!

5. *The slaves would not work if they were free.*

Then they would get no pay. What right has any man to do any thing more than to refuse pay to another who refuses to work?

But who knows that the slaves would refuse to work for wages, if they had a chance? Wherever slaves have been freed they have readily worked for wages. They did so in St. Domingo. They have done so in the British Colonies. Read what the Select Committee of the British Parliament, after long inquiry and hearing the evidence of all parties, have reported about the working of the apprenticeship. "In the evidence which they (the committee) have received, they find abundant proof of the general good conduct of the apprentices, and of their **WILLINGNESS TO WORK FOR WAGES** whenever they are fairly and considerately treated by their employers. It is, indeed, fully proved that the labor, thus *voluntarily* performed by the negro, is more effective than that which was obtained from him in a state of slavery, or which is now given to his employer during the period for which he is *compelled* to work as an apprentice." In Antigua, where emancipation was immediate and entire, they work better than any where else.

6. *The slaves would cut their masters' throats if they were set free.*

Which most fear having their throats cut now, those who have freed their slaves or those who retain them? The planters of the British West Indies have lost their fear so much since the 1st of August 1834, that the European troops before considered necessary to guard them, are now chiefly withdrawn, and many of the richest colonies are guarded almost entirely by *negro troops*! Foes have been turned into friends by emancipation in the West Indies. Why would not the same cause produce the same effect in the United States? How many cases of throat-cutting can be traced to emancipation as the cause? Not one. How many to slave-holding? Thousands.

7. *The two races could not live together in peace, on terms of equality.*

Do they live in peace on their present terms? Chains, stripes, murders, and the pistols under the pillow of the planter, answer, NO. Theft, desertion and insurrections answer, NO. Slavery is a perpetual war of the strong upon the weak, of the rich upon the poor. Emancipation could not possibly make matters worse.

But what do we mean by "*terms of equality*?" Fair play. Letting every man have a fair chance. Terms of equality are the only terms on which there can be peace.

8. *The freedom of the blacks will lead to amalgamation.*

So will and does slavery. It is a strange way of preventing amalgamation, to set up all the *colored* women to be sold at auction to the highest *white* bidders! What, license unbridled amalgamation, bastard-wise, by slavery, and keep millions in slavery lest a white individual should choose to marry a black one!—and that in a free country!! Shame, where is thy blush? E. WRIGHT, Jr.

Liberty cannot live and flourish without the triumph of Abolitionism, which teaches that ALL MEN have, by birth, a right to liberty. If this sentiment should prevail, slavery will be abolished, of course. But if it be not the public sentiment that ALL have a right to liberty, then NO security is left for the liberty of ANY MAN.

CONSPIRACY AGAINST NORTHERN FREEDOM.

Working-men of the north! if you are not resolved to keep your eyes closed in leaden slumber, and your ears fast stopped until the triple chains of slavery are fastened around your limbs, **AWAKE NOW**, or it will be too late.

I warn you against placing any confidence in your political leaders, of either party. There are very few among them who would not see you all made slaves if they could thereby acquire promotion. The "Republican members of the New York Legislature" put forth an address last May, in which they say that they and their southern brethren are engaged in "the same holy cause of political liberty," and they try to discourage any discussion of the subject of slavery. Gov. Everett, a Whig governor of Massachusetts, recommended, in a carefully studied annual message, that we should, as an act of patriotism, refrain from a discussion of the inalienable rights of man. When this advice is complied with, the yeomanry of the north will be ready for the gag and the chain.

The following extracts will show the nature of that political liberty, in whose "holy cause" northern politicians are so ready to unite with southern slave-holders. We will not now quote those *newspaper paragraphs* which have asserted that "the people at the north must **HANG ABOLITIONISTS** in order to preserve southern trade," or that "public opinion at the south would justify southern members of Congress in **DRAGGING** from their floor" an ex-president of the United States, or that any man who should presume to speak to the slave-holders on the immorality of slavery, "in that same moment should have his tongue cut out and cast upon a dung-hill." Let these things go for their value. We take official documents.

The following is extracted from resolutions "agreed to by both houses of the Virginia Legislature, Feb. 16, 1836."

Resolved, That the non-slaveholding States of the Union are *respectfully* but **EARNESTLY** requested promptly to adopt **PENAL ENACTMENTS** or such other measures as will **EFFECTUALLY SUPPRESS ALL** associations within their respective limits, purporting to be, or having the character of, abolition societies.

The following is from resolutions "read three times and ratified in General Assembly" of North Carolina, Dec. 19, 1835.

Resolved, That our *sister states* are respectfully requested to enact **PENAL LAWS**, prohibiting the **PRINTING** within their respective limits **ALL** such publications as **MAY** have a **TENDENCY** to make our slaves discontented.

A compliance with this request would make it **ILLEGAL** to print the **BIBLE**. Nearly all newspapers would be suppressed. And even those violent pro-slavery papers whose mottoes declare, "The world is governed too much," or "I have sworn upon the altar of God, *eternal hostility* to **EVERY FORM** of **TYRANNY** over the mind of man," would not be spared.

The following is from resolutions "*unanimously*" adopted by both branches of the South Carolina Legislature, Dec. 16, 1835.

Resolved, That the Legislature of South Carolina, having every confidence in the justice and friendship of the non-slaveholding States,

ANNOUNCES her CONFIDENT EXPECTATION, and she earnestly requests, that the governments of these states will promptly and EFFECTUALLY SUPPRESS ALL those associations within their respective limits purporting to be abolition societies, &c. &c.

From resolutions adopted "unanimously" by the Leg. of Georgia.

Resolved, That it is deeply incumbent on the people of the north to CRUSH the traitorous designs of the abolitionists.

From resolutions of Alabama Legislature, January 7, 1836.

Resolved, That we call upon our sister states, and respectfully request them to enact such PENAL LAWS as will finally PUT AN END to the malignant deeds of the abolitionists.

The spirit which dictated these resolutions will not rest satisfied until the all-grasping spirit of slavery has swallowed up all rights except the right claimed by the strong and the cunning to traffic in the bodies and souls of the weak and the ignorant.

These insulting resolutions, however, should excite less indignation than the base treachery of the northern office-holders, who, while they knew that such demands were put forth, instead of arousing the slumbering spirit of northern liberty, did their utmost to gag those faithful sentinels who were raising the alarm.

In view of these demands, ponder well the following, from a faithful sentinel at the outer gate of Freedom's temple.

TO THE LABORING PEOPLE OF THE FREE STATES.

Who are the laboring people of the north? They are those who eat not the bread of idleness, who "labor, working with their own hands," who practically illustrate the holy precept, "If any man will not work, neither shall he eat;"—who "*earn their daily bread by their daily toil*," and *therefore*, according to Mr. Senator Leigh, of Va., "are incapable of civil and political freedom!"—The men who, according to Gov. McDuffie of S. C., are "a dangerous element of the body politic," and must be enslaved within 25 years, whatever may be their color, "bleached or unbleached," in order to save the country from agrarian legislation and anarchy!—in order to preserve "the corner-stone of our republican edifice!"

Farmers! working-men! what do you think of this doctrine? Must the hardy yeomanry of New England and the middle states be made slaves? Is it true that a laboring people are incapable of freedom? Can none be free but idlers? Are they the most virtuous?—The most intelligent?—The most orderly?—The most law-abiding? Let facts answer. But you need no argument to convince you of the wickedness and folly of the assumption.

And yet it is a doctrine that prevails, more or less, everywhere. It is the doctrine of slave-holders and their apologists. It is heard every day at the east and the north. It is the doctrine of all aristocrats—all who look down with scorn upon the common people, and pride themselves upon their splendor, and wealth, and high standing above their neighbors. It is a doctrine that will be carried out into practice, before long, to its fullest extent, unless abolitionism gains the upper hand, and slavery is put down. This is not said without reflection. Look at some of the reasons for this belief.

1. The slave-holders have determined to bring it to pass. I mean,

the most intelligent and influential among them. I have already quoted the language of two prominent southern statesmen. They are the favorite statesmen of the slave-holders. And let it be remembered that there are slave-holders at the north! Our large cities abound with them. Not only so; large plantations with their slaves are mortgaged to merchants and brokers in New York. These are the men that get up anti-abolition meetings and mobs to express *public sentiment*. Hence we see,

2. Not only the slave holders, but *their apologists at the north*, are bent upon the accomplishment of the same object. Is the proof demanded?—It is at hand! Look at the next item.

3. They have actually put *measures in train* for the accomplishment of their object. There is a perfect agreement and understanding between the northern and southern aristocrats on this subject. The southern demand is, that freedom of speech and of the press shall be put down at the north. Gov. M'Duffie judges those who maintain that all men have a right to liberty, to be worthy of "*death without benefit of clergy*." To this sentiment the legislature of S. C. fully responds. Gov. Marcy, of N. Y., in his Message, says, "Without the power to enact such laws" the States would not be able to maintain the relations of peace among themselves. Gov. Everett, of Massachusetts, suggested that the persons denounced by Gov. M'Duffie were "*indictable at common law*" without any special enactment. A bill was actually introduced into the legislature of R. I. in conformity with the southern demands. Hon. Wm. Sullivan and Rev. T. R. Sullivan, of Mass., wrote a pamphlet maintaining that "*the village and country inhabitants*" ought to be prevented by adequate pains and penalties from assembling to hear lectures against slavery. The Literary and Theological Review, conducted by Rev. Leonard Woods, Jr., patronized by many leading ministers in New England and the middle states, and commended by religious newspapers of extensive influence, has declared the leading abolitionists "*justly liable to the highest civil penalties and ecclesiastical censures*." Numerous northern ministers have endeavored to prove that the Bible does not forbid slavery, and that it is wrong to condemn the practice as sinful.

These are a few of the measures simultaneously put in train, at the north and the south. It needs no argument to prove their *object*, and their adaptation to *secure* that object. The *character* of such measures is too plain to require comment. Men who will uphold and vindicate *such measures* show plainly that they would enslave their fellow-citizens if they could. They deny to them the most important, inalienable and sacred rights of human beings, in the outset. To suppose that they would not reduce human beings to slavery is to suppose that they would not *act out* their own avowed and openly professed principles—and principles, too, which they *have acted out*, as far as they have had the power.

4. The manner in which southern demands have been met by northern politicians proves conclusively that their *sympathies are strongly enlisted on the side of the slave-holders*. Instead of standing up manfully in behalf of insulted freedom, they have manifested a disposition to go as far as they *dared* in compliance with those arro-

gant and despotic demands. Witness the reply of Gov. Marey to the demand for an innocent citizen of N. Y., the utter inaction of the legislature of Mass. when the SOVEREIGN AUTHORITIES of Georgia offered \$5000 for a free citizen of Mass.,—and the *cringing, grovelling* disposition manifested by the legislatures of most of the northern states.

5. *The effort is not yet relinquished!* With the exception, perhaps, of Mass., Vt. and R. I., no non-slaveholding state, at this moment, is free from impending danger of a gag-law!

By the legislature of the state of N. Y. a report was adopted in May, 1836, responding to the sentiments of Gov. Marcy, and pledging the faith of the state to enact such laws whenever they shall be required! This report was sent to the authorities of the *south*, but suppressed at the *north*! The citizens of N. Y. in general were ignorant of its contents till they saw it quoted, the winter following, in the Message of the acting governor of Virginia! The Farewell Address of Andrew Jackson—the Inaugural of Pres. Van Buren—the Address of members of the legislature of N. Y., considered in connection with the Message of the executive of Va. and the proceedings of the legislature of Illinois, render it certain that the project of suppressing freedom of speech and of the press is by no means relinquished.

6. There is a still darker side of the picture. The measures of the slave party *have already begun to succeed!* Freedom of debate in Congress has been put down. A distinguished representative has been threatened with assassination—with expulsion—with indictment by the grand jury of the slave-holding District! And for what crime? For advocating the abolition of slavery in the Federal District? No!—For defending *the right of freemen to petition!* For this he is denounced as the “Massachusetts madman!” An act or madness to assert the right of petition in the free! Yet the same Congress give us to understand that the FORFEITURE of the right of petition is the peculiar BADGE OF THE SLAVE! At the same instant, they *virtually* ~~would~~ the right of petition in *freemen!* The same Congress has refused to consider a petition in favor of the Declaration of Independence—a petition which made no mention of slavery—on the ground that it was an anti-slavery petition!

The liberty of freemen cannot survive such a process. Liberty is gone, if the people may not freely discuss, write, speak and petition on any subject, and express whatever sentiments they please. How much more when HUMAN RIGHTS is the only subject interdicted!—When sentiments of LIBERTY are the only sentiments that are forbidden!

If *color* were ever a barrier between freedom and slavery, it is a barrier rapidly fading out of sight. There has been a contest between the interests of free and slave labor, in this country, for fifty years. They cannot live together much longer, and one or the other must triumph upon the ruins of its antagonist. The slave interest is making a desperate struggle. It demands *Texas* first, and then the *Mexican* states! With such additional power, what will become of the freedom of the north? Farmers! mechanics! operatives and laboring men! consider these things. WM. GOODELL.

STORY OF ANTHONY GAYLE.

In November 1836, I first heard of Mr. Gayle of New York, who was recommended by those who knew him, as an excellent, trustworthy man. I called on him, and wrote the following story as I received it from his lips, which, at my request he signed. It is here much abridged. EDITOR.

I was born May 15, 1794, in Princess Ann County, Va. near Norfolk. I had three brothers and three sisters, all older than myself. Before I was two years old, we were all removed to N. C. near Edenton, where my mother died about eight years after. While the earth was yet fresh on her grave, two of my brothers shared a fate more dreadful than that which had befallen her. The slave-traders carried them away. Before I was seventeen, they finished the work of desolation, and left me neither brother nor sister. At the age of thirteen, I was sold to Mrs. Fanny Bullock, an aged lady, and she was a widow. I had lived with her about five years, when I sought comforts amidst my cruel bereavements by marrying Nancy, who as well as myself was a Methodist and a slave. She was held as the property of Mrs. Hankins, who had one son and one daughter, who were heirs to the *property* which was claimed in my wife. The daughter was married to Thomas Hathaway, a preacher in regular connection with the church to which Mrs. Hankins, her son and daughter, my wife and myself were all attached. At the age of twenty, I hired my time for sixty dollars a year, and obtained permission to have my wife live with me in a house which I hired, on condition that I should support her and her children in sickness and health. These conditions I faithfully performed for fifteen years. I toiled early and late, for I thought I was working for *my* wife and children. At the expiration of the above named term, Mr. Hathaway, my spiritual guide, requested permission **TO SELL** my wife, and the children which God had given me. John Hankins, who was joint heir with his sister Hathaway, said he would have nothing to do with the transaction. By this, I suppose he meant that he would do nothing to prevent it. The first man who came to buy, was a regular slave-trader from Georgia, but when he learned that I had brought up my five children which were then offered for sale, he refused to buy, unless I could receive half the money. Mr. Hathaway would not consent to this. A purchaser soon appeared who was not so scrupulous. He was a Methodist from Lexington, Ky. who, as he journeyed, came to the place. He said his wife had requested him to buy a woman who had young children, if he could do it without distressing the husband!!! He said he found my wife and children must be sold, and he might as well buy them as any one else. A bargain was soon concluded between the clerical child-stealer and the professing plunderer. I was again alone, and what added intensity to my suffering was the reflection, that he who had robbed me of my all, was my teacher in the religion of a merciful Saviour, the emblems of whose dying love I had often received from his hands. Though Mr. Hankins objected to the sale, I have no doubt he pocketed half the proceeds.

ANTHONY GAYLE.

Mr. Hathaway still retained his station, as a Methodist minister!!!

A BOY WHO LOVED LIBERTY.

A few years ago, a boy, about twelve years old, came up from the shore of the Ohio river to the house of a colored man who lived on its bank near Cincinnati. His feet were bloody, and his clothes were torn, but he seemed to keep up good spirits. He was born in Tennessee, and had been enslaved from his birth. Though he lived two hundred and fifty miles from the Ohio river, yet he had heard of the free states beyond it. He was told that he would not be exactly safe when he got there, but he could not be held in slavery, as long as he was in a free state.

He thought of that untried freedom, and he determined, if possible, to gain it. He felt what slavery was, and he resolved to escape from it. At night, when the family were all still, he walked carefully away from the house. He went directly out of the highway, and travelled across the fields, proceeding cautiously along, as far from the houses as he could, for fear of being seen.

As soon as he saw the morning light, he stopped, and kept himself concealed all day. At night he started again, and continued his course towards the North Star. In this way he went on, for more than forty nights. Sometimes he shrunk away from the driving storm; and sometimes he trembled, as the bright moonbeams fell around him, lest he should be discovered. Part of the way he traversed gloomy forests, where he heard the dismal hooting of the night-birds; and, leaving these, he often found himself in the midst of dreary swamps, where loathsome reptiles were thick about him. His feet and legs were often scratched by the briars, thorns and brambles through which he groped his way.

All this he endured, and his heart still cheered him on with the thought that he was escaping from that cruel bondage, the horrors of which, young as he was, he had already learned. He had been told that he would not find a free state until he had crossed the broad river. At midnight, after six weeks of painful toil, he came to the water. He looked to the right and left till he was sure it was a river, and it was much broader than any he had before seen. How did his bosom swell as he surveyed the blue hills beyond it, and thought of the freedom which he might there enjoy! His long and painful journey, and living on coarse and scanty food, had almost exhausted his strength. But the love of liberty urged him on, and he plunged into the water. He struggled hard to resist the downward current, and his little remaining strength had almost left him, when he gained the shore. He soon found kind friends, and was sent to school. What must that slavery be which could induce so young a boy to encounter such dangers and endure such hardships?

What traitor knave could be found so base as to seize this boy, and return him to slavery? ALL MAGISTRATES and sheriffs, and the whole community, are *required* by ACT OF CONGRESS to be such traitors, when requested by the grasping man-stealer. Have we any thing to do with slavery?

By an act of Congress of Feb. 12, 1793, any one harboring this boy, [even his own mother,] after notice that he had fled from a slaveholder, is made liable to a penalty of \$500, besides damages to the claimant.

THE MOTHER SOLD.—By William Comstock.

Arise, my child, for see, the sun
Shines on our parting day;
Rise from thy humble bed of moss,
For I must hence away.
O couldst thou sleep the sleep of death
Ere thou wert left alone,
Then I should know thou wert at peace,
And I could hardly mourn.
We worth the day I gave thee birth,
Since I must leave thee now,
With shackles on thy tender limbs
And brand upon thy brow.
Through childhood, youth, and manhood's
Thou'lt toll for others' gain; (prime,
And down the vale of age thou'lt drag
The white man's heavy chain.
Yes, thou wilt wake when I am gone,
And miss thy mother's tone,
And thou wilt think that wilfully
She left thee thus alone.
And thou wilt watch each coming day
With childhood's anxious tear,
To see thy mother's glad return,
When she cannot appear.
I cannot, will not leave thee so—
Awake, my friendless one!

Child of a wretched mother, wake!
Awake, my orphan son!
And now he wakes and gently smiles—
My blood runs cold the while—
O why did God on fettered slaves
Bestow the power to smile?
These arms no more shall hold thee fast,
This is our parting day,
For cruel traders offer gold,
And I must hence—away.
Farewell, farewell, my weeping child,—
For, see, the white men come,
And, brandishing the cruel scourge,
They call me from my home.
They'll rend thy arms from round my
Our wretched embrace divide; (neck,
With curses loud and horrible
They'll tear thee from my side!
Ah, God! at thee they aim the blow,
My darling, and my joy!
On me, on me wear out your scourge,
But, white men, spare my boy!
They've borne him off, afar I go—
I hear his bitter cry;
O Heaven, protect my friendless child,
And let his mother die!

A FEARFUL CRISIS.

It may be, that the suicidal act, against which we are about to remonstrate in tones of horror, will have been committed, before our appeal can be heard by the people of the non-slaveholding states. It may be, that, ere the introduction of the new year, the destiny of the nation will have been sealed beyond redemption. We are writing this article in the month of June: in September, at the extra session of Congress which has been summoned by the president of the United States, it is more than probable that the crowning act of national perfidy and guilt will be consummated. If so, then how fearfully applicable will be the language of the prophet!—"This is the land to be visited; she is wholly oppression in the midst of her. As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil are heard in her; before me continually are grief and wounds. Be thou instructed, lest my soul depart from thee; lest it make thee desolate, a land not inhabited. Your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it."

The calamity which threatens us, is THE ANNEXATION OF TEXAS TO THE AMERICAN UNION AS A SLAVEHOLDING COUNTRY, capable of being divided into six or eight States as large as Kentucky.

The facts in this case, which ought to arrest universal attention, are briefly these:

1. Until the year 1829, slavery existed in the Mexican empire, in a mitigated and crippled state—but was then totally and immediately abolished throughout the republic by a decree of president Guerrero, in conformity to an article in the Federal Constitution. This

noble act of philanthropy ought to have excited the warmest admiration on the part of our own republic; but, being herself wedded to slavery, she derived no satisfaction from an example which rebuked her in the presence of the nations. If it were scarcely to be expected that she would hasten to imitate this example, surely it could not be reckoned among possible events, that she would seek to obtain a portion of the emancipated soil of Mexico, (by treachery, fraud, negotiation, invasion and revolution, alternately,) for the purpose of multiplying the victims of her cupidity, and re-establishing slavery and the slave trade, with all their bloody abominations! Yet such has proved to be the humiliating fact.

2. As Ahab coveted Naboth's vineyard, so have the American slaveholders looked with an evil and envious eye upon the fertile soil of Texas, as a most desirable acquisition. For several years past, they have been emigrating thither, carrying their slaves with them, and evading the decree of Mexico by indenting them as apprentices for 99 years! A host of swindlers, horse-thieves, felons and murderers have followed in their train:—these have succeeded in revolutionizing the country, and now claim to be classed among the patriots of the American revolution! Almost all their leaders are men known to be infamous for their crimes.

3. During the last three years, enlistments of American soldiers to revolutionize Texas have been openly made in all parts of our country, and ammunition of all kinds has been freely contributed, without remonstrance on the part of our national executive, notwithstanding the solemn treaties which exist between Mexico and the U. States!

4. Upon the result of a single battle won by *American invaders*, the Congress and Government of our country have recognised the independence of the republic of Texas—a republic numbering some 30 or 40,000 inhabitants, (!) and by the Constitution of which, Congress has no power to emancipate slaves, nor can any slaveholder give freedom to any slave without exiling him from the territory; nor is any free person of African descent permitted to reside permanently in the republic without the consent of Congress; and the slave trade is made legal between the United States and Texas!

5. The object of this unprincipled recognition is, *to annex Texas to our Union without delay.* The war must then be prosecuted between Mexico and the United States. This annexation is confidently expected by the Texans, and spoken of by southern slave-holders as a certain event. It is estimated that it would raise the price of slaves 50 per cent. and be a gain to the south of \$375,000,000! Besides, it would destroy the balance of political power between the north and the south in Congress, and give to the latter overwhelming strength, not merely to put down northern abolition, but also **NORTHERN LIBERTY.**

This is the state of the question. Unless the people of the free States instantly lift up their voices, in thunder-tones, and send their remonstrances to the next Congress, against this annexation; unless the pulpit and the press are faithful to their high trust, and the representatives of the people are instructed to resist to the utmost a measure so direful in its tendencies; unless all parties and sects rally together, and make this a common cause—the bargain of

blood will be consummated—Texas will be forthwith made a part of our Union—the nation involved in a war with Mexico, and probably with Great Britain—northern liberty of speech, of the press, and of locomotion, yet more fearfully restricted—the victims of slavery multiplied without number, until mischief shall come upon mischief, and rumor shall be upon rumor, and the land be full of bloody crimes, and wrath be upon all the people; until the eye of God shall no longer spare, neither have pity—but he will recompense our ways upon us, and his fury go out like fire, and burn that none can quench it, because of the evil of our doings.

Let not this warning be disregarded, if indeed it come not too late. The South has not invaded and revolutionized Texas, at costly sacrifices of treasure and blood, for nothing; the Constitution of Texas has not perpetuated slavery and the slave trade, for nothing; our government has not openly violated the faith of treaties, for nothing; nor have they hastily recognized the independence of Texas, for nothing. Mexico has not given up the contest. If we receive Texas, we must carry on the war, A WAR FOR CHAINS AND SLAVERY. But the Texan banditti are determined to procure their annexation,—slaveholders have resolved that it shall be done, and they will succeed, unless northern freemen awake NOW. W. L. GARRISON.

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In great variety, in large or small quantities, may be obtained

1. At the office of the American Anti-Slavery Society, 143, Nassau st. New York. R. G. Williams, Publishing Agent.
2. A. S. office, 25, Cornhill, Boston. I. Knapp, Publisher.
3. Depository 131, Genesee st. Utica, N. Y. J. P. Bishop.
4. Depository 78, Arcade, Providence, R. I. Josiah Cady.
5. Depository 223, Arch st. Philadelphia, Pa. B. S. Jones.
6. Philanthropist office, Cincinnati, Ohio. C. K. Bushnell.
7. Herald of Freedom office, Concord, N. H. J. H. Kimball.

PERIODICALS OF THE A. A. S. SOCIETY.

1. Quarterly Magazine. 416 pp. per yr. E. Wright, Ed. \$1 in adv.
2. Human Rights. Monthly. Single copy, 25 cts per annum. 20 copies to one address, 40 do. \$5. 80 do. 8 dollars.
3. A. S. Record. 12 pp. monthly. Single copy, 25 cents per ann. 25 copies to one address. \$5. 55 do. \$10. 100 do. 15 dollars.
4. Slave's Friend. 16 pp. monthly. Single No. 1 ct. 10 cts a doz. 80 cts per hund. \$6.50 per thous. All for sale by I. Knapp, Boston.

WEEKLY NEWSPAPERS.

Devoted mainly to the promulgation of Anti-Slavery principles.

The LIBERATOR, Boston, W. L. Garrison. EMANCIPATOR, N. Y., E. Wright, Jr. Pub. by A. A. S. S. PHILANTHROPIST, Cincinnati, O., J. G. Birney. NATIONAL ENQUIRER, Philad. Pa. Benjamin Lundy. FRIEND OF MAN, Utica, N. Y., Wm. Goodell. Each of the above, 2 dollars in adv. HERALD OF FREEDOM, Concord, N. H., J. H. Kimball. CHRISTIAN WITNESS, Pittsburgh, Pa. PENNSYLVANIA EMANCIPATOR, Coatsville, Pa.

The YOUTH'S CABINET, Boston, N. Southard. \$1 in adv. A new Juvenile paper, devoted to LIBERTY, Peace Temperance, &c.

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 1062 AMERICAN
 "ANTI-SLAVERY
ALMANAC,
 FOR
1839,



EMANCIPATION, RUIN SLAVERY, SALVATION!!

A West India paper, in 1838, says: "Institutions undreamt of in the days of slavery, have been founded for agricultural, literary and scientific purposes.; New villages and towns are rising in various parts of the island; new streets and houses are daily being erected in the city, and new churches and chapels are rearing their heads in almost every district of the colony. A heathen is now as rarely to be met with, as was a Christian ten years since. Hundreds of children are brought weekly to the baptismal font; thousands are daily receiving the rudiments of education. The vices peculiar to slavery are gradually wearing away; nightly orgies and licentious practices are fast falling into disuse; concubinage is receding before matrimony, and the long night of superstition rapidly evanishing before the sun of Christianity."—"The West Indian," Spanish Town, Jamaica.

NEW YORK:

PUBLISHED FOR THE AMERICAN ANTI-SLAVERY SOCIETY.

S. W. BENEDICT, 143, NASSAU STREET.

THE FRONTISPIECE.

On the cover, represents the present state of things, (Aug. 1, 1838,) in the British islands,—provinces of a monarchy—where slaveholders are abolishing the last vestige of slavery. The whip has disappeared,—the severed chain is laid aside,—laborers work for wages—the father instructs his children—the happy mother clasps her own infant to her bosom—all are rejoicing.

The picture on the title page gives a glimpse at the contrast exhibited by the free states of this republic. A woman having been punished for her misfortunes, by being kept in jail in Philadelphia, is torn from her child, born in jail, and delivered, by a northern constable, to the exasperated slaveholder. The scene at the right, on the same picture, illustrates northern servility and the dissemination of prejudice. A respectable colored citizen asked admission for himself and children to a public exhibition where colored SERVANTS were freely admitted. He was not only refused, but BEATEN WITH A CANE for remonstrating with the door-keeper. Our prejudice, impiously called an "ordination of Providence," admits colored servants,—however ignorant, degraded, or vicious,—to closest contact, but furiously thrusts away an intelligent Christian!!!

Another illustration of the same truth occurred in Ct. on a cold dark night in December, 1833. The mistress of the steamboat hotel at New London, turned from her doors three colored girls who had just arrived in the steamboat, ~~IT~~ because they were going to school. She said she should accommodate gentlemen travelling with their servants.

THE AMERICAN ANTI-SLAVERY SOCIETY

Was formed Dec. 4, 1833. In May, 1834, it had 60 auxiliaries, most of which existed before the American society was formed; May, 1835, 225, May, 1836, 527, May, 1837, 1006. May, 1838, 1350, including state societies in each free state, except Indiana and New Jersey. The Society received in the part of a year ending May 1834, \$1,048 05; year ending May 1835, \$9,231 25;—1836, \$25,866 30;—1837, \$38,304 89;—1838, \$44,094 07. Total, \$119,144 60. Abolitionists have given less to this Society in 4½ years than the nation has spent in the Florida war in 5 days, (\$25,000 per day.) They can give and collect \$200,000 in a year, all of which could be used, and is greatly needed to supply the increasing demands of the cause. Will they refuse to do it?

ANTI-SLAVERY PERIODICALS.

WEEKLY. EMANCIPATOR, 143 Nassau st., New York, Joshua Leavitt, Editor, \$2 in advance. COLORED AMERICAN, 2 Frankfort st. N. Y., Samuel E. Cornish Editor, \$2. LIBERATOR, 25 Cornhill, Boston, William Lloyd Garrison, Editor, \$2 50. HERALD OF FREEDOM, Concord, N. H., N. P. Rogers Editor, \$1. FRIEND OF MAN, 5½ Genesee st. Utica N. Y., William Goodell, Editor, \$2. PHILANTHROPIST, N. W. Corner of Main and fifth streets Cincinnati O., Gamaliel Bailey Jr. Editor, \$2. PENNSYLVANIA FREEMAN, 29 North 9th st. Philadelphia; John G. Whittier, Editor, \$2. CHRISTIAN WITNESS, 7, Fifth st. Pittsburg, Pa. Wm. H. Burleigh, Editor, \$2. SEMI-MONTHLY. ADVOCATE OF FREEDOM, Brunswick, Me. 50cts. MONTHLY. HUMAN RIGHTS, 143, Nassau st. N. Y., 25 cts. CHARTER OAK, Hartford, Ct. 25 cts. SPIRIT OF ROGER WILLIAMS, 14½ Westminster st. Providence; R. I. 25 cts.

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For Sale at the Depository of the American Anti-Slavery Society, 143, Nassau Street, and at the Depositories in Boston, Hartford, Providence, Philadelphia, Utica, Cincinnati, Pittsburg, Concord, N. H., &c.

BOUND VOLUMES.

	pp.	Sin.	Hund.	Doz.
Anti-Slavery Manual, 18mo.	162	25	20 00	2 50
Alton Riots, by Pres. Beecher, of Illinois College,		62	45 00	6 00
Alton Trials, 12mo.	158	50	37 50	5 00
American Liberties and American Slavery,	464	1 00	75 00	10 00
Anti-Slavery Record 12mo.	174	31	25 00	3 13
Appeal by Mrs. Child 12mo.	216	37	33 00	3 75
Ball, Charles, 12mo.	517	1 25	100 00	12 50
Bourne's Picture of Slavery, 18mo.	228	50	37 50	5 00
Chloe Spear, 18mo.	108	25	17 00	2 50

—VOL. I. No. 1.—

THE
AMERICAN
ANTI-SLAVERY
ALMANAC,
FOR
1839,

BEING THE THIRD AFTER LEAP-YEAR, AND THE 63D OF AMERICAN INDEPENDENCE. CALCULATED FOR NEW YORK;
ADAPTED TO THE NORTHERN AND MIDDLE STATES.



What has the North to do with Slavery?

"Have no fellowship with the unfruitful works of darkness, but rather reprove them."

NEW YORK:
PUBLISHED FOR THE AMERICAN ANTI-SLAVERY SOCIETY.
S. W. BENEDICT, 142, NASSAU STREET.

ECLIPSES, &c.

There will be two Eclipses this year, both of the Sun, and both invisible to the United States. The first will happen on the 15th of March, and the last, on the 7th of September. The first will be total and visible in South America. The last will be annular and visible in the great Pacific Ocean.

Venus will be Evening Star from the beginning of the year till the 6th of October, and thence Morning Star to the end of the year. Jupiter will be Morning Star till the 3d of April, thence Evening Star till the 22d of October, thence Morning Star to the end of the year.

REMARKS.

We still adhere to our plan of giving our astronomical calculations in *apparent time*; and for the very good reason, that, so far as we can learn, our readers generally prefer it. There are few clocks, and fewer watches, capable of keeping a uniform time; and where occasional adjustment, or *setting*, is necessary, it is much more convenient to have them keep with the sun, as they may then be set by a *noon-mark* or dial without the trouble of applying an equation. In the country, we like to determine the beginning and end of our day by the rising and setting of the sun; and our noon, by the sun's passing the meridian.

If you wish to set a clock to keep *mean time*, observe when the sun is on the meridian by a noon-mark or sun dial; then if the sun is *slow*, add the equation, if *fast*, subtract it from 12, and it gives the true clock time. Thus you will find at apparent noon, Jan. 31, the true time is 12h. 13m. 46s.; Oct. 31, it is 11h. 43m. 47s.

In the present number, the calculations for the sun's rising and setting, and the lengths of the days, will be found to differ materially from those for last year, as allowance is made for the refraction of the atmosphere and for the sun's semi-diameter; so that our *sun-rise* and *sun-set* indicates the instant the UPPER POINT OF THE SUN'S BORDER is on a level with the ocean horizon, under average atmospheric circumstances.

We have continued our *guessing* at the weather, but would caution our readers, against confiding too much in our prognostications. We would advise them to proceed in the business of *seed-time and harvest* without much regard to *almanac* weather, though founded on the experience of such men as Doct. Herschel and Doct. Adam Clark. In addition to the *guesses* in the calendar pages, we will here hazard the conjecture on our own responsibility, that the months of January and first part of February will be generally milder and less stormy than is usual at this season;—that the latter part of February, the month of March, and the first part of April, will be characterized by more than a usual degree of blustering stormy weather;—that from this period to September, the weather will be of an unusually uniform character, giving a warm and favorable season;—that the autumn will be generally warm and mild;—and that the winter will come in rather late, with little very cold or stormy weather to the end of the year. J. D.

TIDES.

In addition to the column giving the time of high water at N. Y. occasional remarks respecting the height of the tides are made in the miscellaneous column. To consider the subject more particularly, the highest tides in each lunation, or interval between two successive changes of the moon, are those which happen a day and a half, or the third tide after the change and full. These are called Spring Tides. The lowest are those which happen about a day and a half after the moon's quadratures, and which are called Neap Tides. In the former case, the attractive forces of the sun and moon combine to produce the greatest effect on the waters of the ocean, and in the latter, the least, as these forces then operate in a manner against each other. These circumstances are again affected by the distances of the luminaries from the earth and their declinations; the greatest spring tides following those syzygies which happen when the sun and moon are in the equinoctial, and at their least distances from the earth. The highest spring tides, therefore, happen about the equinoxes, and the lowest at mid-summer and mid-winter. It is important to know when to expect these very high tides on account of their inundation of lands on the coast, and of their interference with some of the labors and operations of sea ports. We therefore insert the following table, founded on the formula of the distinguished French Astronomer Laplace. It exhibits the probable height of the tides at each new and full moon, throughout the year, at the most important places on our coast.

TABLE I. HEIGHT OF EACH SPRING TIDE FOR 1839.

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
	ft.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.
New York,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
Providence,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
Newport,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
Nantucket,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
Cape May,	6	5 1	6 2	5 5	6 11	6 7	4 13	4 4
New Haven,	8	6 10	8 3	7 2	9 2	8 10	6 5	5 10
Portland,	9	7 8	9 3	8 1	10 4	9 11	7 2	6 7
Kennebec,	9	7 8	9 3	8 1	10 4	9 10	7 2	6 7
Newburyport,	10	8 6	10 4	9 0	11 6	11 0	8 0	7 4
Portsmouth,	10	8 6	10 4	9 0	11 6	11 0	8 0	7 4
Boston,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Plymouth,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Cape Ann,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Salem,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Mt. Desert,	12	10 2	12 4	10 10	13 10	13 2	9 7	8 9
Machias,	12	10 2	12 4	10 10	13 10	13 2	9 7	8 9
Eastport,	25	21 3	25 9	22 5	28 9	27 6	20 3	18 3

The dates indicated by the figures at the head of the columns, are as follows.

Jan. 15 New Moon, (2)	May 13 New Moon, (1)	Sept. 7 New Moon, (4)
" 29 Full " (2)	" 28 Full " (8)	" 23 Full " (6)
Feb. 13 New " (3)	June 13 New " (2)	Oct. 7 New " (2)
" 28 Full " (4)	" 26 Full " (8)	" 22 Full " (6)
Mar. 15 New " (5)	July 10 New " (2)	Nov. 6 New " (7)
" 29 Full " (2)	" 26 Full " (2)	" 20 Full " (1)
Apr. 13 New " (6)	Aug. 9 New " (4)	Dec. 5 New " (8)
" 28 Full " (7)	" 24 Full " (1)	" 20 Full " (4)

The first column is about the average rise of the spring tide, as given last year.

EXAMPLES. You wish to know the height of the spring tide following the New Moon of March 15, at Newburyport, Ms. You see above the figure (5) opposite March 15. You therefore look at column (5), and opposite Newburyport, find 11 feet 6 inches, the height of the tide required. In the same way you find the height of spring tide following Dec. 5, column (8,) to be, at Newburyport, but 7 feet 4 inches, at N. Y. 3 ft. 10 inches, at Boston, 8 feet. &c. Though storms may cause a very great variation from the above table, it is believed that it will be found an improvement on any thing of the kind ever before published in this country. The tides at the different dates referred to in the same column will not be precisely alike, but, under ordinary circumstances the variation will in most cases be less than one fiftieth part of the whole rise of the tide.

The Calendar pages show the time of high water at New York. For other places add or subtract the numbers in the following table.

TABLE II

Albany,	add 6h	33m	Philadelphia,	add 5h	18m
Nantucket,	add 2	51	Portland,	add 1	36
New Bedford,	sub. 1	32	Portsmouth, N. H.	add 2	00
New London,	sub. 0	15	Providence,	sub. 0	44
Boston,	add 2	21	St. Johns, N. B.	add 2	51
Newburyport,	add 2	06	Vineyard Sound,	add 1	51

TABLE III. ASTRONOMICAL CHARACTERS.

☉ Sun.	♄ Vesta,	♃ Jupiter,	♊ First Quar.	♋ Conjunction,
☿ Mercury,	♃ Juno,	♄ Saturn,	☾ Full Moon,	♌ Opposition,
♀ Venus,	♃ Pallas,	♅ Uranus,	♏ Last Quar.	♍ Ascending Node,
♂ Mars,	♄ Ceres.	☾ N. Moon,	♐ Quertile,	♎ Descending Node.

SIGNS OF THE ZODIAC.

Sum. Spring	♈	Aries,	Ram,	Head,	Wint. Aut.	♎	Libra,	Scales,	Reins,
	♉	Taurus,	Bull,	Neck,		♏	Scorpio,	Scorpion,	Secrets
	♊	Gemini,	Twins,	Arms,		♐	Sagittarius,	Archer,	Thighs,
	♋	Cancer,	Crab,	Breast,		♑	Capricornus,	Goat,	Knees,
	♌	Leo,	Lion,	Heart,		♒	Aquarius,	Waterman,	Legs,
	♍	Virgo,	Virgin,	Beily,	♓	Pisces,	Fishes,	Feet.	

EXPLANATION OF THE CALENDAR PAGES.

The important Anti-Slavery matter, adapted to the present state of the cause, has claimed so much room as to urge to the strictest economy in the astronomical department. We have, however, tried to atone for small type and narrow columns, by clear print on good paper.

The 1st and 2d columns are the days of the month and week. The 3d shows the time of the Sun's rising and setting. N. B. A little practice will make it as convenient to find the time of sunset in this column as if another had been added, and sometimes more so. For instance, 2 minutes before 5, (See Jan. 31,) is much more intelligible than 58 minutes after 4 would be. The 4th column shows the length of each day, 5th, equinox of time, 6th, the sun's declination, 7th, moon's southing, 8th, moon's rising or setting, 9th, High Water, 10th, positions of the stars, observations upon the tides, weather, elections, meetings of legislatures, &c.

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Theodore S. Wright.

NORTHERN LABORERS.

You have a deep interest in the principle for which we are contending. Southern statesmen now defend slavery, not on the ground that white men have a right to hold black men as property, but that LABORERS are rightfully the PROPERTY of capitalists. One of them told Senator Morris, (see his letter to the trustees of Pa. Hall,) that it was "one of the unchangeable laws of Providence that ONE MAN should live upon the labor of ANOTHER, and that American slavery was the best modification of that unalterable decree." By opposing abolitionists, you defend the principle that a nation's LABORERS and their wives and children should be ARTICLES OF TRAFFIC. In the following advertisements you may see the working of this principle, which you and your children will feel, if abolitionism is defeated.

GREAT BARGAINS. SPLENDID PROPERTY ON LONG CREDIT.

* * A full set of FIRST RATE MECHANICS, a large stock of horses, mules, &c. [Vicksburg, (Mi.) Register, Sept. 26, 1836.] H. STIDGER.

FOR SALE, a MAN, who is well acquainted with running a steam saw mill. Those wishing to obtain so valuable a boy, &c. THO. H. MERRILL.

[North Alabamian, Tusculuma, May 11, 1838.]

WANTED to purchase two first rate SEAMSTRESSES, not over 23 years of age. Apply to

DOUGLAS & PHILPOT.

[Mobile Morning Chronicle, June 8, 1838.]

The following phrases are all copied from advertisements of PROPERTY.

Stevedore, boat hand, carpenter, drayman, cartman, axeman, sawyer, carter, butcher, farmer, seamstress, ostler, washer and ironer, coachman, cooper, blacksmith, gardener, driver, bricklayer, steamboat fireman, saddler, teamster, laundress, porter, tailor, cabin boy, wagoner, pilot, midwife, plaiter, child's nurse, cook.

Here a mother and child are advertised to be sold "separately" or "in lots."

WILL be sold at Public Auction, without reserve, Elliott, 35 years of age, Tom, 14 years of age, yellow, Claring, 17 years of age, with child, born Aug. 17, 1837, Charlotte, 19 years of age, Mahaly, 13 years of age. Will be sold together, or separately, in lots to suit purchasers. F. H. DOLBEARE & Co., Auctioneers.

[Enquirer, Columbus, (Geo.) May 24, 1838.]

\$20 REWARD.—Ranaway a man named HAMBLETON, limps in his left foot, where he had been SHOT but a few weeks ago, WHILE RUNAWAY.

[Vicksburg Register, June 13, 1838.]

THOMAS HUDNALL.

RUNAWAY, MARY, a black woman, has a scar on her back and right arm near the shoulder, caused by a RIFLE BALL. ASA B. METCALF.

[Southern Argus, Columbus, (Mi.) June 5, 1838.]

If you imagine your complexion will secure you and your children from being the subjects of similar advertisements, read the following from the N. Orleans Bee.

DETAINED in jail, MARIA, pretending herself FREE, round face, CLEAR WHITE complexion. The OWNER of said SLAVE, &c.

[New Orleans Bee, II 7 July 4, 1837.]

P. BAYHI, Captain of the Watch.

"WHAT HAVE THE FREE STATES TO DO WITH SLAVERY?"

Majorities rule. The free states have always had the majority in Congress—consequently the *power and responsibility*. How have we used this power? We have maintained slavery and the slave trade at the seat of government 48 years—legalized slave auctions there—built prisons and hired jailors to keep safely runaway slaves and kidnapped free blacks, and sold both for jail fees—adopted laws inflicting death on a slave who breaks into a storehouse and steals *five shillings* worth of tobacco, and ordaining, that a slave setting fire to a building shall have his head cut off, his body cut into quarters and set up in the most public places—inflicting death on slaves for more than *twenty crimes*, not punishable with death to others—depriving free colored persons of suffrage and of the free use of the Post Office—and imprisoning such as have not a "certificate of register" and selling them to pay costs. (See Reps. Coms. 2d Sess. 19 Cong. No. 60, pp. 6-8—also 2d. Sess. 20 Cong. v. 1. No. 43. Also Wash. City Laws, p. 249, and Act Cong. May 28, 1820.) We legalized the African slave trade for 20 years—gave southern "property" a representation, by which S. C. with a white population 32,000 less than Vt. has 9 members of Congress and 11 votes in the election of President, whilst Vt. has but 5 members and 7 electoral votes—promised to send back slaves that flee to us, and to help their masters *kill* them, if they struggle for liberty. We robbed free colored citizens of jury trial by the act of '03—denied naturalization to colored foreigners by act Cong. April 14th 1802—have made desperate efforts to re-enslave 10,000 Canadian freemen and to get Great Britain to deliver up all who flee thither from republican slavery—(See instructions of Mr. Clay, when Secretary of State, to Messrs. Gallatin & Barbour ministers to Great Britain,)—surrendered to slavery all the national territory south of 36½° north latitude—added 7 slave states to the Union—bought territory to enlarge the slave market and to keep slaves from running away, La. for 15 millions and Florida for 5 millions, besides 12 millions just spent in killing the Florida Seminoles, because they retaliated when slaveholders kidnapped their wives and children—made treaties to kidnap slaves, who had fled from us to other nations—chosen slaveholding presidents for 10 out of the first 12 terms—chosen slaveholding speakers of the House of Representatives for 25 out of the last 27 years—removed the seat of government from a free to a slave state—passed a law, Jan. 1810, for the forcible removal of slaves from one part of the District to the other—made the direct tax a *lien* on slaves, (Laws U. S. v. 3. p. 96—98,) and authorized the U. S. Collector to seize and sell them, and if sold for less than the debt, "the Collector shall purchase the same in behalf of the U. S. for the amount aforesaid"—(Act of Cong. 1813, Sec. 24,)—passed laws for transporting from one state to another slaves to *sell*, also for *selling* under State laws recaptured Africans—*repealed* in 1805 the act prohibiting the introduction of slaves into La. and throughout our national legislation have sustained slavery by the *phrasology* of acts of Congress, in which slaves are called "property," "articles," "goods," "effects," "merchandise." Finally, Dec. 21, 1837, we voted that the petitions of 300,000 citizens of the free states should "be laid on the table without being debated, printed, read, or referred." These are a few of the things which the free states "have had to do with slavery" in their *political capacity*, as *parts of the Union*. We will now specify some things which they have done as *separate communities*.

Most of the free states have been *slave states*, and in Conn., R. I., N. J. and Pennsylvania, slaves are *still held*. Illinois has a system of "indentured apprenticeship," a soft name for slavery. The Legislature of Indiana struggled hard to make that a slave state—memorialized Congress on the subject, &c. (See Jour. H. R. 10th Cong. p. 44.) The states of N. Y., N. J., Penn., and Indiana, have laws authorizing slaveholders to bring their slaves into the state, and hold them; N. Y. for nine months, Penn., N. J., and Ind. for six months. In most of the free states colored citizens are deprived of suffrage and civil office, and in Ohio, of the benefit of the school fund, and of their oath in courts of law. Though our own colored sailors are imprisoned in southern ports for their *complexion*—though our white citizens have rewards offered for them by southern legislators, and are lynched and hung by slaveholders without judge or jury—though slaveholding magistrates and postmasters by thousands, have turned mail-robbers, rifled the U. S. mail bags, and are continually stealing packages and pilfering letters, yet not one of the free states has uttered a syllable of remonstrance against such outrageous violations of the U. S. Constitution, in the shape of the meanest and most despicable public thieving. [Continued on p. 7.]

RATES OF POSTAGE.

"Render unto all their dues."

On a *single letter*, weighing less than 1 ounce, not more than 30 miles, 6 cts.; 30 to 80, 10 cts.; 80 to 150, 12½ cts.; 150 to 400, 18 3-4 cts.; over 400, 25 cts. Double, triple, and quadruple letters, 2, 3, and 4 times these rates. Letters weighing one ounce, are charged the same as quadruple letters, and if heavier in proportion.

Newspapers. Less than 100 miles, or any distance within the state, 1 cent; over 100 miles, if not within the state, 1 1-2 cts.

Magazines and Pamphlets. Periodical, less than 100 miles 1 1-2 cts. per sheet, (not periodical, 4 cts.) over 100 miles, 2 1-2 cts. per sheet, (not periodical, 6 cts.) Small pamphlets not exceeding half of a royal sheet, half of the above rates. The cover is not included in any case.

Franking. Members of Congress can receive any postage, weighing not more than two ounces, free of postage, and all petitions of any weight, if marked "petitions" on the wrapper.

PETITIONS TO CONGRESS.

Congress meet Dec. 3, 1839. Their session *must* close, March 3, 1839.

Every American patriot should petition them,

1. To abolish slavery in the District of Columbia immediately.

"Congress shall have power to exercise *exclusive* legislation, in all cases whatsoever, over such district, (not exceeding ten miles square,) as may * * become the seat of government of the United States" *Const. Art. I. Sec. 8, Clause 17.*

"Thus saith the Lord, Deliver the spoiled out of the hand of the oppressor." *Jer. 22 : 2.*

MOON'S PHASES.

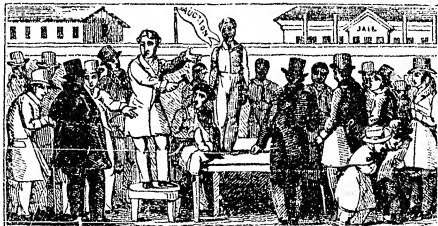
☾ Last Quarter,
☾ New Moon,

D. H. M.
7 4 2 a.
15 9 50 m.

☽ First Quarter,
☽ Full Moon,

D. H. M.
22 6 10 m.
29 10 31 m.

D. M.	D. W.	☉ R. S.	Lgth. Days	☉ Slow	☉ Dec.	☽ So.	☽ Rises	High Wa.	MISCELLANEOUS.
				m	o s. '	m	a	a	
1	Tu.	7 21 5	9 18	3 49	23 2	1 8	6 19	10 35	N. Y. Legislature meets.
2	We.	7 20 5	9 19	4 16	22 57	2 1	7 28	11 11	Me. and Mass. Legisla. meet.
3	Th.	7 20 5	9 20	4 44	22 51	2 48	8 35	11 51	Clear and cold. Slaves suffer
4	Fri.	7 19 5	9 21	5 11	22 45	3 32	9 36	0 16	Capella S. 9 59 a. much.
5	Sa.	7 19 5	9 22	5 39	22 39	4 12	10 35	0 16	Aldebaran S. 9 26 a. much.
6	S	7 18 5	9 23	6 6	22 22	4 51	11 34	0 47	☽ & ☽. Cold with snow or rain.
7	Mo.	7 18 5	9 24	6 32	22 24	5 29	m.	1 21	Michigan Leg. meet.
8	Tu.	7 17 5	9 25	6 59	22 17	6 9	0 33	2 14	☽ ☽ ☽. Rather low tides.
9	We.	7 17 5	9 26	7 23	22 8	6 51	1 34	3 20	☽ greatest height lat. n. Slave
10	Th.	7 16 5	9 27	7 48	22 0	7 35	2 38	4 40	Rigel S. 9 5 a. holders
11	Fri.	7 16 5	9 28	8 12	21 56	8 23	3 41	5 51	☽ & ☽. growing more calm.
12	S.	7 15 5	9 30	8 36	21 41	9 16	4 49	6 52	Betelgeux S. 10 10 a. Now
13	S	7 14 5	9 31	8 58	21 31	10 13	5 53	7 43	☽ & ☽. ☽ & ☽. prepare
14	Mo.	7 14 5	9 33	9 20	21 21	11 11	6 48	8 28	☽ in Aphelion. ☽ stationary.
15	Tu.	7 13 5	9 34	9 42	21 10	0 a 9	sets.	9 12	☽ & ☽. Middle high tides. for
16	We.	7 12 5	9 36	10 3	20 56	1 5	6 a 6	9 53	* S. 744 E. blustering weather
17	Th.	7 11 5	9 38	10 24	20 47	1 58	7 19	10 31	Aldebaran S. 9 28 a. Some
18	Fri.	7 10 5	9 39	10 43	20 35	2 48	8 34	11 12	☽ & ☽. Rather high tides.
19	Sa.	7 10 5	9 41	11 2	20 23	3 36	9 46	11 52	☽ Perigee; squalls in congress.
20	S	7 9 5	9 42	11 20	20 10	4 21	11 0	0 a 33	Capella S. 8 53 a. An immense
21	Mo.	7 8 5	9 44	11 37	19 57	5 12	m.	1 19	☽ enters z. No. of petitions.
22	Tu.	7 7 5	9 46	11 54	19 43	6 3	0 12	2 9	Betelgeux S. 9 28 a. More
23	We.	7 6 5	9 48	12 9	19 29	6 57	1 28	3 37	Canopus S. 9 20 a. snow.
24	Th.	7 5 5	9 50	12 24	19 15	7 53	2 43	5 6	Sirius S. 19 4 a. Frequent
25	Fri.	7 4 5	9 52	12 38	19 0	8 52	3 53	6 14	Capella S. 8 33 a. Anti-slavery
26	Sa.	7 3 5	9 54	13 51	18 45	9 51	5 2	7 25	☽ greatest elongation W.
27	S	7 2 5	9 56	13 4	18 30	10 48	5 58	8 14	☽ South 3 30 m. meetings.
28	Mo.	7 1 5	9 58	13 16	18 15	11 42	6 43	8 51	☽ South 4 29 m. Mon. concert
29	Tu.	7 0 5	10 0	13 26	17 59	m.	rises	9 29	Betelgeux S. 8 58 a. Mild
30	We.	6 59 6	10 2	13 36	17 42	0 13	6 a 7	10 0	Mass. A. S. Society An.
31	Th.	6 58 6	10 4	13 46	17 26	1 16	7 13	10 31	Meeting—Changeable.



THE NATION'S ACT. MAN AUCTION AT THE CAPITAL. A FREEMAN SOLD.

As the District of Columbia was set apart to promote the interests and honor of the nation, its institutions should conform to the will of the nation. THEY NO. *It is the nation's will* that any colored man in the District should be liable to arrest and imprisonment, without evidence, oath or warrant against him, on the simple pretence that he has been robbed of his liberty, and even when this has been virtually proved false, it is the *nation's will* that he be sold to pay the cost of this cruelty.

The following appeared in a Washington paper, July, 1834.

NOTICE. Was committed to the prison of WASHINGTON Co., D. C. David Peck. He says he is FREE. The owner or owners are requested, &c., or he will be sold as the LAW DIRECTS. JAMES WILLIAMS, Keeper of the Prison.

In 1831, a free colored coachman, whose wife was confined, started to go for a midwife. He was seized and imprisoned by the patrol, notwithstanding his tears and entreaties. In the morning his wife was found dead.—a victim to the nation's cruelty.—See Letter from Washington, in the *Genius of Universal Emancipation*.

We will now show what the PEOPLE of the free states "have had to do with slavery." And first, the preceding acts of their representatives were *their acts*, and show their *feelings*. Further: when slavery ceased as a system in their respective states, many sold their slaves to southern traders. The free states monopolized the African slave trade, and snatched at the price of blood up to the hour when it became in law a felony. From 1801 to 1807 little Rhode Island had *fifty-nine* vessels prowling for prey round the African coast. Northerners *now* drive the domestic slave trade coastwise to our southern ports. We hire the slaveholders to rob the slaves by buying their stolen goods. Multitudes of our ministers, teachers, merchants, mechanics, pedlars, &c. go south and become slaveholders; presidents and professors in southern colleges, and influential clergymen in southern cities are mainly from the free states; northern families generally have relations in the slave states, mostly slaveholders. Slaveholders are treated with more consideration than non-slaveholders—witness our watering-places, public dinners, political meetings, religious anniversaries, steamboats, rail cars, places of public amusement, and houses of worship. Almost all our pulpits are wide open to clerical slaveholders, and our communion tables to slaveholding professors. Our religious and benevolent societies sanctify slavery, by soliciting its robberies as donations to the Lord's treasury, and they bribe slaveholders to persist in robbery by giving them offices, honors, and emoluments. Our churches, with few exceptions, have a "negro seat," where colored persons, even clergymen of churches of their own denomination, are *compelled* to sit, or leave the house. Almost all our literary institutions exclude colored applicants for admission, while the sons of slaveholders are eagerly beckoned in. Colored persons, whatever their respectability, are driven from the cabins of our steamboats and packets, from our rail cars, stages, hotels, boarding houses, tables, theatres (except the upper gallery,) reading rooms, libraries, museums, and from the platforms of our religious anniversaries, from the learned professions, from literary societies and corporations, from scientific and professional lectures, from military and fire com-

2. Immediately to prohibit the internal slave trade.

"Congress shall have power to regulate commerce * * among the several states."

Const. Art. I. Sec. 8, Clause 3.

3. To abolish slavery in Florida, and prohibit its introduction in any other territory.

"Congress shall have power to * * make all needful rules and regulations respecting the territory * * belonging to the United States. Const. Art. IV. Sec. 3.

4. To reject all propositions for the annexation of Texas to the Union.

5. To acknowledge the independence of Haiti.

6. To join with Great Britain and France in breaking up the foreign slave trade.

7. To repeal the Act of 1793, which enables kidnappers to enslave free citizens.

THE STATE GOVERNMENTS

Should be petitioned, (I.) To DECLARE that Congress can, and ought immediately to abolish slavery in the District of Columbia, and the territories, prohibit the inter-state slave trade, acknowledge the independence of Haiti, refuse to admit Texas, or any new slave state, and repeal the act of Feb. 12, 1793. THIS IS IMMENSELY IMPORTANT. (II.) To abolish all laws which graduate men's rights by their color. The principle of such laws is more detestable than that of any hereditary aristocracy. To reward men for the good fortune of their parents is ridiculous, but to punish them for their looks is abominable injustice, and mean malignant spite. The following are a few of the cases in which this is done.

1. *Trial by jury.* The U. S. Const. provides that "in suits at common law where the value in controversy shall exceed \$20, the right of trial by jury shall be preserved." Yet a law of Congress, passed Feb. 12, 1793, empowers any state magistrate to decide the question of any man's liberty who may be claimed as a slave. This manifestly unconstitutional law has been set aside in N. J., Mass.,

MOON'S PHASES.

☾ Last Quarter,

D. H. M.
6 1 30 a.

☾ New Moon,

12 10 18 a.

☽ First Quarter,

D. H. M.
20 2 40 a.

☾ Full Moon,

28 3 27 a.

☾	D. W.	☾ R.	☾ S.	Lgth. Days	☾ Slow	☾ Dec.	☾ So.	☾ Rises	High Wn.	MISCELLANEOUS.
1	Fri.	6 57	6 10	6 13	54 17	9	1 59	8 16	10 31	☽ Stationary. ☽ in U.
2	Sa.	6 56	6 10	9 14	1 16	52	2 39	9 16	11 29	☽ ☽ D. Congress needs
3	S	6 55	6 10	11 14	8 16	34	3 18	10 7	11 56	☽ Stationary. watching.
4	Mo.	6 53	6 10	13 14	14 16	16	3 57	11 20	m. 11 30	☽ Apo. ☽ ☽ D. Rain or
5	Tu.	6 52	6 10	15 14	19 15	58	4 39	m. 0 18	1 12	☽ Sirius S. 9 21 a. snow.
6	We.	6 51	6 10	18 14	23 15	40	5 21	0 18	1 12	☽ greatest ht. lat. S.
7	Th.	6 50	6 10	20 14	27 15	21	6 8	1 23	2 9	☽ Castor S. 10 0 a.
8	Fri.	6 49	6 10	22 14	30 15	2	6 57	2 27	3 26	☽ ☽ D. The Session
9	Sa.	6 48	6 10	25 14	32 14	43	7 51	3 32	5 1	☽ Procyon S. 9 58 a. draws
10	S	6 46	6 10	27 14	33 14	24	8 49	4 30	6 20	☽ Pollux S. 9 58 a. to a close.
11	Mo.	6 45	6 10	29 14	33 14	4	9 47	5 24	7 22	☽ Sirius S. 8 57 a. More
12	Tu.	6 44	6 10	32 14	33 13	45	10 45	6 7	8 10	☽ in Aph. ☽ ☽ D. rain.
13	We.	6 43	6 10	34 14	32 13	25	11 40	sets. 6a 7	9 35	☽ ☽ D. Danger
14	Th.	6 42	6 10	37 14	30 13	4	Ca 34	6a 7	9 35	☽ ☽ D. of
15	Fri.	6 40	6 10	39 14	27 12	44	1 29	7 24	10 4	☽ Per. H ☽ D. their
16	Sa.	6 39	6 10	42 14	24 12	22	2 15	8 41	10 45	☽ Pollux S. 9 36 a. old
17	S	6 38	6 10	44 14	20 12	2	3 5	9 59	11 28	☽ Procyon S. 9 37 a. tricks.
18	Mo.	6 36	6 10	47 14	15 11	41	3 56	11 16	0a 8	☽ Alph. S. 11 12 a. Clear and
19	Tu.	6 35	6 10	50 14	9 11	20	4 50	m. 0 55	0 55	☽ enters ☽. Mild.
20	We.	6 34	6 10	52 14	3 10	58	5 47	0 32	1 53	☽ Sirius S. 8 23 a. Friends of
21	Th.	6 33	6 10	55 13	58 10	37	6 45	1 40	3 14	☽ Castor S. 9 5 a. liberty
22	Fri.	6 31	6 10	57 13	49 10	15	7 44	2 45	4 46	☽ Procyon S. 9 8 a. are needed
23	Sa.	6 30	6 11	0 13	41 9	53	8 42	3 54	6 6	☽ Pollux S. 9 9 a. at their
24	S	6 29	6 11	3 13	32 9	1	9 36	4 42	7 12	☽ Sirius S. 8 7 a. posts.
25	Mo.	6 27	6 11	5 13	22 9	9	10 27	5 20	7 59	☽ Alphard S. 10 45 a.
26	Tu.	6 26	6 11	8 13	12 8	47	11 13	5 30	8 38	☽ Regulus S. 11 21 a.
27	We.	6 25	6 11	10 13	1 8	24	11 56	6 17	9 10	☽ Castor S. 8 46 a.
28	Th.	6 23	6 11	13 12	50 8	1	m. rises.	9 39	9 39	☽ Procyon S. 8 43 a. Stormy.



JOHN BULL'S MONARCHY A REFUGE FROM BROTHER JONATHAN'S SLAVERY.

Facts. Our GOVERNMENT has tried to enslave many thousand persons who are enjoying their inalienable rights in Canada. May 10, 1828, the following resolution was adopted in the U. S. House of Representatives, and as appears from the journal without opposition, or the calling for the yeas and nays.

Resolved, That the President of the U. S. be and he is hereby requested to open a negotiation with the British Government, in the view to obtain an arrangement whereby fugitive slaves who have taken refuge in the Canadian provinces of that Government, may be surrendered by the functionaries thereof to their masters, upon their making satisfactory proof of their ownership of said slaves."—*Jour. H. R.* 1 Sess. 20th Cong. pp. 715 and 720.

nies, from the jury box, and from all civil offices. They are refused all licenses in most of our cities, and generally, the benefit of all asylums and public charities. Merchants will not take them as clerks, nor lawyers and physicians as students, nor mechanics as apprentices, nor benevolent societies as agents. The people of the free states mob down discussion on slavery, and pelt with stones repentant slaveholders who have emancipated their slaves, resigned honorable and lucrative stations, consecrated their lives to the advocacy of liberty, become exiles from their homes, and suffered the loss of all things. They break up anti-slavery meetings, burn the buildings where they were held, break open the houses of abolitionists and burn their furniture, put halters on their necks and lead them through the streets, drag them from their beds at night, bind, gag, disfigure, and transport them at the dead of night to unfrequented places. They tear down anti-slavery churches, break in pieces anti-slavery presses, and maim and kill their conductors. All these outrages have been perpetrated in free states within the last three years, and scarcely one of the perpetrators has been brought to justice. Hundreds of other outrages upon the rights, persons, and property of abolitionists have been committed, many of them at noon-day—the officers of the law quietly looking on, governors, judges, mayors, aldermen, members of Congress, and attorneys general, conniving, and in some instances openly aiding and leading. But our space fails us, and we stop mid-way in the enumeration. In the place of farther details exhibiting the pro-slavery public sentiment of the free states, we insert the testimony of slaveholders in the United States Senate. Hear them.

Mr. Leigh of Va. in his speech on the abolition memorials, when showing the sympathy of the great body of the people of the free states with slaveholders, said: "I have never conversed with a single northern gentleman whose opinions on this subject gave me any dissatisfaction." Mr. Benton of Missouri in the same discussion showing how the public sentiment of the free states favored slavery, said: "He confessed that he could find no words in the scope of language to express his admiration of the conduct of the North. When he saw the spirit of the Northern States, and Ohio also, which pervaded the whole mass of the population, he felt at ease."

Mr. Preston of S. C. said: "Sir, I feel, with the Senator from Missouri, the most profound respect for the talent and integrity, the ability, boldness, and zeal of the

[1839.]

MARCH—THIRD MONTH.

[31 DAYS.]

and Vt. (in 1837,) and in Ct. (in 1838,) by laws granting a jury trial. Let the Legislatures of other states be urged to do likewise immediately.

2. *Continued Slavery.*—In N. Y. slaves may be held 9 months, at one time; in Pa. and Ind. 6 months; in R. I. indefinitely, as domestics. In Ct. those who were over 25 in 1784 are slaves for life. In N. J. children of slaves may be held till they are 28. In Illinois, the constitution provides for indentured apprenticeship, and speaks of the 'owners' of apprentices. Let their several Legislatures be petitioned to make all these states FREE by abolishing every vestige of slavery.

3. *Oppressive Laws.*—Ohio has servilely copied from the statute books of the slave states some of their worst laws against the free colored people. She brands all colored people as liars, by denying them their oath in her courts;—she exacts from them their proportion of the school tax, and excludes them from the benefit of her schools—thus taxing colored people for the instruction of white children.

In Louisiana, the old Spanish and French laws have not yet been republicanized to such a refinement of cruelty as to rob a free colored man of his oath. [See Wheeler's Law of Slavery, p. 105.] Let the Legislature of Ohio be petitioned to rise to the level of slaveholding morality.

4. *Taxation without Representation.*—In Connecticut, Ohio, Indiana, and Illinois, colored men are, by constitution, denied the right of voting for their rulers, and in New Jersey by statute. In New York, they cannot vote unless worth \$250 in real estate. In Pa. the constitution now in force, [July 1838] gives to colored people the right of suffrage. The constitution just framed by the convention, which is to be submitted to the people, Oct. 9, 1838, deprives them of the right.

MOON'S PHASES.

☾ Last Quarter,

D. H. M.
8 8 24 m.

● New Moon,

15 9 6 m.

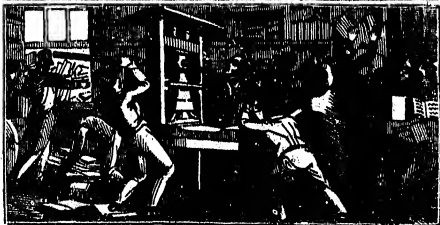
☽ First Quarter,

D. H. M.
22 0 23 m.

○ Full Moon,

29 9 18 a.

☾	D. W.	☉ R.	☉ S.	Lgth. Days.	☉ Slow	☉ Dec.	☽ So.	☽ Rises	High Wa.	MISCELLANEOUS.
1	Fri.	6 22	6 11	16 12	39 7	39 0	37 7	6 10	14 10	☽ ☽ ☽. Dreadful cruelties
2	Sa.	6 21	6 11	18 12	27 7	16 1	17 8	8 10	40 10	☽ in Aphelion. in the internal
3	S.	6 19	6 11	21 12	14 6	53 1	56 9	7 11	8	☽ Apogee. ☽ ☽ ☽. ☽ ☽ ☽
4	Mo.	6 18	6 11	24 12	1 6	30 2	37 10	9 11	36	☽ great. ht. lat. s. slave trade.
5	Tu.	6 17	6 11	26 11	47 6	7 3	19 11	13 m.		Castor S. 8. 19. Families
6	We.	6 15	6 11	29 11	33 5	44 4	3 m.	0 22		Pollux S. 8. 7. Sundered.
7	Th.	6 14	6 11	32 11	19 5	21 4	52 0	18 0	57	☽ ☽ ☽. Gangs driven in
8	Fri.	6 13	6 11	34 11	4 4	58 5	44 1	21 1	52	☽ ☽ ☽. chains. Fair and
9	Sa.	6 11	6 11	37 10	49 4	34 6	39 2	25 3	2	☽ Procyon S. 8 8 a. frosty.
10	S.	6 10	6 11	40 10	33 4	10 7	35 3	10 4	30	Very low tides. Many slaves
11	Mo.	6 9	6 11	43 10	47 3	17 8	33 4	0 5	56	☽ South. 0 12 m. perich.
12	Tu.	6 7	6 11	45 10	1 3	23 0	29 4	40 7	1	☽ ☽ ☽. N. H. Elections.
13	We.	6 6	6 11	48 9	45 3	0 10	22 5	13 7	50	☽ in superior ☽ ☽.
14	Th.	6 5	6 11	51 9	28 2	36 11	15 5	40 8	32	☽ ☽ ☽. Grows cooler
15	Fri.	6 3	6 11	53 9	11 2	12 0	7 sets	9 12		☽ eclipsed, invisible. ☽ ☽ ☽
16	Sa.	6 2	6 11	56 8	54 1	49 0	59 7	39 9	53	☽ perigee. ☽ ☽ ☽. with
17	S.	6 1	6 11	59 8	37 1	25 1	50 8	59 10	30	Very high tides. snow.
18	Mo.	5 59	7 12	1 8	19 1	1 2	46 10	21 11	13	☽ cor. hydrae S. 9 27 a.
19	Tu.	5 58	7 12	4 8	1 0	38 3	44 11	37 11	58	Regulus S. 9 40 a.
20	We.	5 57	7 12	7 7	43 S.	14 4	44 m.	0 49		☽ Stationary.
21	Th.	5 55	7 12	10 7	25 N.	10 5	45 0	53 1	50	☽ en. ☽. Spring commences.
22	Fri.	5 54	7 12	12 7	7 0	33 6	44 1	57 3	18	☽ South 0 56 m. Rain.
23	Sa.	5 52	7 12	15 6	48 0	57 5	39 2	48 4	32	☽ ☽. The North becomes
24	S.	5 51	7 12	18 6	30 1	21 8	31 3	38 5	57	Low tides. aroused.
25	Mo.	5 50	7 12	21 6	11 1	44 9	18 4	2 6	54	Monthly concert.
26	Tu.	5 48	7 12	23 5	53 2	8 10	2 4	28 7	38	Regulus S. 9 44 a.
27	We.	5 47	7 12	26 5	34 2	31 10	43 4	51 8	14	☽ South 10 46 a.
28	Th.	5 46	7 12	29 5	16 2	55 11	23 5	11 8	45	☽ ☽ ☽. ☽ in Perihelion.
29	Fri.	5 44	7 12	32 4	57 3	18 m.	18 rises	9 15	45	☽ South 0 28 m. Blustering
30	Sa.	5 43	7 12	35 4	38 3	41 0	2 7	6 9	43	☽ ☽ ☽. with
31	S.	5 41	7 12	37 4	29 4	50 4	43 8	8 10	31	☽ Apogee. snow.



A PRINTING PRESS DEMOLISHED AT SLAVERY'S BIDDING.

The people of the free states have attacked "the tyrant's foe, and the people's friend,"—Oct. 1835, at Utica, July 1836, at Cincinnati, O., Aug. 1837 at Alton, Ill. and finally shot E. P. Lovejoy, because he would not basely surrender "THE LIBERTY OF THE PRESS, THE PALLADIUM OF ALL OUR LIBERTIES."

leading men of the North during the last summer. I thank them for checking the excitement there as soon as they were able.

Mr. Brown of S. C. said, "What are the facts as to the *public opinion* of the North on this subject? He had been assured since his arrival here, by gentlemen representing the Northern States, that an abolition discourse could not be delivered among those whom they represented, without endangering the safety of the person attempting it." Mr. Calhoun of S. C. said, "He with others felt, as ought to be felt, for the open, manly, and decided course of a large portion of our northern brethren during the last summer."

All this testimony of slaveholders was given in the U. S. Senate on the *same day*, Jan. 7, 1836, (see Washington Globe) and shows what the sentiments of the people of the free states "have to do with slavery," slaveholders themselves being judges. In the U. S. H. of Representatives, Feb. 16, 1835, Mr. Wise of Va. said, "I appeal to southern gentlemen for the truth of the remarkable fact, that the emigrants from the north to the south are as ready to become masters as any who are hereditary masters."

WHAT THE NORTH SHOULD HAVE TO DO WITH SLAVERY.

Now, reader, ponder the facts embodied in this article and learn what the free states have had to do and are doing not only *with* slavery but *for* it. Do you ask what they ought to do now? We answer, What they never have done.—*Act against slavery*—denounce it, not as bad policy merely (slaveholders do that) but as bad *morals*—as a crime, always, everywhere, a crime *in itself*—an impious outrage on reason, right, law, justice, republicanism, man and God. Let them utter this and *act it out*—**ACT IT OUT**—Abolish slavery immediately on their great plantations the District of Columbia and the territory of Florida, where Congress has "power of exclusive legislation," and repeal the act of '93, which takes from human beings jury trial. Let each of them abolish slavery immediately within its own bounds—repeal the laws which permit slaveholders to bring their slaves to free states and hold them—demand the repeal of those laws which imprison our colored sailors in southern ports, demand the legal prosecution and punishment of the lynchers and murderers of our citizens at the south—let them indict and bring to trial the thousands of northern rioters that have mobbed abolitionists, or instigated mobs against them—the magistrates mayors, judges, members of Congress, attorneys general, clergymen and all. Let them repeal those laws which graduate men's rights by their *skins*—throw open to persons of color seminaries of learning, churches, professions, trades, civil offices, public conveyances and places of resort, and all literary, religious, political and commercial associations, corporations, honorary distinctions, and public charities. Let them expunge the pro-slavery dialect of our laws, and substitute therefor *free, honest words*. Let the people of the free states overwhelm with political retribution, those traitors to liberty, who have cloven down the sacred right of petition

SCHOOLS, &c.

Look well to your summer schools. They are the hope of the nation. Let your children be taught to love liberty and abhor caste. Let none be excluded for their color—either by the insults of the children or the vote of the parents.

Of the 137,507 free people of color in the free states in 1830, 68,074 (nearly one half,) were scattered through 2,265 towns, averaging about 30 in each. Of course separate schools cannot be established for them. By suffering them to be shut out from your school, you are taking the straightest course to make them your enemies and the enemies of their country. Ignorant men are prone to be the foes of law and order, but those who are made ignorant by an exclusive prejudice, will naturally be the worst kind of foes. The good conduct of the colored people under their disadvantages and provocations is wonderful. It shows that kindness on your part may make them your best friends and their country's most patriotic citizens. "Thou shalt not respect persons." Deut. 16: 19. "Have not the faith of our Lord Jesus Christ with respect of persons." James 2: 1. "If ye have respect to persons, ye commit sin." James 2: 9.

In selecting your laborers for the season, do not forget to encourage colored men to form habits of industry. We can never do so much to raise them as we have done to crush them. Will you deny them an opportunity to raise themselves?

Slaveholders carefully observe our treatment of our colored neighbors, and they are glad to see us strive to perpetuate the inferiority, from which they argue unfitness for freedom. Will you strengthen the hand which fastens the chain, wields the whip, puts out the eyes of the soul, crushes the intellect and breaks the heart?

MOON'S PHASES.

☾ Last Quarter,
● New Moon,

D. H. M.
6 11 33 a.
13 6 21 a.

☽ First Quarter, 20 11 59 a.
○ Full Moon, 28 2 31 a.

D.	W.	R.	S.	Lgth. Days	☾ Slow	☾ Dec.	☽ So.	☽ Rises	High Wa.	MISCELLANEOUS.
1	Mo.	5 40	7 12	40	4 2	4 28	1 24	9 12	10 42	Mid. tides. Ct. Elections.
2	Tu.	5 39	7 12	42	3 43	4 51	2 8	10 15	11 13	Regulus S. 9 13 a. Liberty
3	We.	5 37	7 12	45	3 25	5 14	2 56	11 12	11 51	☽ in ☿. triumphant.
4	Th.	5 36	7 12	48	3 7	5 37	3 45	m.	m.	☽ ☿ ☽. ☽ ☽ ☽
5	Fri.	5 35	7 12	50	2 49	6 0	4 38	0 22	0 37	Alkes S. 9 54 a. Rain or
6	Sa.	5 33	7 12	53	2 32	6 23	5 33	1 17	1 33	Low tides. snow.
7	S.	5 32	7 12	56	2 14	6 45	6 29	2 8	2 47	☽ gr. ht. lat. N. ☽ gr. elon. E
8	Mo.	5 31	7 12	58	1 57	7 8	7 24	2 43	4 14	☽ Favorable for observation.
9	Tu.	5 30	7 13	1	1 40	7 30	8 16	3 17	5 34	☽ South 9. 46 a. Slaveholding
10	We.	5 29	7 13	4	1 24	7 52	9 9	3 45	6 40	☽ South 11 36 a. becomes bet.
11	Th.	5 27	7 13	6	1 7	8 14	9 59	4 10	7 29	☽ ☽ ☽. ter understood and
12	Fri.	5 26	7 13	8	0 51	8 36	10 54	1 37	8 12	☽ South 3 14 m. more detested.
13	Sa.	5 24	7 13	11	0 35	8 58	11 42	sets.	8 53	☽ Perigee. Fair with frost.
14	S.	5 23	7 13	14	0 20	9 20	0a39	8a 2	9 39	High tides.
15	Mo.	5 22	7 13	17	slo. 5	9 42	1 35	9 23	10 19	☽ ☽ ☽. ☽ ☽ ☽.
16	Tu.	5 20	7 13	19	fa. 10	10 3	2 37	10 41	11 6	Mirach on mer. 9 11 a.
17	We.	5 19	7 13	22	0 25	10 24	3 39	11 51	11 53	☽ Stationary. Fair for
18	Th.	5 18	7 13	24	0 39	10 45	4 42	m.	0a47	Dubhe on mer. 9 5 a. some
19	Fri.	5 17	7 13	27	0 53	11 6	5 41	0 52	1 48	Alkes S. 8 59 a.
20	Sa.	5 15	7 13	29	1 6	11 27	6 34	1 37	2 55	☽ enters ☿. days.
21	S.	5 14	7 13	32	1 19	11 47	7 23	2 11	4 13	Low tides. Money needed
22	Mo.	5 13	7 13	34	1 31	12 8	8 9	2 38	5 26	Denebola S. 9 50 a. for the
23	Tu.	5 12	7 13	37	1 43	12 28	8 50	3 4	6 23	☽ ☽ ☽. ☽ stat. Anti-Sla-
24	We.	5 10	7 13	39	1 55	12 48	9 30	3 24	7 9	Zavijava S. 9 34 a. very cause.
25	Th.	5 9	7 13	42	2 6	13 7	10 9	3 44	7 47	Algorab S. 10 14.
26	Fri.	5 8	7 13	44	2 17	13 27	10 48	4 2	8 23	☽ ☽ ☽.
27	Sa.	5 7	7 13	47	2 27	13 46	11 29	4 21	8 54	☽ Apogee. ☽ in Inf. ☽ ☽.
28	S.	5 5	7 13	49	2 36	14 5	m.	rises.	9 24	☽ South 8 31 a. Monthly con.
29	Mo.	5 4	7 13	51	2 45	14 24	0 13	8a13	9 55	Middling tides. Rain.
30	Tu.	5 3	7 13	54	2 54	14 42	0 59	8 47	10 28	☽ in ☿.



COLORED SCHOLARS EXCLUDED FROM SCHOOLS.

"If the free colored people were generally taught to read, it might be an inducement to them to remain in this country. **WE WOULD OFFER THEM NO SUCH INDUCEMENT.**"—*Rev. Mr. Converse, a colonizationist, formerly of N. H. now editor of the Southern Religious Telegraph.*

In those parts of the country where the persecuting spirit of colonization has been colonized, such exclusion has ceased.

in Congress, and in the state legislatures, and fill their places with those who will reverence it. Let liberty be justified of her children! Let churches shut slaveholders out of their pulpits and away from their communion tables. Let ecclesiastical judicatories, instead of electing slaveholding moderators as the Presbyterian church delight to do, silence and excommunicate those who rob the poor,—let religious and benevolent societies no longer employ slaveholders as agents, nor elect them to office, nor invite them to make speeches at their anniversaries, nor insult God in laying on his altar "robbery for burnt offering," by systematically gathering into his treasury the plunder of the poor.

Finally. Let all who buy of the slaveholder what he steals from the slave, and thus make him their agent and proxy to perpetrate robbery, to ply the whip and clutch for them the blood-smeared product—cease to be "partakers of other men's sins," and no longer incur the curse of God's indignant charge, "When thou sawest a thief, thou consentedst with him."

Can any man in his senses ask what the north has to do with slavery, when a Virginia Senator, at the head of the southern bar, in habits of contact with the leading men of the north for 20 years, could say: "I have never conversed with a single northern gentleman whose sentiments on the subject of slavery gave me any dissatisfaction?"

Who does not know that every year our Saratogas, Ballstons, Niagaras, Trentons, Catskills, Nahants, Long Branches, our hotels, public conveyances, promenades, theatres, and fashionable churches are thronged with slaveholders, men whose daily business it is to steal the labor of poor men and women and children, flogged by a "driver," up to the top of their strength,—men who kidnap babes from their mothers and breed them for the market,—men whose glossy broadcloths and glittering jewelry and burnished equipage were tortured out of the forced, whipped, blood-wet toil of the unpaid slave—and yet the wealthy, the fashionable, the literary, the professedly religious of the free states mingle with these plunderers of the poor, lavish on them their complacent smiles, and choicest courtesies, accompany them on pleasure excursions, laugh, sing, dance, attend races and drink toasts with them, make parties for them, regale them on their richest wines and viands, give them public dinners, make them the orators at political meetings, assign to them posts of honor on the platforms of religious anniversaries, and call them to speak and pray in religious assemblies?

What has the north to do with slavery? Just what the boon companion of thieves, revelling over their plunder, has to do with stealing,—what the accomplice in crime has to do with the principal—he who harbors traitors, and "gives aid and comfort" to rebels, with the enemies of his country.



COLORED SCHOOLS BROKEN UP, IN THE FREE STATES.

When schools have been established for colored scholars, the law-makers and the mob have combined to destroy them;—as at Canterbury, Ct., at Canaan, N. H., Aug. 10, 1835, at Zanesville and Brown Co., Ohio, in 1836.

IMMEDIATE EMANCIPATION.

Aug. 1, 1834, 30,000 slaves were emancipated in Antigua. Without any apprenticeship, or system of preparation, preceding the act, the chains were broken at a stroke, and they all went out FREE! It is now four years since these 30,000 slaves were "turned loose" among 2,000 whites, their former masters. These masters fought against the emancipation bill with all their force and fury. They remonstrated with the British Government—conjured and threatened,—protested that emancipation would ruin the island, that the emancipated slaves would never work—would turn vagabonds, butcher the whites and flood the island with beggary and crime. Their strong beseechings availed as little as their threats, and croakings about ruin. The Emancipation Act, unimintimidated by the bluster, traversed quietly through its successive stages up to the royal sanction, and became the law of the land. When the slaveholders of Antigua saw that abolition was inevitable, they at once resolved to substitute immediate, unconditional, and entire emancipation for the gradual process contemplated by the Act. Well, what has been the result? Read the following testimony of the very men who, but little more than four years ago, denounced and laughed to scorn the idea of abolishing slavery, and called it folly, fanaticism, and insanity. We quote from the work of Messrs. Thome and Kimball, lately published, the written testimony of many of the first men in Antigua,—some of whom were among the largest slaveholders before August, 1834. It proves, among other points, that

EMANCIPATED SLAVES ARE PEACEABLE.

TESTIMONY. "There is no feeling of insecurity. A stronger proof of this cannot be given than the dispensing, within five months after emancipation, with the Christmas guards, which had been uninterruptedly kept up for nearly one hundred years—during the whole time of slavery.

"I have never heard of any instance of revenge for former injuries." *James Scotland, Sen. Esq.*

"Insurrection or revenge is in no case dreaded. My family go to sleep every night with the doors unlocked. There is not the slightest feeling of insecurity—quite the contrary. Property is more secure, for all idea of insurrection is abolished forever." *Hon. N. Nugent, Speaker of the House of Assembly.*

"There has been no instance of personal violence since freedom. I have not heard of a single case of even meditated revenge." *Dr. Daniell, member of the Council, and Attorney for six estates.*

"Emancipation has banished the fear of insurrections, incendiarism, &c." *Mr. Fawc, Manager of Lavicourt's.*

"I have never heard of an instance of violence or revenge on the part of the Negroes." *Rev. Mr. Morrish, Moravian Missionary.*

had employed a colored journeyman, he knew what freedom was by experience. Couldn't he talk about liberty? So can you.

6. Do you teach your children what abolitionism is? Do not overlook them.
7. Have you read this Almanac through? What a question! Do you suppose I would buy an almanac and not read it? Very likely, for many do just so. Read it now or probably you never will. Then ask every neighbor to get one and read it.

8. Do you give away Anti-Slavery Almanacs? Such presents go a great way.

9. Are you and all your family regular and liberal contributors to the Anti-Slavery Society? Can you not be a collector also? We believe truth, spread by the use of money, will deliver the slaves. Those who collect and give are therefore the slaves' liberators. Will you not have a large share in this work and its reward?

QUESTIONING CANDIDATES.

Our battles are pointed at slavery. Whatever political party crosses their range must calculate upon grape and canister. The right of voting is a sacred trust to be used for liberty. No one will get the votes of abolitionists who does not TAKE SIDES against slavery. Let the following questions, or others equivalent, be put to all candidates for the U. S. House of Representatives.

1. Are you in favor of the immediate abolition, by Congress, of slavery in the District of Columbia, and in the territory of Florida?
2. Are you in favor of the immediate abolition of the inter-state slave trade?
3. Will you oppose the annexation of Texas, and the admission of any new slave state to the Union?
4. Will you use your influence in favor of recognizing Haitian independence?

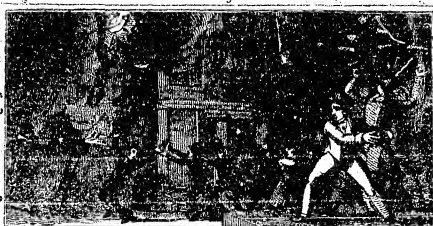
MOON'S PHASES.

☾ Last Quarter, 4 6 43 a.
● New Moon, 11 11 47 a.

☽ First Quarter, 18 5 4 a.
☾ Full Moon, 26 7 2 a.

D. M.	D. W.	R. S.	lgth. Days	☾ Fast	☾ Dec.	☽ So.	☽ Rises	High Wn.	MISCELLANEOUS.
1 Sa.	4 33 8	14 53	2 36 22	2	3 18 11 23	m	a	m	☽ South 7 58 a. "Rob not the
2 S	4 33 8 14	54	2 27 22	10	4 9 11 52	0 21	Spica South 8 36 a.		
3 Mo.	4 32 8 14	55	2 18 22	18	4 59 m.	0 58	☽ South 11 35 a.		poor."
4 Tu.	4 32 8 14	56	2 8 22	25	5 47 0 18	1 52	☽ ☽ ☽.		Fine and fair.
5 We.	4 31 8 14	57	1 58 22	32	6 34 0 42	2 55	N. H. An. Meeting and Legis.		
6 Th.	4 31 8 14	58	1 48 22	39	7 22 1 5	4 12	Rath. high tides. latrine meets.		
7 Fri.	4 30 8 14	59	1 38 22	45	8 11 1 28	5 25	☽ ☽ ☽.		Jury trial in
8 Sa.	4 30 8 15	0	1 27 22	50	9 2 1 53	6 41	Arcturus S 0 8 a. questions of		
9 S	4 30 8 15	1	1 15 22	56	9 59 2 25	7 25	☽ Perigee. personal freedom		
10 Mo.	4 29 8 15	2	1 3 23	1	11 0 3 5	8 17	☽ ☽ ☽.		granted.
11 Tu.	4 29 8 15	3	0 51 23	5	0a 4 sets.	9 8	Spica S. 8 0 a. Changeable		
12 We.	4 29 8 15	3	0 38 23	9	1 8 9a 16	10 12	Rather high tides.		
13 Th.	4 28 8 15	3	0 26 23	13	2 10 10 2	10 45			Abolitionists sprah
14 Fri.	4 28 8 15	4	0 13 23	16	3 5 10 38	11 26	☽ ☽ ☽.		often for the
15 Sa.	4 28 8 15	4	0 1 23	19	3 55 11 6	0a 2	Alphacca S. 9 53 a.		slaves.
16 S	4 27 8 15	5	0 12 23	22	4 41 11 31	0 43	Mirach S. 9 0 a.		and
17 Mo.	4 27 8 15	5	0 25 23	24	5 23 11 48	1 23	☽ ☽ ☽.		give liberally.
18 Tu.	4 27 8 15	5	0 37 23	25	6 2 m.	2 6	☽ ☽ ☽.		to sustain labors for
19 We.	4 27 8 15	6	0 50 23	26	6 42 0 9	3 1	☽ in Ω. ☽ ☽ ☽.		their
20 Th.	4 27 8 15	6	1 3 23	27	7 22 0 28	4 9	Rather low tides.		relief.
21 Fri.	4 27 8 15	6	1 16 23	28	8 3 0 48	5 24	☽ ent. Summer begins.		
22 Sa.	4 27 8 15	6	1 29 23	28	8 47 1 11	6 24	Alphacca S. 9 24 a.		Rain.
23 S	4 27 8 15	6	1 42 23	27	9 33 1 36	7 14	Middling tides.		
24 Mo.	4 27 8 15	6	1 55 23	26	10 24 2 8	8 6			Monthly Concert.
25 Tu.	4 27 8 15	5	2 8 23	25	11 17 2 48	8 40	☽ South 9 58 a.		
26 We.	4 27 8 15	5	2 20 23	23	m. rises	9 21	Antares S. 9 58 a.		Fine sum-
27 Th.	4 28 8 15	5	2 33 23	21	0 12 Sa 38	9 59	☽ in sup ☽ ☽.		mer weather.
28 Fri.	4 28 8 15	4	2 45 23	19	1 7 9 18	10 36	Rather high tides.		"Relieve
29 Sa.	4 28 8 15	4	2 57 23	16	2 1 0 50	11 24	Alphacca S. 8 55 a.		the
30 S	4 28 8 15	4	3 0 23	13	2 51 10 17	11 53	☽ South 9 36 a.		oppressed."

Elijah P. Lovejoy was killed



at Alton, Illinois, Nov. 7, 1837.

THE FLORIDA CODE OF LAW,

To be sanctioned by the free states if we admit Florida into the Union, while she cherishes a system which is both the offspring and parent of LYNCH LAW.

ANAWAY, a negro fellow named BEN; 18 years of age, rather thin in flesh &c. As I have traced him out in several places in town, I am certain he is harbored. This notice is given that I am determined, that whenever he is taken, TO PUNISH HIM until he informs me who has given him food and protection, and I SHALL APPLY THE LAW OF JUDGE LYNCH, TO MY OWN SATISFACTION, on those concerned in his concealment. A. WATSON.

(See p. 25, and III, V, VIII, pp. 31, 32.) Florida Herald, (St. Augustine,) June 23, 1838.

"The general conduct of the negroes has been worthy of much praise. Their demeanor is peaceable and orderly." *Ralph Higginbotham, U. S. Consul.*

"There is no possible danger of personal violence from the slaves: should a foreign power invade our island, I have no doubt that the negroes would, to a man, fight for the planters." *H. Armstrong, Esq., of Fitch's Creek.*

The sense of personal security is universal. I know not of a single instance in which the negroes have exhibited a revengeful spirit. *S. Bourne, Esq., of Muller's.*

"We have no cause now to fear insurrections; emancipation has freed us from all danger on this score." *David Cranston, Esq.*

Messrs. Thome and Kimball add: "The Governor said he had been well acquainted with the country districts of England, he had also travelled extensively in Europe, yet he had never found such a peaceable, orderly and law-abiding people as those of Antigua."

"A gentleman in St. John's said he had long been desirous to remove to England, his native country, and had slavery continued much longer in Antigua, he certainly should have gone; but now the security of property was so much greater in Antigua than it was in England, that he thought it doubtful whether he should ever venture to take his family thither."

LORD BROUGHAM, in his speech before the House of Lords, Feb. 20, 1838, speaking of the slaves emancipated in 1834, said: "The slave has shown, by four years' unmeasured behavior and devotion unsurpassed by any English peasant, to the pursuits of peaceful industry, that he is as fit for his freedom as any lord whom I now address."

EMANCIPATED SLAVES ARE INDUSTRIOUS.

TESTIMONY. "The most general apprehension prior to emancipation was, that the negroes would not work after they were made free. Time, however, has proved that there was no foundation for this apprehension. The estates were never in better order than they are at present. We can always depend upon the laborers. On account of the stimulus to industry which wages afford, there is far less feigned sickness than there was during slavery. When slaves, the negroes were incessantly feigning sickness. The sick-house was thronged. After '34, it was wholly deserted. The negroes would not go near it."—*Hon. N. Nugent.*

The Governor told Messrs. Thome and Kimball that "he was assured by planters, from every part of the island, that the negroes were very industriously disposed."

"My people have become much more industrious since they were emancipated."—*Mr. Watkin, of Donnybrook.*

5. Will you use your influence in favor of more efficient measures for the suppression of the foreign slave trade?

6. Will you advocate the repeal of the act of 1793, which takes away the right of jury trial when a man's liberty is at stake?

He who does not, with manifest sincerity, return affirmative answers to all these questions will be sure to lose the votes of abolitionists.

STATE LEGISLATURES

Choose United States Senators. Your vote for representative to the legislature may therefore determine who shall be senator from your state for six years, and that Senator may turn the scale on a question involving the liberty of millions. The list, on page 36, shows when the terms of nothern Senators expire, but deaths or resignations may make a choice necessary at an unexpected time. For this, and other weighty reasons, look well to the candidates for the State Legislature. Let them be called upon to give public answers to questions like the following.

1. Will you, if elected, advocate the repeal of all laws which graduate men's rights by their complexion? N. B. This question may be made more full and definite. See pp. 6, 8, and 10.

2. Will you advocate the passage of resolutions declaring; That Congress have the power, and that it is their duty immediately to abolish slavery in the District of Columbia? N. B. Similar questions should be asked touching all the points mentioned in pp. 6 and 8.

3. Will you oppose the election of any man to the U. S. Senate unless you have good reason to believe he will heartily carry out the spirit of such resolutions?

MOON'S PHASES.

☾ Last Quarter,

● New Moon,

D. H. M.
4 0 14 m.
10 6 0 a.

D. H. M.
☽ First Quarter, 18 10 0 m.
○ Full Moon, 26 6 24 m.

D. M.	D. W.	R. S.	Legth. Days.	Slow.	Dec.	So.	Rises	High Wa.	MISCELLANEOUS.
1	Mo.	4 28 8 15 3	3 21 23 9	3 40 10 41	0 N	m	a	m	Unuk S. 8 54 a.
2	Tu.	4 29 8 15 2	3 32 23 6	4 26 11 3	0 31				H & D. ☐☐☐.
3	We.	4 29 8 15 2	3 43 23 1	5 13 11 26	1 16				Ras Algethi S. 10 17 a.
4	Th.	4 30 8 15 1	3 54 22 55	6 0 11 50	2 11				Earth farthest from the sun
5	Fri.	4 30 8 15 0	4 5 22 50	6 50 m.	3 30				Antares S. 9 21 a. R a.
6	Sa.	4 30 8 14 59	4 16 22 44	7 44 0 20	4 42				Ras Alhague S. 10 25 a. "The
7	S	4 31 8 14 58	4 26 22 39	8 41 0 54	6 1				☽ Perigee. hope of reward
8	Mo.	4 31 8 14 57	4 36 22 32	9 42 1 37	7 8				Middling tides. sweetens
9	Tu.	4 32 8 14 56	4 45 22 25	10 45 2 33	8 7				Rastaben S. 10 38 a. labor."
10	We.	4 32 8 14 55	4 54 22 18	11 47 sets.	8 56				☽ South 8 52.
11	Th.	4 33 8 14 51	5 3 22 10	0a45 8a29	9 41				☽ S D. Warm and sultry.
12	Fri.	4 33 8 14 53	5 11 22 2	1 39 9 0	10 20				☽ in 29. "A man should
13	Sa.	4 34 8 14 52	5 19 21 53	2 27 9 27	10 53				REJOICE
14	S	4 35 8 14 50	5 26 21 45	3 12 9 48	11 28				☽ S D. in his works, for
15	Mo.	4 35 8 14 49	5 32 21 36	3 52 10 7	11 57				Ras Alha. S. 9 48 a. that is
16	Tu.	4 36 8 14 48	5 38 21 26	4 33 10 26	0a31				Middling tides. his portion."
17	We.	4 37 8 14 46	5 44 21 16	5 12 10 46	1 5				☽ S D. ☽ S D. —Solomon.
18	Th.	4 38 8 14 45	5 49 21 6	6 53 11 7	1 51				Rastaben S. 10 2 a. Showers.
19	Fri.	4 38 8 14 43	5 54 20 55	6 36 11 32	2 50				☽ Apogee. ☽ S D. Slaves.
20	Sa.	4 39 8 14 42	5 58 20 44	7 23 m.	4 10				Vega S. 10 32. drives a to w-
21	S	4 40 8 14 41	6 1 20 33	8 11 0 2	5 33				☽ S D. paid toil under a
22	Mo.	4 41 8 14 39	6 4 20 21	9 4 0 38	6 41				Altair S. 11 36. burning sun.
23	Tu.	4 41 8 14 37	6 6 20 9	9 59 1 23	7 36				☽ enters ♈. rejoice not, but
24	We.	4 42 8 14 35	6 8 19 57	10 54 2 18	8 23				☽ in ♉. in Hope
25	Th.	4 43 8 14 34	6 9 19 44	11 49 3 23	9 2				Mid. tides. Monthly Concert.
26	Fri.	4 44 8 14 32	6 10 19 31	m. rises.	9 42				Ras Al. S. 8 52 a. Frequent
27	Sa.	4 45 8 14 30	6 10 19 18	0 43 9a16	10 19				☽ in ♊. ☽ greatest elong. E.
28	S	4 46 8 14 28	6 9 19 4	1 33 8 36	10 52				Ras Al. S. 8 56 a. Showers
29	Mo.	4 47 8 14 26	6 8 18 50	2 21 9 51	11 29				☽ S D. "Open thy mouth
30	Tu.	4 48 8 14 24	6 6 18 36	3 9 9 28	m.				Rastaben S. 9 12 a. for the
31	We.	4 49 8 14 22	6 3 18 21	3 56 9 52	0 7				Vega S. 9 48 a. dumb."



A NORTHERN FREEMAN ENSLAVED BY NORTHERN HANDS.

Nov. 20, 1836, (Sunday,) Peter John Lee, a free colored man of Westchester Co., N. Y., was kidnapped by Tobias Boudinot, E. K. Waddy, John Lyon, and Daniel D. Nash, of N. Y., city, and hurried away from his wife and children into slavery. One went up to shake hands with him, while the others were ready to use the gag and chain. See *Emancipator*, March 16, and May 4, 1837. This is not a rare case. Many northern freemen have been enslaved, in some cases under color of law. Oct. 26, 1836, a man named Frank, who was born in Pa., and lived free in Ohio, was hurried into slavery by an Ohio Justice of the Peace. When offered for sale in Louisiana, he so clearly stated the facts that a slaveholding court declared him FREE—thus giving a withering rebuke to northern servility.

"Throughout the island the estates were never in a more advanced state than they now are. I have frequently adopted the job system—the negroes accomplished twice as much as when they worked for daily wages, *because they made more money*. On some days they would make three times the ordinary wages."—*Dr. Daniell*.

"On my estate, cultivation is more forward than ever it has been at the same season. The laborers have *done well*."—*Mr. Favey, of Laricount's estate*.

"Emancipation has almost wholly put an end to the practice of skulking, or pretending to be sick."—*James Howell, Esq.*

"I find my people much more disposed to work than they formerly were. The habit of feigning sickness to get rid of going to the field, is completely broken up. My people say, '*they have not time to be sick now*.' My cultivation has never been so far advanced at the same season. I have been encouraged by the increasing industry of my people to bring several additional acres under cultivation."—*Mr. Hatley*.

"I get my work done better than formerly, and with incomparably more cheerfulness. My estate was never in a finer state of cultivation, though I employ fewer laborers than during slavery."—*D. Cranston, Esq.*

EMANCIPATED SLAVES ARE EASILY CONTROLLED BY LAW.

TESTIMONY. "I have found that the negroes are readily controlled by law."—*David Cranston, Esq.*

"They are as pliant to the hand of legislation, as any people."—*Wesleyan Miss'y.*

"Aggression on private property, such as breaking into houses, cutting canes, &c., are decidedly fewer than formerly."—*Dr. Daniell*.

Messrs. Thome and Kimball add: "Similar sentiments were expressed by the Governor, Hon. N. Nugent, R. B. Eldridge, Esq., Dr. Ferguson, James Scotland, Jr., Esq., and numerous other planters, managers, &c."

In connection with the above, we present extracts of a letter from the SUPERINTENDENT OF THE POLICE, addressed to us, dated St. John's, Feb. 9, 1837.

"The laborers have conducted themselves generally in a highly satisfactory manner to all the authorities. They are peaceable, orderly, and civil. *It is a due fear of, and a prompt obedience to the authority of the magistrates, is a prominent feature of the lower orders.* To judge of the past and present state of society throughout the island, I presume that the lives and properties of all classes are as secure in this, as in any other portion of his Majesty's dominions." R. S. WICKHAM, Superintendent of police.

ABSTINENCE FROM SLAVE PRODUCTS.

By denying ourselves the use of slave products, we give power to our testimony against slaveholding, quicken our sense of its guilt, create a market for free products, thus securing a supply, and set an example, which, if followed generally, would abolish slavery. Who that remembers the slave as bound with him, can freely consume the product of his blood and tears, eat the food which tantalized his hunger, or wear the cotton for which he went naked and scarred? To the slaveholder we say: "Let him that stole steal no more;" and to him that purchases the products of unrequited toil, Let him that encourages thieves to steal, by buying their stolen goods, BE THEIR CUSTOMERS NO MORE.

THE BAPTIST CHURCH IN AMERICA

Sprung into being on the principles of liberty. Roger Williams and his persecuted friends, and early followers, abhorred all oppression. "How is the gold become dim!" Sept. 1, 1834, Lucius Bolles, D.D. Cor. Soc. Am. Bap. Board for For. Missions, in a defence of the Baptist Church, says: "There is a pleasing degree of union among the multiplying thousands of Baptists throughout the land. * * Our southern brethren are GENERALLY, both MINISTERS and PEOPLE, SLAVEHOLDERS." In 1835, the Savannah River Baptist Association, deliberately invited and encouraged slavery to trample on the marriage relation, by nullifying the first marriage of a slave if a slaveholder should choose to separate him from his wife.

Baptists of the north, if you fellowship, such enormities, your "independent"

MOON'S PHASES.

	D.	H.	M.
☾ Last Quarter,	2	2	47 m.
● New Moon,	9	4	17 m.
☽ First Quarter,	17	3	37 m.

	D.	H.	M.
○ Full Moon,	24	4	39 a.
☾ Last Quarter,	31	9	51 m.

Day	D. W.	R. ☉	S.	Lgth. Days	☉ Slow.	☉ Dec.	☽ N. S.	☽ m.	☽ a.	High Wa.	MISCELLANEOUS.
1 Th.	4	50	8	14 20	6	0	18 26	4 45	10 19	0 53	☽ Perigee.
2 Fri.	4	51	8	14 18	5	57	17 51	5 37	10 51	1 47	Ras Alhague S. 837. Rather cool for the season.
3 Sa.	4	52	8	14 16	5	53	17 36	6 23	11 32	2 55	Middling tides. Ill. and Ind.
4 S.	4	53	8	14 14	5	48	17 20	7 32	12	4 25	☽ greatest elong. E. Elect.
5 Mo.	4	54	8	14 12	5	43	17 4	8 33	0 22	5 54	☽ Stationary.
6 Tu.	4	55	8	14 10	5	37	16 48	9 34	1 14	7 3	☽ in Aphelion.
7 We.	4	56	8	14 8	5	31	16 31	10 33	2 33	7 59	Rastalen 8 42.
8 Th.	4	57	8	14 6	5	24	16 14	11 29	3 47	8 45	☽ Stationary.
9 Fri.	4	58	8	14 3	5	17	15 57	0a19	sets.	9 22	Altair S. 10 25 a. Changeable.
10 Sa.	4	59	8	14 1	5	9	15 40	1 5	7a52	9 57	Rather high tides.
11 S.	5	1	7	13 59	5	0	15 22	1 48	8 11	10 27	☽ ☽ ☽. Northern cities thronged with slaveholders.
12 Mo.	5	2	7	13 56	4	50	15 4	2 29	8 31	10 55	☽ ☽ ☽. Look out for mobs. Continues unsettled.
13 Tu.	5	3	7	13 54	4	40	14 46	3 9	8 50	11 22	Vega S. 8 59 a.
14 We.	5	4	7	13 52	4	29	14 28	3 49	9 10	11 49	☽ ☽ ☽.
15 Th.	5	5	7	13 49	4	18	14 9	4 32	9 35	0a37	☽ Apogee. ☽ ☽ ☽.
16 Fri.	5	6	7	13 47	4	6	13 50	5 17	10 2	1 8	Altair S. 9 59 a.
17 Sa.	5	8	7	13 45	3	54	13 32	6 4	10 33	2 5	Low tides.
18 S.	5	9	7	13 42	3	41	13 12	6 55	11 16	3 23	☽ ☽ ☽.
19 Mo.	5	10	7	13 40	3	28	12 53	7 48	m.	4 57	☽ Stationary.
20 Tu.	5	11	7	13 38	3	14	12 33	8 44	0 7	6 16	Vega S. 8 31 a.
21 We.	5	12	7	13 35	3	0	11 53	9 40	1 7	7 16	Altair S. 9 42 a.
22 Th.	5	14	7	13 33	2	45	11 53	10 34	2 16	8 2	Middling tides.
23 Fri.	5	15	7	13 30	2	30	11 33	11 26	3 28	8 43	☉ enters ♈.
24 Sa.	5	16	7	13 28	2	14	11 13	m.	rises	9 21	Deneb on mer. 10 24 a. Rainy.
25 S.	5	17	7	13 25	1	58	10 52	0 17	7a12	9 58	☽ ☽ ☽. Abolitionism spreading.
26 Mo.	5	19	7	13 23	1	42	10 31	1 6	7 35	10 52	Altair S. 9 24 a.
27 Tu.	5	20	7	13 20	1	25	10 10	1 55	7 59	11 12	☽ Perigee. ☽ in Aphelion.
28 We.	5	21	7	13 17	1	8	9 49	2 46	3 27	11 56	Middling tides.
29 Th.	5	23	7	13 15	0	50	9 28	3 38	8 58	m.	Deneb on mer. 10 4 a.
30 Fri.	5	24	7	13 12	0	32	9 7	4 33	9 36	0 42	☽ at greatest brilliancy.
31 Sa.	5	25	7	13 10	0	14	8 45	5 32	10 24	1 40	Alderamin S. 10 38 a. Fair.



EMANCIPATED SLAVES CAN TAKE CARE OF THEMSELVES.

TESTIMONY. "Since their freedom, the negroes cultivate habits of carefulness and economy."—*Mr. J. Howell.*

"There is an increasing attention paid by the negroes to cultivating their private lands. They are very acute in making bargains."—*Dr. Daniell.*

"The negroes show a great deal of shrewdness in every thing which concerns their own interests. To a stranger it must be utterly incredible how they can manage to live on such small wages. They are very exact in keeping their accounts with the manager."—*H. Armstrong, Esq.*

"The emancipated people manifest as much cunning and address in business as any class of persons."—*Mr. James Howell.*

"The capabilities of the blacks for education are conspicuous; so also as to mental acquirements and trades."—*Hon. N. Nugent.*

ANTIGUA SLAVEHOLDERS PREACHING THE FAITH THAT ONCE THEY DESTROYED

Till 1834 the Antigua slaveholders cursed abolition; since then, they have blessed it, rejoiced, and gloried in it. HEAR THEIR OWN CONFESSIONS!

TESTIMONY. "We all resisted VIOLENTLY the measure of abolition, when it first began to be agitated in England. But we are now rejoiced that slavery is abolished."—*Dr. Daniell, Member of the Council.*

"I do not know of a single planter who would be willing to return to slavery. We all feel that it was a great curse."—*D. Cranston, Esq.*

"Before emancipation, there was the bitterest opposition to it among the planters. But after freedom came, they were delighted with the change."—*Mr. J. Howell.*

"There was the most violent opposition in the legislature, and throughout the island, to the anti-slavery proceedings in Parliament. The humane might have their hopes and aspirations; but they did not dare to make such feelings public. They would have been branded as the enemies of their country!"—*Hon. N. Nugent.*

"Whoever was known, or suspected of being an advocate for freedom, became the object of vengeance, and was sure to suffer, if in no other way, by a loss of part of his business."—*James Scotland, Sen., Esq.*

Messrs. Thome and Kimball say: "The GOVERNOR said that the planters all conceded that emancipation had been a great blessing to the island, and he did not know of a single individual who would be said to return to the old system."

"Distinguished abolitionists are spoken of in terms of respect and admiration. A distinguished agent of the English anti-slavery society now resides in St. John's, and keeps a bookstore, well stocked with anti-slavery books and pamphlets. The bust of GEORGE THOMPSON stands conspicuously upon the counter of the bookstore, looking forth upon the public street."

"Anti-slavery is the popular doctrine among all classes. He is considered an enemy to his country who opposes the principles of liberty. The planters hailed the arrival of French and American visitors on tours of inquiry as a bright omen. In publishing our arrival, a St. John's paper remarked: 'We regard this as a pleasing indication that the American public have their eyes turned upon our experiment with a view, we may hope, of ultimately following our EXCELLENT EXAMPLE.'"

churches cannot cast the blame on any church judicatory. Your churches are now a refuge for slavery. Rev. Basil Manly, a clerical man-seller recently preached in your Churches, in various parts of New England, and the scores of clerical Baptist slaveholders that visit the north every summer, are invited to occupy your pulpits. If you would enjoy the smiles of him who came to "preach deliverance to the captives," renounce all "fellowship with the unfruitful works" of slavery, that you may, in word and deed REPROVE them.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH,

Organized in 1789, adopted the "judgement" of the Synod of New York and Philadelphia, in favor of "universal liberty," in 1793,—adopted the note to the eighth commandment in its Catechism, calling those who "keep" slaves *man-stealers*, and classed with "sinners of the first rank," in 1794. But as the influence of the revolution died away in the nation, the church became more pro-slavery in practice, and even began to renounce its former professions. In 1816, the Gen. Assembly, while it called slavery a "mournful evil," directed the ERASURE of its anti-slavery note to the eighth commandment. In 1818, it adopted an "expression of views," in which slavery is called "a gross VIOLATION of the most precious and sacred RIGHTS of human nature," but instead of requiring the instant abandonment of this "VIOLATION OF RIGHTS," the Assembly exhorts slaveholders "to continue and increase their exertions to effect a total abolition of slavery," with "no greater delay than a regard to the public welfare demands," and recommends that if a "Christian professor," "shall sell a slave who is also in communion with our church," without the consent of the slave, the seller should be "suspended till he

MOON'S PHASES.			D.	H.	M.				D.	H.	M.
● New Moon,			7	5	27 a.	○ Full Moon,			23	2	21 m.
☾ First Quarter,			15	9	8 a.	☾ Last Quarter,			29	4	54 a.

W.	R.	S.	Lgth. Days	Fast	Dec.	So.	Rises	High Wa.	MISCELLANEOUS.
1	S	5 26 7 13	7	0 4	8 23	6 33	11 21	2 55	The laborer is worthy of his hire.
2	Mo.	5 28 7 13	5	0 22	8 1	7 34	m.	4 27	
3	Tu.	5 29 7 13	2	0 41	7 39	8 34	0 29	5 54	
4	We.	5 30 7 12	59	1 0	7 17	9 29	1 30	6 58	Deneb S. 9 46 a. <i>Vt. Elect.</i> Middling tides. <i>Slaveholders</i> Alderamin 10 18 a. <i>don't pay</i> ☿ ☽.
5	Th.	5 32 7 12	57	1 20	6 55	10 19	2 51	7 46	
6	Fri.	5 33 7 12	54	1 40	6 33	11 7	4 1	8 39	
7	Sa.	5 34 7 12	52	2 0	6 11	11 50	sets.	9 3	☿ ☽. Eclipse invis. ☿ ☽ ☽. High tides. <i>Rainy.</i> Fom. S. 11 37 a. <i>Me. Elect.</i> ☿ ☽. ☽ ☽. ☽ Station.
8	S	5 36 7 12	49	2 20	5 48	0a32	6a42	9 34	
9	Mo.	5 37 7 12	46	2 40	5 25	1 13	7 1	10 2	
10	Tu.	5 38 7 12	44	3 1	5 2	1 53	7 23	10 29	Deneb S. 9 14 a. <i>This mean-</i> ☿ ☽. ☽ ☽. ☽ Station. <i>ness begins to</i> Deneb S. 9 14 a. <i>make</i> ☽ Apogee. <i>talk.</i> ☽ Stationary. <i>Fine Autumn</i> ☿ ☽. <i>weather.</i> ☽ ☽ in ☽.
11	We.	5 40 7 12	41	3 22	4 40	2 35	7 47	10 29	
12	Th.	5 41 7 12	38	3 43	4 17	3 19	8 11	11 27	
13	Fri.	5 42 7 12	36	4 4	3 54	4 5	8 41	0a 3	☽ Stationary. <i>earnest</i> ☿ ☽. <i>discussions</i> ☽ ☽. <i>in stages,</i> ☽ ☽. <i>steam-</i> ☽ ☽. <i>boats, acad-</i> ☽ ☽. <i>emies and lyceums.</i> ☽ ☽. <i>Autumn begins.</i> ☽ ☽. <i>A storm of wind</i> ☽ ☽. <i>and rain.</i>
14	Sa.	5 44 7 12	33	4 25	3 31	4 54	9 16	0 47	
15	S	5 45 7 12	30	4 26	3 8	5 47	10 5	1 45	
16	Mo.	5 46 7 12	28	5 7	2 44	6 40	11 0	3 0	☽ ☽. <i>earnest</i> ☽ ☽. <i>discussions</i> ☽ ☽. <i>in stages,</i> ☽ ☽. <i>steam-</i> ☽ ☽. <i>boats, acad-</i> ☽ ☽. <i>emies and lyceums.</i> ☽ ☽. <i>Autumn begins.</i> ☽ ☽. <i>A storm of wind</i> ☽ ☽. <i>and rain.</i>
17	Tu.	5 48 7 12	25	5 28	2 21	7 34	m.	4 29	
18	We.	5 49 7 12	22	5 49	1 58	8 29	0 3	5 52	
19	Th.	5 50 7 12	20	6 10	1 35	9 22	1 14	7 5	☽ ☽. <i>earnest</i> ☽ ☽. <i>discussions</i> ☽ ☽. <i>in stages,</i> ☽ ☽. <i>steam-</i> ☽ ☽. <i>boats, acad-</i> ☽ ☽. <i>emies and lyceums.</i> ☽ ☽. <i>Autumn begins.</i> ☽ ☽. <i>A storm of wind</i> ☽ ☽. <i>and rain.</i>
20	Fri.	5 52 7 12	17	6 31	1 11	10 13	2 27	7 42	
21	Sa.	5 53 7 12	14	6 52	0 48	11 3	3 42	8 22	
22	S	5 54 7 12	12	7 13	0 25	11 53	4 57	9 2	☽ ☽. <i>earnest</i> ☽ ☽. <i>discussions</i> ☽ ☽. <i>in stages,</i> ☽ ☽. <i>steam-</i> ☽ ☽. <i>boats, acad-</i> ☽ ☽. <i>emies and lyceums.</i> ☽ ☽. <i>Autumn begins.</i> ☽ ☽. <i>A storm of wind</i> ☽ ☽. <i>and rain.</i>
23	Mo.	5 56 7 12	9	7 24	N. 1	m.	rises.	9 39	
24	Tu.	5 57 7 12	6	7 55	S. 22	0 44	6a36	10 20	
25	We.	5 58 7 12	4	8 16	0 46	1 37	7 6	11 3	☽ ☽. <i>earnest</i> ☽ ☽. <i>discussions</i> ☽ ☽. <i>in stages,</i> ☽ ☽. <i>steam-</i> ☽ ☽. <i>boats, acad-</i> ☽ ☽. <i>emies and lyceums.</i> ☽ ☽. <i>Autumn begins.</i> ☽ ☽. <i>A storm of wind</i> ☽ ☽. <i>and rain.</i>
26	Th.	6 0 6 12	1	8 36	1 9	2 34	7 44	11 50	
27	Fri.	6 1 6 11	58	8 56	1 32	3 33	8 28	m.	
28	Sa.	6 2 6 11	56	9 16	1 56	4 35	9 25	0 42	☽ ☽. <i>earnest</i> ☽ ☽. <i>discussions</i> ☽ ☽. <i>in stages,</i> ☽ ☽. <i>steam-</i> ☽ ☽. <i>boats, acad-</i> ☽ ☽. <i>emies and lyceums.</i> ☽ ☽. <i>Autumn begins.</i> ☽ ☽. <i>A storm of wind</i> ☽ ☽. <i>and rain.</i>
29	S	6 4 6 11	53	9 36	2 19	5 38	10 30	1 44	
30	Mo.	6 5 6 11	50	9 55	2 43	6 38	11 39	3 0	



SOUTHERN ARGUMENTS TO STOP THE MOUTHS OF NORTHERN GUESTS.

A northern man goes south, sits at a table loaded from the slave's unpaid toil,—who eats his corn bread in the sun,—marries a slaveholder, and then—finds out that slavery is a divine institution, and defends it in southern and northern pulpits, religious newspapers, &c. For examples,—consult memory or observation.

ILLUSTRATION OF THE NOW PREVALENT FEELING IN ANTIGUA.

We insert a note from the Governor of the island, inviting, Messrs. Thome and Kimball, the delegates of the American Anti-Slavery Society, to dine with him.

"If Messrs. Kimball and Thome are not engaged Tuesday next, the Lt. Governor will be happy to see them at dinner, at six o'clock, when he will endeavor to facilitate their PHILANTHROPIC inquiries, by inviting two or three proprietors to meet them.—*Government House, St. John's, Dec. 18, 1836.*"

STATISTICS OF THE BRITISH (FORMERLY SLAVE) COLONIES.

Mostly from official returns for 1829. Slaves in Antigua, Barbadoes and Jamaica from returns of the Commissioners on Compensation, in 1834. Their returns state the whole number of slaves liberated or apprenticed, August 1, 1834, at 780,993. By the Abolition Act, the apprenticeship was to expire Aug. 1, 1840. Barbadoes, Jamaica, and most of the other colonies adopted entire freedom Aug. 1, 1838.

Possessions.	Date of acquisition.	Ext- tent. sq. m.	Population.			In. to sq m.			Exports to Great Britain.	Imports from G. Britain.
			White.	Slaves.	E. Col.	W.	Sl	FC		
Anguilla,	1650	.....	365	2,388	327	.....	.....	.....	.....	.....
Antigua*	1632	108	1,080	29,537	3,895	18	200	36	£285,500	£166,657
Bahamas,	1629	4,490	4,240	9,268	2,991	1	2	7	17,915	51,524
Barbadoes,	1625	166	14,959	82,807	6,146	90	499	31	489,214	369,828
Bermudas,	1611	22	3,005	4,606	739	177	209	34	4,901	24,817
Dominica,	1783	275	840	15,392	3,866	3	56	13	141,911	27,478
Grenada,	1783	125	801	24,145	3,786	6	193	30	359,813	93,015
Jamaica,	1655	6,400	37,060	311,692	55,000	6	49	9	3,741,179	2,761,463
Montserrat,	1832	47	330	6,262	514	7	133	17	40,958	8,302
Nevis,	1628	20	700	9,259	2,000	35	468	100	78,378	25,223
St. Christophers,	1632	68	1,612	19,310	3,000	24	284	44	192,280	97,234
St. Lucia†	1803	58	972	13,661	3,718	17	235	64	157,533	51,505
St. Vincent,	1783	130	1,301	23,589	2,824	10	181	21	414,548	99,891
Tobago,	1763	187	322	12,553	1,164	2	66	6	158,385	51,368
Trinidad†	1797	2,400	4,201	24,006	15,956	2	10	6	694,001	361,077
Tortola, or Virgin Isles,	1666	.....	800	5,399	607	.....	.....	.....	33,239	5,066
Total, B. W. I.	.....	14,406	74,328	593,879	105,572	4½	41	7½	6,809,655	4,195,068
Cape of Good Hope†	.....	.....	43,000	35,500	29,000	.....	.....	.....	.....	.....
Berbice†	.....	.....	522	20,645	1,161	.....	.....	.....	.....	.....
Gulana { Demorarat	1803	.....	3,006	65,556	6,360	.....	.....	.....	.....	.....
Essequibo,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Honduras†	1850	62,750	250	2,100	2,300	.....	.....	.....	.....	.....
Mauritius†	.....	.....	8,000	76,000	15,000	.....	.....	.....	.....	.....
Total,	.....	.....	129,107	793,680	159,393	.....	.....	.....	.....	.....

* Crown colonies, having no local legislature.

† Adopted entire emancipation, August 1, 1834.

should repent and make reparation." Since 1818, slavery has continued to nestle and breed in the Church unabated. A Presbyterian in the Southern Religious Telegraph of March 16, 1838, speaking for his southern brethren, says: "So long as this law, (that of 1818,) stands un repealed, we must either co-operate with the abolitionists or maintain the attitude of REBELS against church authority." Referring to the clause against SELLING A BROTHER IN CHRIST AGAINST HIS WILL, he says, it can ~~be~~ "never be carried into effect in our country!!!"

Let all Presbyterians, of both schools, who agree with Dr. Ely, that a man should "starve, beg, or be crucified, rather than commit any one known sin," immediately petition the General Assemblies which meet May, 1839, to carry out their own principles, and cease to uphold and encourage, by fellowship, the VIOLATION of "precious and sacred rights."

TEXT. "Contrasting the condition of white slaves in New England with our slaves in the South is like comparing Egyptian bondage under Pharaoh's taskmasters with Millennial glory. Mild slavery at the south is heaven on earth to the tyranny of the spindle at the north."—Rev. J. C. Postell of S. C.

COMMENT. ~~SEVEN~~ DOLLARS REWARD for Libby, about 30 years old, and ~~VERY MUCH SCARRED~~ about the NECK AND EARS occasioned by WHIPPING. Had a handkerchief tied round her ears, as she commonly wears it to HIDE THE SCARS.

ROBERT NICOLL, Dauphin St. between Emanuel and Conception. (Mobile Ala.) Commercial Adviser.

Reader, how many such advertisements have you seen for N. E. factory girls, in which the advertiser, without shame or fear, carefully described his residence?

MOON'S PHASES.							
☉ New Moon,				7	9	29 m.	☉ Full Moon,
☾ First Quarter,				15	1	43 a.	☾ Last Quarter,
				22	11	51 m.	
				29	3	20 m.	

P. M.	D. W.	R.	S.	Lgth. Days.	☉ Slow.	☉ Dec.	☉ So.	☉ Rises.	High Wa.		MISCELLANEOUS.
1	Tu.	6	6	6	11 47	10 21	3 6	7 23	m.	4 28	Low tides.
2	We.	6	8	6	11 45	10 33	3 29	8 26	0 51	5 55	Alderamin S. 9 40. <i>R. I. Leg.</i>
3	Th.	6	9	6	11 42	10 52	3 53	9 11	2 1	6 41	"Runaways" pulling foot
4	Fri.	6	10	6	11 39	11 10	4 16	9 57	3 7	7 22	Markab S. 10 17 a. for
5	Sa.	6	12	6	11 37	11 28	4 39	10 39	4 11	8 7	☉ in Inf. Canada.
6	S	6	13	6	11 34	11 46	5 2	11 20	5 13	8 40	☉ & ☐ Mild.
7	Mo.	6	14	6	11 31	12 3	5 25	0a 0	sets.	9 11	☉ & ☐ Michigan Election.
8	Tu.	6	16	6	11 29	12 20	5 48	0 41	5 58	9 39	Ohio, Pa. and N. J. Elections.
9	We.	6	17	6	11 26	12 36	6 11	1 25	6 22	10 12	High tides. Changeable.
10	Th.	6	18	6	11 23	12 52	6 34	2 10	6 56	10 50	☐ Apogee. Vt. Legislature.
11	Fri.	6	20	6	11 21	13 7	6 57	2 58	7 26	11 15	☉ & ☐ "Hide the outcasts."
12	Sa.	6	21	6	11 18	13 22	7 20	3 48	8 8	11 52	☉ & ☐ "Betray not him
13	S	6	22	6	11 15	13 37	7 42	4 41	8 59	0 3	Middling tides. that wan-
14	Mo.	6	24	6	11 13	13 51	8 5	5 31	9 58	1 21	Fomalhaut S. 9 31 a. dereth."
15	Tu.	6	25	6	11 10	14 4	8 27	6 26	11 4	2 41	☉ in Sup. ☉ & ☐ Fair.
16	We.	6	26	6	11 8	14 17	8 49	7 18	m.	4 4	Low tides. Thou shalt not
17	Th.	6	27	6	11 5	14 29	9 11	8 6	0 13	5 22	Markab S. 9 28 a. deliver
18	Fri.	6	29	6	11 2	14 41	9 33	8 58	1 27	6 24	Alpherat S. 10 28 a. unto his
19	Sa.	6	30	6	11 0	14 52	9 55	9 46	2 39	7 15	☉ & ☐ master the servant
20	S	6	31	6	10 57	15 2	10 17	10 36	3 53	8 1	Algenib S. 10 25 a. that
21	Mo.	6	33	6	10 55	15 12	10 38	11 28	5 9	8 40	Harvest Moon. escapes.
22	Tu.	6	34	6	10 52	15 21	10 59	m.	rises.	9 24	☉ & ☐ N. J. Legislature.
23	We.	6	35	6	10 50	15 30	11 20	0 32	5a 13	10 10	☐ Perigee. ☉ enters ♄.
24	Th.	6	36	6	10 47	15 38	11 41	1 24	6 27	11 6	☐ Stationary. Continues
25	Fri.	6	38	6	10 45	15 46	12 2	2 27	7 21	11 47	Fomalhaut S. 8 44 a. Fair.
26	Sa.	6	39	6	10 42	15 53	12 23	3 31	8 24	m.	Middling tides.
27	S	6	40	6	10 40	15 59	12 44	4 35	9 35	0 41	Markab S. 8 42 a.
28	Mo.	6	41	6	10 37	16 4	13 4	5 34	10 47	1 39	Alp. S. 9 49 a. Mon Concert
29	Tu.	6	43	6	10 35	16 8	13 24	6 28	11 57	2 45	Algenib S. 9 50 a. Stormy.
30	We.	6	44	6	10 32	16 11	13 44	7 17	m.	4 1	Maine A. S. Society
31	Th.	6	45	5	10 30	16 13	14 3	8 2	1 5	5 12	Low tides. Annual Meeting



THE NATION ROBBING AN INDIAN CHIEF OF HIS WIFE.

When monarchical Spain governed Florida, many slaves fled thither from republican oppression, and found shelter. One of them, having married an Indian chief, their FREEBORN daughter became the wife of Ocoola. She was seized as a slave, in 1835, by a person, (who had probably never seen her,) holding the claim of her mother's former master. Ocoola attempted to defend his wife, but was overpowered and put in irons, by General Thompson, (our government agent,) who commanded the kidnapping party. What marvel that an Indian Chief, as he looked on his little daughter, and thought of his stolen wife, vowed vengeance on the robbers?

WILL THE FREE STATES MAKE A NEW SLAVE STATE?

They must do it if it is done. They cannot do it without *enslaving themselves* while they fasten the chains on others. We have already made 7 new slave states, with a territory $12716,000$ SQUARE MILES LARGER THAN THAT OF ALL THE FREE STATES, which when as thickly settled as Mass., if proportioned like S. C., will hold nearly 20,000,000 slaves. These states use their power in Cong. to stifle the voices of states that gave them being, thus trampling on *them* as they do on their own slaves.

When the Constitution provided for the representation of slaves, it was supposed that the South had not her share of power in the Senate, and that slavery would soon cease. Now, when 4,000,000 free inhabitants of the South have the same power in the Senate with 7,000,000 at the north, the people of the South have 24 representatives for their "property." In 1833, 3,797,577 free inhabitants of the slave states had the same power in Cong. as 5,854,133 free inhabitants of the free states, i. e. 2 at the South *overbalanced* 3 at the North, and this disproportion constantly increases. Thus we give them power over us as a *bounty* on slaveholding.

If northern freemen were as largely represented as southern slaveholders were in 1833, 4,525,879 inhabitants would be entitled to our whole power in Congress, thus leaving 2,450,965 virtually UNREPRESENTED, a population which, at the average of southern representation, would be entitled to 15 Senators, and 65 representatives.* The effect, in all questions where freedom and slavery come in collision, is the same as if all New England and Ohio were unrepresented!!!

But why make Florida a slave state? Because, forsooth, it is the *slaveholders' WILL*. Florida was no part of the original union. She cannot pretend that we have made a "compromise" with her, promising to sacrifice liberty and justice at her bidding. Till 1819, the territory being under the gov't of Spain, occasioned great vexation to slaveholders, by affording a "refuge" from slavery. After "protracted negotiations," it was brought under "republican" government, at a cost of \$5,000,000.

Hungry men-stealers soon snatched at their prey. Hon. Horace Everett, M. C. from Vt. in a speech in Congress, June 3, 1836, quotes from Gen. Thompson's letters as follows: "Oct. 28, 1834. There are many likely negroes in this nation; some

* The power of the North in 1833 was $\frac{24}{48} = \frac{1}{2}$ of the Senate, $+\frac{141}{240}$ of the House, $=\frac{261}{480}$ of the whole power of Congress, while by the census of 1830, the North had more than $\frac{310}{480}$ of the free population. At the same time the power of the South was $\frac{219}{480}$, while her free population was less than $\frac{170}{480}$ of the whole.

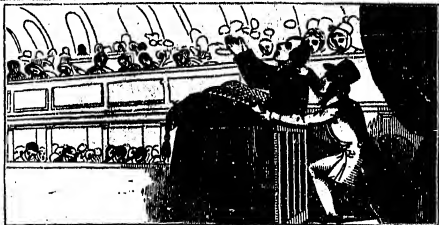
THE METHODIST EPISCOPAL CHURCH

In the United States, was organized in 1784, by the followers of John Wesley, its founder, who called slavery "complicated villany," and American slavery "the vilest that ever saw the sun." "Methodism at that period," says a Southern Farmer "was IDENTIFIED with the most DEADLY OPPOSITION TO SLAVERY." Having previously acknowledged "slavery to be contrary to the laws of God," they adopted rules to drive it from the church. But they yielded to the sin they should have conquered, and first suspended, then altered their rule. Still they call slavery a "great evil," and have rules professedly designed for its extirpation. But the Rev. Mr. Smylie, of Mississippi, asserts a notorious fact, when he says that these rules are "In the south, a dead letter." He also says that "if buying, selling or holding a slave FOR THE SAKE OF GAIN, is a heinous sin, then three-fourths of all the Episcopalians, Methodists, Baptists, and Presbyterians in 11 states are of the Devil." In May 1836, the General Conference, of which a majority of members are from the free states, instead of condemning the horrible practices and doctrines of slaveholders, passed a resolution, (120 to 14) over which Judge Lewis, a slaveholder of Louisiana, exults, as an "invaluable testimony in their favor," a testimony," says he, "which they could not have given if they had considered slavery a sin." They condemned those of their brethren who preached against what Dr. Clark calls "a CRIME for which perdition has hardly an adequate state of punishment," and disclaimed "any right, or wish to interfere in the civil and political relation between master and slave." The Southern Conferences felt encouraged by this manifestation of sympathy with slavery to defend it as they never did before. The Georgia Conference, (Dec. 1837,) resolved that "slavery is not

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
● New Moon,	6	3	37 m.	○ Full Moon,	20	9	31 a.
☾ First Quarter,	14	4	32 m.	☾ Last Quarter,	27	5	42 a.

N.	D.	R.	S.	Lgth.	☉	☉	☾	☾	High		MISCELLANEOUS.
o.	W.	o.	o.	Days	Fast	Dec.	So.	Rises	Wa.		
1	Fri.	6 48	6 10	27	16 15	14 23	8 44	2 9	6 12		Abolitionists
2	Sa.	6 47	6 10	25	16 17	14 42	9 24	3 11	7 0	♀ δ D.	♀ in Aph. grow more
3	S	6 49	6 10	23	16 17	15 1	10 4	4 11	7 39	♂ δ D.	♂ in Aph. grow more
4	Mo.	6 50	6 10	21	16 16	15 20	10 44	5 12	8 16		Middling tides. zealous.
5	Tu.	6 51	6 10	19	16 15	15 38	11 26	6 14	8 48		New York Election.
6	We.	6 52	6 10	16	16 13	15 56	12 10	6 40	9 21	♂ δ D.	Cheering signs of success.
7	Th.	6 53	6 10	14	16 10	16 14	0 57	5a30	9 52	♀ δ D.	♀ Apogee. Cold with rain.
8	Fri.	6 54	6 10	11	16 6	16 32	1 47	6 9	10 25	♂ δ D.	♂ δ D. Ev. Schools, Lyceums.
9	Sa.	6 56	6 10	9	16 1	16 49	2 38	6 57	11 0	♂ δ D.	♂ δ D. &c. established free
10	S	6 57	6 10	7	15 55	17 6	3 30	7 52	11 39	♀	♀ at greatest brilliancy. from caste.
11	Mo.	6 58	6 10	5	15 49	17 23	4 22	8 54	12 0	Mid. tides.	Mass. Election.
12	Tu.	6 59	6 10	2	15 41	17 40	5 13	10 1	1 12	Deneb Kaitos S.	9 25 a.
13	We.	7 0	5 10	0	15 33	17 56	6 2	11 9	2 8		R. I. Annual Meeting.
14	Th.	7 1	5 9	58	15 24	18 12	6 49	m.	3 16	♀ in Ω.	Symptoms of
15	Fri.	7 2	5 9	56	15 14	18 27	7 35	0 19	4 32	♂ δ D.	♂ δ D. Low tides. snow.
16	Sa.	7 3	5 9	54	15 3	18 43	8 23	1 30	5 43	♀ δ D.	Remember the
17	S	7 4	5 9	52	14 51	18 58	9 12	2 42	6 40	Algenib S.	8 34 a. poor.
18	Mo.	7 5	5 9	50	14 39	19 12	10 4	3 58	7 31	Deneb Kaitos S.	9 0 a.
19	Tu.	7 6	5 9	49	14 26	19 26	11 1	5 18	8 20	Mirach on mer.	9 22 a.
20	We.	7 7	5 9	47	14 13	19 40	m.	rises.	9 7	Perigee.	Becomes cold
21	Th.	7 8	5 9	45	13 58	19 54	0 2	5a 2	9 59	Rather high tides.	American
22	Fri.	7 8	5 9	43	13 42	20 7	1 8	6 1	10 48	☉ enters ♄.	♄ sta. name
23	Sa.	7 9	5 9	41	13 26	20 20	2 14	7 12	11 38	♀ greatest ht. lat. s.	becomes
24	S	7 10	5 9	40	13 9	20 32	3 17	8 26	m.	Mirach on mer.	9 0 a. more
25	Mo.	7 11	5 9	38	12 51	20 44	4 15	9 40	0 23		and more
26	Tu.	7 12	5 9	36	12 32	20 56	5 8	10 51	1 10	Menkar S.	10 36 a. odious
27	We.	7 13	5 9	35	12 13	21 7	5 57	11 56	2 1	Mira S.	9 56 a. Fine for
28	Th.	7 13	5 9	33	11 53	21 18	6 38	m.	2 59	Low tides.	November.
29	Fri.	7 14	5 9	32	11 32	21 28	7 19	0 59	4 6	Mirach on mer.	8 40 a.
30	Sa.	7 15	5 9	30	11 11	21 38	7 58	2 2	5 9	♀ greatest elong.	E.



A MINISTER ARRESTED FOR PREACHING AGAINST SIN.

Dec. 14, 1835, Rev. George Storrs, who was invited to address the Anti-Slavery Society at Northfield, N. H., was dragged from his knees while at prayer by David Tilton deputy sheriff. He was also arrested in the pulpit, March 31, 1836, (fast day,) at Pittsfield, N. H., by the authority of a writ issued by Moses Norris, Esq., Gov. Isaac Hill sanctioned the outrage by reappointing Norris.

of the whites in the adjacent settlements **MANIFEST A RESTLESS DESIRE** to obtain them." "April 27, 1835. The negroes in the nation **DREAD** the idea of being sold from their present state of ease and comparative liberty to bondage and hard labor under overseers on sugar and cotton plantations. They have always had a great influence on the Indians. An Indian would almost as soon sell his child as his slave." John Lee Williams, in his "Florida," published in 1837, though evidently disposed to conceal the worst part of the truth, says: "Great exertions have been made to get the Indian negroes away, by **FALSE CLAIMS**, and **MANY** negroes have been taken away by **FORCE** and **FRAUD**." The Washington correspondent of the N. Y. Journal of Commerce, June 3, 1836, says it was stated on the floor of Congress and uncontradicted, that our Government recognized the claim of the slaveholders, and **SENT AGENTS TO KIDNAP THE CHILDREN OF THE SEMINOLES**. Jan. 27, 1835, Gen. Thompson called for more forces, and the war begun. It has been protracted on one side, by the desperation of fugitive slaves, preferring death to slavery; and the following, from a Mobile paper of March 28, 1838, shows why it is continued on the other. "It is the power to **enice away and instruct in bush-fighting so many of our slaves that we would wish to annihilate**. These Seminoles cannot remain in the peninsula of Florida, without threatening the internal safety of the south." Southern men have estimated the expense of this war at **\$20,000,000!!!** Of its destruction to life, the Army and Navy Chronicle says: "Apprised as we have been of the **DEADLY** service in Florida in which our gallant army has been, since 1835, engaged, we were not a little **SURPRISED** to learn the **GREAT MORTALITY** among its officers and men."

Freemen of the north, have you done enough for slavery in Florida? Will you strangle the honor and prosperity of your country, and bury them with your children's liberty? Let the north open her dumb mouth,—cut the string of her tied tongue—rebuke in thunder her doughfaced politicians, and make them warning beacons to the betrayers of liberty, in all coming time,—a certain sign of perdition to all political Judases, who impiously sell their **MASTERS**. Let the **PEOPLE** rescue Florida from slavery, and secure it for **LIBERTY**.

COLONIZATION.

At a public meeting in Philadelphia, May, 1838, Rev. R. J. Breckenridge said their cause was "too great to be managed on any **ONE** set of **PRINCIPLES**." Accordingly its friends deny, in one place, what they assert in another. Thus:

"Into their accounts, the subject of emancipation does not enter at all"—*African Repository*, (the Society's official organ,) vol. 4. p. 306.

"Our efforts, our money, our plans, **ALL** contemplate emancipation."—*Address of Colonizationists to citizens of Washington Co., Pa., 1836.*

a moral evil," and the S. C. Conf. (Jan. 18, 1838,) resolved that it is not a "proper subject for the action of the church." The Baltimore Conference (in 1837,) passed a resolution defending the slave trade as not, in itself, wrong. Rev. Samuel Danwody, in a sermon, published at the request of the S. C. Conf. in 1837, says "slavery is right in the Church." p. 19.

But there are signs which betoken a glorious resurrection of ancient Methodism. The first Wesleyan Anti-Slavery Society was formed in New York, Oct. 1834, by Rev. La Roy Sunderland, consisting of 7 persons, when it was not known that 6 Methodist ministers or 25 lay members sympathized with them. Zion's Watchman was commenced Jan. 1836. Now 50,000 church members and nearly 2000 travelling and local preachers, including a majority of 4 conferences, and probably of 2 others, are decided abolitionists. The N. E. Conference has recommended to the next General Conference (which meets May 1, 1840,) so to alter the discipline as not to admit slaveholders to the church.

Of the 28 Annual Conferences, 10 are in the free states. Their meetings at which they choose Delegates to the General Conference are as follows:

N. Y., May 15, 1839; N. E., June 5, Troy, June 5, Maine, June 26, N. H., July 3, Pittsburg, July 17, Black River, Aug. 7, Erie, Aug. 7, Oneida, Aug. 28, Michigan, Sept. 4, Genesee, Sept. 18, Ohio, Sept. 25, Ill. Oct. 2, Ind. Oct. 23, Phil. [They meet also, April 3, 1839, April 1, 1840, N. J. [April 24, 1839,] April 15, 1840.

Let all members of the church, who desire to "spread scriptural holiness over these lands," petition the several annual Conferences to concur with their brethren in New England, and petition the Gen. Conf. to comply with their recommendations.

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
● New Moon,	5	10	11 a.	○ Full Moon,	20	7	51 m.
☾ First Quarter,	13	4	59 a.	☾ Last Quarter,	27	11	48 m.

Day	D. W.	☉ R.	☉ S.	Lgth. Days	☉ Fast	☉ Dec.	☾ So.	☾ Rises	High Wa.	MISCELLANEOUS.
1	S	7 15 5	9 20	10 49	21 48	8 38	3 0	6 10	Middling tides.	[tures meet.
2	Mo.	7 16 5	9 28	10 46	21 57	9 20	4 1	7 1	Ohio, Ind. and Ill. Legisla-	
3	Tu.	7 17 5	9 27	10 22	22 0	10 2	5 3	7 42	☾ Apogee.	Pa. Legisla.
4	We.	7 17 5	9 25	9 38	22 14	10 48	6 7	8 23	Mira S. 9 28 a.	
5	Th.	7 18 5	9 24	9 13	22 22	11 36	sets.	8 57	☿ ☿ ☿. ☿ ☿ ☿.	Wind
6	Fri.	7 18 5	9 23	9 47	22 30	0a27	4a47	9 32	Rather high tides.	and snow.
7	Sa.	7 19 5	9 22	9 22	22 37	1 18	5 40	10 5	☿ ☿ ☿.	Northern people
8	S	7 19 5	9 21	7 55	22 43	2 11	6 41	10 42	☿ ☿ ☿.	begin to understand
9	Mo.	7 20 5	9 20	7 28	22 49	3 2	7 46	11 21	☿ Stationary.	the folly of de-
10	Tu.	7 20 5	9 19	7 12	22 55	3 50	8 51	0a 1	Middling tides.	fending
11	We.	7 21 5	9 19	6 33	23 0	4 37	10 0	0 40	Menkur S. 9 38 a.	slavery.
12	Th.	7 21 5	9 18	6 5	23 5	5 22	11 8	1 24	☿ in ☿.	Mild.
13	Fri.	7 21 5	9 18	5 37	23 10	6 7	m.	2 17	☿ ☿ ☿.	Rainy.
14	Sa.	7 21 5	9 17	5 9	23 14	6 52	0 16	3 20	Algon on mer. 9 20 a.	They
15	S	7 22 5	9 17	4 41	23 17	7 41	1 29	4 39	Algenib on mer. 9 38 a.	get
16	Mo.	7 22 5	9 16	4 11	23 20	8 33	2 39	5 51	☿ gr. ht. lat. s. ☿ gr. elon. W.	
17	Tu.	7 22 5	9 16	3 42	23 22	9 31	4 4	6 58	☿ in Perihelion.	fit wages
18	We.	7 22 5	9 16	3 12	23 24	10 30	5 20	7 53	☿ in Inf. ☿ ☿.	for such mean
19	Th.	7 22 5	9 15	2 42	23 26	11 38	6 34	8 48	☾ Perigee. ☿ ☿ ☿.	business.
20	Fri.	7 23 5	9 15	2 12	23 27	m.	rises.	9 40	Agol on mer. 9 5 a.	Snow.
21	Sa.	7 23 5	9 15	1 42	23 28	0 44	5a48	10 26	Rather high tides.	Slavery.
22	S	7 23 5	9 15	1 12	23 28	1 45	7 4	11 10	☉ en. ☿.	Win. begins. left
23	Mo.	7 23 5	9 15	0 42	23 27	2 43	8 20	11 49	7* S. 9 31 a.	undefended.
24	Tu.	7 22 5	9 15	0 12	23 27	3 33	9 20	m.	Algenib on mer. 9 2 a.	yields
25	We.	7 22 5	9 15	0 18	23 25	4 20	10 34	0 26	Agol on mer. 8 45.	to truth.
26	Th.	7 22 5	9 15	0 48	23 23	5 2	11 35	1 3	Aldebaran S. 9 5 a.	
27	Fri.	7 22 5	9 16	1 17	23 21	5 43	m.	1 46	☿ greatest ht. lat. n.	Clear
28	Sa.	7 22 5	9 16	1 46	23 19	6 23	0 36	2 36	Rather low tides.	and cold
29	S	7 22 5	9 17	1 15	23 16	7 4	1 39	2 40	7* S. 9 5 a.	The jubilee is
30	Mo.	7 21 5	9 17	2 44	23 12	7 45	2 34	4 55	Monthly Concert.	at hand.
31	Tu.	7 21 5	9 18	3 13	23 8	8 30	3 43	6 1	☾ Apo.	Earth nearest sun



"NUISANCES" GOING AS "MISSIONARIES," "WITH THEIR OWN CONSENT."

Having driven colored people from school, we next DRIVE them to Liberia. "They sent out two shiploads of vagabonds that were COERCED away as truly as if it had been done with the cartwhip."—*R. J. Breckenridge, 1834.* "I am acquainted with several, who informed me that they received SEVERAL HUNDRED LASHES to make them WILLING to go."—*Thomas C. Brown, from Liberia, 1834.* "When emancipated, the slaves should be colonized in Africa, or somewhere else, WHETHER THEY BE WILLING OR NOT."—*Rev. T. Spicer, of the Troy (Meth.) Conference, Letter to Z. Watchman, Jan. 20, 1836.* In 1836, when an agent of the society was attempting to colonize 65 emigrants from Ky. and Tenn. 22 of them escaped, (at Pittsburgh, and at N. Y.) not having been made "WILLING" to go.

The Society has one principle, viz. a desire to get rid of the free people of color. This unites all its members, and COLONIZATION HAS ALWAYS BEEN MOST ACTIVE WHEN COLORED PEOPLE HAVE BEEN MOST BITTERLY PERSECUTED. In 1831-2, Md., Va., N. C., S. C., Ga., Ala., Florida, &c., passed very cruel laws against the free people of color, and almost the whole nation seemed moved by the spirit of persecution. In the 15th Annual Report of the Am. Col. Soc. published in 1832, this fact is hailed in the following language: "The WHOLE American community appears to be awakened, as by ONE powerful spirit, to the consideration and adoption of measures, for the more complete accomplishment of the great objects of the American Colonization Society." The most rancorous persecutors of the people of color were the men whom Colonizationists delighted to honor. ANDREW T. JUDSON, in the midst of his persecutions of Miss Crandall's school, was appointed orator and agent of the Windham County Colonization Society. The following language from the official organ of the Society shows its feeling towards the free people of color: "A race of beings the most debased upon earth." [Af. Rep. v. 7, p. 230.] "They maintain a precarious existence by PETTY THEFTS and PLUNDER." [Af. Rep. v. 6, p. 135.] In the article last referred to (copied with approval, from the Religious Herald, of June 25, 1830), the writer, after enlarging in defamation of the colored people, illustrates the "missionary" character of the Society by saying: "THIS CLASS of our population, it is the object of the Colonization Society to remove."

The "missionary" character of the Society, burlesque on common sense as it is, is now trumpeted forth as its chief recommendation. Men who were "scarcely reached in their delasement by the heavenly light," are to enlighten Africa. Men whose "dishonest habits" exert a "malign influence" at home, [Va. Col. Memorial,] their hearts inflamed by burning wrongs, received in a Christian (!) nation, are to extend the triumphs of the cross. Have the colonization emigrants such pre-eminent qualifications as to form an exception to the notorious fact stated by Rev. Mr. Binney, at a recent London Missionary meeting? "All mere secular colonists, the whole world over, have been to the colored man, like the DEATH BLAST OF THE DESERT." [See N. Y. Observer, Jan. 27, 1838.] Let their rum trade, their wars, their cannon balls spending their force "in a mass of living human flesh," answer. Here space fails, but we need not enlarge. The united condemnation of colored Americans is the society's death-warrant.

Statistics of the United States.

States.	Date of admission.	1790				1800	1810	1820		1830					1839				1840*	
		Free Whites.	Slaves.	Free Col. orod.	Reps.			Free Whites.	Slaves.	Free Whites.	Slaves.	Free Col. orod.	Total.	Extent Square Miles.	Free Whites.	Reps.	Free Inhabitants.	Slaves.		
Maine,	1820	96,002	.....	538	.....	.....	.....	297,406	.....	398,260	6	1,171	399,437	35,000	12	12	8	535,519	.....
N. H.	1789	141,111	158	630	3	8	.....	243,375	.....	268,721	5	602	269,328	9,491	30	12	9	296,575	.....
Vermont,	1791	85,144	17	255	.....	.....	.....	234,861	.....	279,776	.....	881	280,657	9,800	28	12	6	334,086	.....
Mass.	1789	373,254	.....	5,463	8	.....	.....	516,547	.....	603,350	4	7,045	610,408	7,800	55	12	14	744,333	.....
R. Island	1789	64,689	952	3,469	1	381	108	79,491	48	93,261	14	3,564	96,839	1,225	72	2	2	113,746	.....
Ct.	1789	232,576	2,764	2,801	5	951	310	267,301	97	289,603	25	8,047	297,650	4,800	63	6	7	321,961	.....
N. York,	1789	314,142	21,324	4,654	6	20,343	15,047	1,333,445	10,088	1,873,603	76	44,869	1,918,608	46,000	42	40	44	2,464,560	.....
N. Jer.	1789	169,954	11,423	2,762	4	12,422	10,851	257,558	7,557	300,266	2,254	18,303	320,823	7,400	41	26	31	370,609	.....
Penn.	1789	424,099	3,737	6,537	8	1,706	793	1,019,040	211	1,309,900	403	37,930	1,348,233	47,000	28	19	21	1,733,025	.....
Ohio,	1803	.....	.....	.....	.....	.....	.....	576,711	.....	928,329	6	0,568	937,903	44,000	23	10	8	1,512,918	.....
Indiana,	1815	.....	.....	.....	.....	135	237	145,758	190	339,399	3	3,629	343,031	36,500	10	7	7	799,509	.....
Illinois,	1818	.....	.....	.....	.....	.....	168	53,837	917	155,061	747	1,637	157,445	53,480	3	3	3	506,166	.....
Michigan,	1837	.....	.....	.....	.....	.....	24	8,722	.....	31,346	32	261	31,639	34,000	1	1	1	318,040	.....
F. States,		1,900,971	40,375	27,109	35	35,946	27,510	5,034,052	19,108	6,870,944	3,575	137,507	7,012,026	336,496	20	142	159	10,051,347	Slaves.	
Delaware	1789	46,312	8,887	3,899	1	6,153	4,177	55,282	4,509	57,601	3,292	15,855	76,746	2,100	36	57	1	79,070	2,403	
Maryland,	1789	208,649	103,036	8,043	6	105,635	111,502	260,222	107,398	291,108	102,994	52,938	447,040	9,350	45	353	8	396,229	97,433	
D. C.	1790	.....	.....	.....	.....	3,244	5,395	22,614	6,377	27,563	6,119	6,152	39,834	100	..	222	...	42,633	5,871
Virginia,	1789	442,115	293,427	12,766	10	345,796	392,518	603,324	425,153	694,300	469,757	47,348	1,211,405	70,000	18	676	21	859,136	519,040	
N. Caroli.	1789	288,204	100,572	4,975	5	133,296	168,824	419,200	205,017	472,843	245,601	19,543	737,987	50,000	15	520	13	558,961	294,218	
S. Caroli.	1789	140,268	107,004	1,801	5	146,151	196,365	237,440	258,475	257,863	315,401	7,921	581,185	33,000	18	1223	9	289,201	384,864	
Georgia,	1789	52,886	29,264	396	3	59,404	105,218	189,570	149,656	296,806	217,531	2,486	516,823	62,000	8	733	9	468,171	316,189	
Kentucky	1792	61,133	11,830	114	..	40,343	80,561	434,826	126,732	517,787	165,213	4,917	687,917	40,500	17	319	13	634,428	215,378	
Tennessee	1796	32,613	3,417	361	..	13,584	44,535	339,979	80,107	535,746	141,603	4,555	681,904	45,600	17	264	13	851,823	250,307	
Alabama,	1819	.....	.....	.....	.....	.....	.....	85,451	41,879	190,406	117,549	1,572	309,527	52,000	6	617	5	428,443	329,945
Mississip.	1816	.....	.....	.....	.....	3,460	17,088	42,171	32,814	70,443	65,659	519	136,621	48,000	3	932	2	195,700	215,742
Louisiana	1812	.....	.....	.....	.....	.....	34,660	73,383	69,064	80,231	109,588	16,710	215,529	48,320	5	1228	3	133,598	173,296
Missouri,	1821	.....	.....	.....	.....	.....	3,011	55,757	10,222	114,795	25,091	569	140,455	64,000	2	218	2	321,729	55,396
Arkansas,	1836	.....	.....	.....	.....	.....	.....	12,570	1,617	25,671	4,576	141	30,388	54,860	1	178	1	51,053	12,946
S. States,		1,271,580	657,437	32,357	30	857,095	1,163,854	2,831,789	1,519,020	3,642,163	1,969,974	181,226	5,613,363	579,830	10	546	100	5,310,175	2,873,028	
Total,		3,172,551	697,812	59,466	65	893,041	1,191,364	7,865,841	4,538,128	10,513,107	5,993,549	318,733	12,825,330	916,326	14	189	242	15,361,522	.....

* Estimated by the ratio of increase shown in the latest census, i. e. that of 1830, except Ms. Mich. & Mi. 1837, N. Y. and Ill. 1836, and No. 1836.

STATISTICS.

The foregoing table has been carefully prepared from the best sources. The 13 original states are marked 1789, the date of our present form of government. The particulars of the different kinds of population in 1790, and 1830, will enable the reader to see the comparative progress of each. In estimating the increase of the free colored inhabitants of the free states, the slaves of those states must of course be added to the number for 1790. We have left out the territories entirely, as we could not obtain accurate returns from Wisconsin and Iowa. We have thus given a fair comparison of the free and slave states. In 1830, Florida, with 55,680 square miles, had 18,385 free whites, 844 free colored persons, and 15,501 slaves.

The increase of slaves in the slave states, was, from 1790 to 1800, 30.4 per cent; from 1800 to 1810, 35.8; from 1810 to 1820, 30.5; from 1820 to 1830, 31 per cent; showing that the slaves in the slave states have increased faster since the slave trade was abolished than from 1790 to 1800.

In the column headed "Extent," the reader will see that the slave states have nearly TWICE as much territory as the free. The column headed "*I. to a m.*," shows the whole number of inhabitants to a square mile. The free inhabitants in the slave states average about 6 to a sq. mile. The next column shows that the slaves in 1830 exceeded the whites in two states. A later census shows an excess of 20,000 in Mississippi. The next two columns contrast the present apportionment of representatives with what it would be, if the present number were apportioned on the basis of the FREE population only, by which we may see how large a part of our own JUST RIGHTS in the U. S. H. R. we have given to slavery. The contrast between the two columns is increased by the fact that the Representative number (47,700) fixed by Cong. in 1832, left 263,000 free persons at the north unrepresented. Of these Vt. has 42,157, Ms. 38,000, N. J. 33,000, Ohio 31,000, &c. If 42,750 free persons sent one representative, the total (242) would be the same, and the fractions less. The estimate for 1840, is probably not very far from the truth. Wherever a census has been taken since 1830, it has, (except in N. Y.) shown a more rapid increase, both of slaves and free persons, than from 1820 to 1830.

A PEEP AT SLAVERY.

I. A JAIL PREFERRED TO SLAVERY. "The tender care and protection of the master elicit an affectionate attachment from the slave, which will be looked for in vain from the hired servant of a more northern clime."—*Charleston Courier*.

\$100 REWARD.—Runaway a negro man named JOHNSON; he has a GOOD MANY MARKS of the WHIP on his back: he was confined in jail last summer; lay once in jail six months, within ten miles of his master, but would not tell his name.

CORNELIUS D. TOBIN.

[*Mobile Morning Chronicle*, June 8, 1838.]

II. HARD TO CATCH. A circle of relatives famous for "affectionate attachment."

\$30 REWARD will be paid by the subscriber to whoever will put in jail, HER negro woman MILLY.

She is an old hand at running away, and tolerably hard to catch, being once concealed 9 months in this Borough, and at another time one year. She is wife to one Daniel Murray, has numerous relations about town, all from report 'quick on the heel.' The law will be STRICTLY ENFORCED against any one secreting, harboring, or carrying away said slave. A. FAUQUIER.

[*Am. Beacon*, (Norfolk, Va.) Sept. 15, 1836.]

Think of a woman scornfully threatening VENGEANCE on any one who shall shelter a defenceless wife.

III. A CARPENTER BRANDED. "Civilization and Christianity have spread over it (slavery,) their humanizing influences."—*Charleston Courier*.

\$50 REWARD for the delivery of my fellow EDWARD, in Jacksonville, E. F.; has a scar near the corner of his mouth; he has two cuts on his hand and arm—a carpenter by trade—the letter E, and some other letters not recollected on his arm—about 19 years of age.

THOMAS. LEDWITH.

Jacksonville, E. F. May 23, 1838.

[*Darien (Ga.) Telegraph*, June 5, 1838.]

This youth of 19, marked, cut, and BRANDED with several letters, if retaken, will be held under the authority of the United States Government, by those who compel him to work without wages. Reader, if you do not oppose the admission of Florida as a slave state, you SANCTION SUCH ENORMITIES.



IV. A "DOG COLLAR" USED TO ENFORCE "CONTENTMENT!" "Slavery with us is a parental relation."—*Charleston Courier*.

RANAWAY, a negro boy named LONDON, about 12 years old; had round his neck when he left, a chain dog collar, with "De Yampert" engraved on it. March 3. (*Mobile Morning Chronicle*, May 21, 1838.) T. J. DE YAMPERT.

V. "DOMESTIC INSTITUTIONS" DIVIDED AGAINST THEMSELVES.

\$20 REWARD—Ranaway a negro man named HARRISON. It is supposed that he will make for South Carolina in pursuit of his wife, in possession of Capt. D. Bird. **CORNELIUS BEAZLY.**

[Florida Watchman, Tallahassee, May 12, 1838. Motto, "Principle and the People."] VI. PUBLIC MURDER—"The only legitimate object of gov't is to secure to each individual the enjoyment of LIFE, liberty, and the pursuit of happiness. These cannot be forfeited without crime."—*Mississippian*, June 3, 1832.

\$100 is subscribed, and will be punctually paid by the citizens of Onslow, to any person who may safely confine in any jail in this State, a certain negro man, named ALFRED. The same reward will be paid, if satisfactory evidence is given of his having been KILLED. He has one or more SCARS caused by his having been SHOT. **THE CITIZENS OF ONSLOW.**

[Wilmington (N. C.) Advertiser, June 1, 1838. Motto, "Be just and fear not."] In the same paper is a proclamation offering a reward to any one who will murder a husband for attempting to join his stolen wife. Read it. "Domestic slavery contributes to form and preserve the chivalrous and highminded character of our people, and gives to the African race, domesticated among us, christianity, civilization, and peace."—*Charleston Courier*.



RANAWAY my negro man RICHARD. A reward of \$25 will be paid for his apprehension DEAD OR ALIVE. Satisfactory proof will only be required of his being KILLED. He has with him in all probability, his wife ELIZA, who ran away from Col. Thompson, now a resident of Alabama, about the time he commenced his journey to that State. **DURANT H. RHODES.**

These facts, and scores like them, are coolly spread out in southern newspapers,—quite too common occurrences for comment. "Shall I not visit for these things?" saith the Lord. Shall not my soul be AVENGED ON SUCH A NATION AS THIS?"

VII. THE UNITED STATES GOVERNMENT A PARTNER IN ROBBERY AND SHARING THE PLUNDER. Here we see our republican government, by their agent, driving the meanest kind of robbery, forcing poor men to work without wages. "The privileges, civil and religious, of the humblest individual, are sacredly protected."—*President Van Buren's Message*, March 4, 1837.

"Slavery is not a national question at all."—*R. J. Breckenridge*.

NEGROES WANTED.

THE undersigned wishes to hire SIX NEGRO MEN, to work on the U. S. Arsenal to be erected at Little Rock. Liberal wages will be paid for good working hands. I also wish to purchase a good OX, well broke to the off-side, &c. Little Rock Arsenal, Feb. 5, 1838. **R. B. LEE. Bt. Maj. U. S. A.**

[*Times and Advocate*, Little Rock, Ark. April 2, 1838.]

After his day's work, we will suppose one of these "good working hands" meets our democratic president, and holds the following dialogue. *Laborer*. I understand I have been working for the government to-day, shall I be paid? *Pres*. No; you are a slave:—we pay your master. *Laborer*. You know my master does not pay me. Is this the way you show your love for the working classes, by forcing me to work for nothing, and paying money to the man that robs me of my earnings?

VIII. THE UNITED STATES NAVY A SLAVE-CATCHER.

TAKEN up and delivered into my custody, a negro man named ISAAC. Was taken up by the boats of the Boston sloop of war at the mouth of the Manatee River, South Florida—says he was sold by a Mr. Roberts of Norfolk, Va., to a slave dealer, and that in passing through Florida, he made his escape. The owner is requested, &c. or he will be dealt with as the law directs. **HENRY J. WIGGINS.**

[Pensacola Gazette, May 19, 1838.]

In the same paper Mr. Wiggins advertises Jacob in precisely the same language. Here we see two men, casting themselves upon the ocean to escape from slavery under the U. S. Government, and men paid by us, seize them, and "deliver" them to be kept in jail for the "owner," or sold for jail fees.

ROLL OF INFAMY.

The Political Creed of Abolitionists.—WE WILL VOTE FOR NO MAN WHO VOTES AGAINST LIBERTY.

The North has always had a majority in the U. S. House of Representatives.

Thus :

Year.	1789	1793	1803	1813	1819	1823	1833	1839
North.	35	57	77	103	135	124	141	142
South.	30	50	65	79	81	90	99	100
Maj.	5	7	12	24	24	34	42	42

In the Senate the North had a majority of 2, (except from 1796 to 1802,) till 1812, when the admission of Louisiana equalized the representation in that body. Still the North, having power to choose the Vice-president, may have the *casting vote*. It follows that every act of the nation is AN ACT OF THE FREE STATES. THEY ARE VIRTUALLY THE NATION. Whatever Congress does, or refuses to do, the final responsibility rests upon the free states. The only way to absolve ourselves from the guilt and shame of our national crimes is to discard those who perpetrate them, and choose men to represent us who will not vote down the foundation principles of our government. To assist northern freemen in this work, we insert from the Congressional journals the names of a few who have voted against liberty.

I.

Jan. 18, 1805. The following resolution was moved in the U. S. H. R.

Resolved, That from and after the 4th of July, 1805, all blacks, and people of color, born within the District of Columbia, or whose mothers shall be the property of any person residing within said District, shall be free, the males at the age of _____, and the females at the age of _____. Lost, yeas 31, nays 77.

Northern men against it.

N. H. Samuel Hunt, Samuel Tenny, 2 of 5; Vt. Gideon Olin, 1 of 4; Mass. Jacob Crowninshield, Manasseh Cutler, Wm. Eustis, Simon Larned, Wm. Stedman, Samuel Taggart, 6 of 17; Ct. Simeon Baldwin, John Davenport, Calvin Goddard, Roger Griswold, 4 of 7; N. Y. Henry W. Livingston, Samuel Riker, Geo. Tibbetts, Philip Van Cortlandt, Killian K. Van Rensselaer, Daniel C. Verplanck, 6 of 17; N. J. Adam Boyd, William Helms, James Mott, Henry Southard, 4 of 6; Pa. Frederic Conrad, Joseph Heister, John Hoge, John B. Lucas, John Stewart, 5 of 18.—Total, 28 c. 77.

II.

The Missouri question came up Feb. 2, 1818, and was finally settled in the House, Feb. 26, [Senate 28,] 1821. For names, see opposite page.

The marks designate the votes of northern Representatives, as follows :

* Feb. 16, 1819. Against a clause prohibiting the further introduction of slavery into Mo. Carried, (i. e. the clause against slavery prevailed,) yeas 87, nays 76.

† Against a clause for the future emancipation (at 25) of slaves born in the state. Carried, yeas 82, nays 78.

|| Feb. 18, 1819. Against a clause prohibiting the future introduction of slavery into Arkansas. Lost, yeas 70, nays 71.

‡ Against the future emancipation of slaves born in Ark. Carried, yeas 75, nays 73.

§ For reconsidering last vote. Lost, yeas 77, nays 79.

¶ Feb. 19, 1819. Against the future emancipation of slaves born in Arkansas. Tried twice (in different forms) the same day. First trial, there was a tie, 88 to 88, and HENRY CLAY,* of Kentucky, gave the casting vote in favor of perpetual slavery. The second trial, it was carried, yeas 89, nays 87.

§ Same day. Against prohibiting the further introduction of slavery into Ark. (Mr. Taylor of N. Y. having renewed his proposition lost on the 18th.) Lost, y. 86, n. 90.

||| March 2, 1820. For striking out the clause prohibiting the extension of slavery in Missouri. Carried, yeas 90, nays 87. This was the test question, in deciding which, NINETEEN northern men bartered their own characters, the rights of the North, and the liberty of unborn thousands for _____ an understanding that no new slave state should afterwards be admitted, extending north of the south line of Missouri. Any two in the House might have turned the scale. Those marked thus, (—) have been since re-elected, (the figures show how many times) their constituents thus assuming their GUILT AND SHAME.

* While he professes to believe that slavery is "a curse to the master, and a grievous wrong to the slave."—See Colonization Speech made in Kentucky, in 1826.

NORTHERN REPRESENTATIVES.

Me. (Then a District.)

□ Mark L. Hill,

□ John Holmes, *†††††□

N. H.
John F. Parrott, *†††††**Mass.**

□ Jonathan Mason, *†††††

□ Henry Shaw, *†††††

□ Ezekiel Whitman, †

R. I.

□ James B. Mason, †

□ Samuel Eddy, □

Ut.□ Samuel A. Foot, □²

□ James Stevens.

N. Y.

□ Daniel Cruger, *†††††

□ Henry Meigs,

David A. Ogden, *††††

James Porter, †

□ Henry R. Storrs, *†††††□

N. J.

□ Joseph Bloomfield, *†††††

□ Charles Kinsey, *††††

□ Bernard Smith,

John Linn, †

Pa.

□ Henry Baldwin, †

□ David Fullerton,

Ohio.Philenion Beecher, †††††□³John W. Campbell, †††††□²

WM. H. HARRISON, *†††††□

Ill.John McLean, *†††††□²

NORTHERN SENATORS.

Those with this mark, (□) voted, March 2, 1820, for striking out the clause prohibiting the extension of slavery in Missouri. Carried, yeas 27, nays 15.

Those with this mark, (*) voted against a clause for restricting slavery to the east side of the 17th or 94th degree of W. Longitude. If that resolution had passed, slavery would still have had full sweep through nearly the whole of the present state of Arkansas. By rejecting it, Congress deliberately threw open to the monster the immense uninhabited territory from the Mississippi to Mexico.

The whole Illinois delegation voted for slavery on their own borders. Mob-killing free citizens and destroying free presses have been their fit reward. James Noble has been Governor of Indiana.

N. H.

□ John F. Purrott, *

R. I.

□ Wm. Hunter.

Ut.

□ James Lanman.

Ill.

□ Ninian Edwards, *

□ Jesse B. Thomas, *□

III.**Pa.**

Walter Lowrie, *

Jonathan Roberts, *

Ind.

James Noble, *□

Waller Taylor, *

Vt.

Wm. A. Palmer, *

On the 6th of January, 1829, Charles Miner of Pa. submitted the following resolution to the H. R., accompanied with a preamble, describing "enormities starting enough to wake the dead."

Resolved, "That the Committee [on D. C.] be further instructed to inquire into the expediency of providing by law for the gradual abolition of slavery within the District, in such manner that the interest of no individual shall be injured thereby."

The following northern men voted against considering this resolution. *Me.* James W. Ripley, *N. H.* Jonathan Harvey, *N. Y.* Samuel Chase, *Pa.* George Kremer, Daniel H. Miller, and John Mitchell, *Ohio*, William Stanberry, * Rollin C. Mallory of *Vt.*, voted against the adoption of the resolution.

POLITICAL REGISTER—TWENTY-FIFTH CONGRESS, &c.

"By their fruits ye shall know them."

In giving a catalogue of the northern members of the 25th Congress, we have carefully marked those, who by their votes have linked the gathering infamy of slavery to their own names. Freemen of the north, will you make their guilt and infamy your own by re-electing them?

HOUSE OF REPRESENTATIVES.

The names above the dash under each state, are present members, whose term expires March 3, 1839. The marks signify:

* Those who voted to lay petitions on the table Jan. 2, 1835,—against the motion of J. Dickson of N. Y. to refer them. Carried, 117 to 77. Majority 40.

† Voted "That Congress ought not to interfere in any way with slavery in the District of Columbia." Feb. 8, 1836, passed, 132 to 45. m. 87.

* Two from Maryland, and one each from Del., Va., and N. C. voted for considering

† Voted for Pinckney's gag resolution, May 20, 1836. Carried, 117 to 68. m. 46.

† Voted for the admission of Arkansas as a slave state, June 13, 1836. Carried 138 to 56. m. 82.

◇ Voted for Hawes' gag resolution, Jan. 18, 1837. Carried, 115 to 57. m. 58.

It will be noticed that those whose names are decorated with the above marks have nearly all failed of re-election. Let others beware.

|| Voted for Patton's gag, Dec. 21, 1837, which follows:

"Resolved, That all petitions, memorials and papers touching the abolition of slavery, or the buying, selling, or transferring of slaves in any state, district, or territory of the United States, be laid on the table, without being debated, printed, read or referred, and that no further action whatever shall be had thereon."

Carried, 123 to 74. m. 48.

! Voted that J. Q. Adams was out of order, because, in illustrating the contempt cast upon the right of petition, he referred to a petition purporting to be from slaves. June 23, 1838. Carried, 115 to 36. m. 79.

Maine—8.

* 4, + 6, + 5, + 5, + 3, || 4, ! 3.

Hugh J. Anderson †!
Thomas Davee !
George Evans,
John Fairfield † † †!
Joseph C. Noyes,
F. O. J. Smith * † †
Virgil D. Parris,
Edward Robinson.

Leonard Jarvis * † † †

Jonathan Cilley ||

Timothy J. Carter ||

Rufus McIntire *

Gorham Parks * † † †

Joseph Hall † † †

Moses Mason † † †

New Hampshire—5.

* 1, + 5, + 4, + 5, + 5, + 5, ! 4.

C. G. Atherton ||

Samuel Cushman † † † ||

James Farrington ||

Joseph Weeks † † ||

Jared W. Williams ||

Franklin Pierce * † † †

Benning M. Bean † † †

Robert Burns † † †

Vermont—2.

Heman Allen,

Horace Everett,

Isaac Fletcher,

Hiland Hall,

William Slade.

Massachusetts—12.

* 2.

John Q. Adams,

Nathaniel B. Borden,

George N. Briggs,

William B. Calhoun,

Caleb Cushing,

Richard Fletcher,

George Grennell,

William S. Hastings,

Levi Lincoln,

Wm. Parmenter,

Stephen C. Phillips,

John Reed.

Benjamin Gorham *

John Davis *.

Rhode Island—2.

Robert B. Cranston,

Joseph L. Tillinghast.

Connecticut—6.

+ 5, + 3, + 5, + 3, + 3, + 3.

Ellsha Haley † †!

Orrin Holt ||

Samuel Ingham † † †!

Launcelot Phelps † † † ||!

Isaac Toucey † † †!

T. T. Whittlesey † ||!

Andrew Judson † †

New York—40.

* 16, + 28, + 27, + 27, + 28, + 21, + 22

John T. Andrews ||

Bennet Bicknell ||

Samuel Birdsall ||!

John C. Broadhead ||!

Isaac H. Bronson !

A. D. W. Bruyn ||

C. C. Cambreleng * † † † ||!

Timothy Childs,

John C. Clark,

Edward Curtis,

John I. De Graff ||!

John Edwards ||!

Millard Filmore,

Henry A. Foster,

Albert Gallup,

Abraham P. Grant !

Hiram Gray !

Ogden Hoffman,

T. B. Jackson !

Nathaniel Jones !

Gouverneur Kemble ||

Arphaxad Loomis ||!

Richard P. Marvin,

Robert McClellan ||!

Charles F. Mitchell,

Ely Moore † † ||!

Wm. H. Noble ||!

John Palmer ||

Amasa J. Parker ||!

Wm. Patterson,

Luther C. Peck,

Zadoc Pratt ||!

John H. Prentiss ||!

David Russel,

Mark H. Sibley,

James B. Spencer ||

William Taylor † † † ||!

Obadiah Titus ||!

Henry Vail ||!

Abraham Vanderveer !

Samuel Barton † † †

Abraham Bockee † † †

Mathias J. Hovee † † †

John W. Brown † † †

G. H. Chapin † † †

John Cramer * † † †

Ulysses F. Doubleday † † †

Valentine Effner †

Oudley Farlin † † †

Wm. K. Fuller * † † †

R. H. Gillet * † †

Nicoll Hulsey *

S. G. Hathaway *

Abel Huntington * † † †

Gerrit Y. Lansing * † † †

Gideon Lee † † †,

Joshua Lee † †

Stephen B. Leonard † † †

Abijah Mann, Jr. * † † †

Wm. Mason † † †

John McKeon † †

Charles McVean *

Rutger B. Miller †.

Henry Mitchell *

Sherman Page † † †,

Job Pierson *

Joseph Reynolds * † † †

Wm. Seymour † † †

Nicholas Sickles † † †

Joel Turrill * † † †

Aaron Vanderpoel * † † †

J. B. Van Houten *

Aaron Ward † †

Daniel Wardwell † †

New Jersey—6.

* 1, + 3, + 1, + 2, + 5.

John B. Ayerly !

Wm. Halstead,

J. P. B. Maxwell !

James F. Randolph !

Charles G. Stratton !

T. Jones Yorke !

Philemon Dickerson * † †

Ferdinand S. Schenck † †

Wm. N. Shinn †

Pennsylvania—28.

* 1, + 13, + 9, + 11, + 10, + 14, + 13

William Beatty ||!

Richard Biddle,

Andrew Buchanan † † ||!

Edward Darlington,

Edward Davies,

Jacob Fry Jr. † † † ||!

Robert H. Hammond ||

Thomas Henry,

Edward B. Hubley † † †

George M. Keim !
John Klingensmith † † † †
Henry Logan † † † †
Charles McClure †
T. M. T. McKennon,
Matthias Morris,
Samuel W. Morris !!
Charles Naylor,
Charles Ogle,
Lemuel Painter † !
David Petriken † !
Arnold Plummer !
Wm. W. Potter !
David Potts,
Luther Reily † !
John Sergeant,
Dan Sheffer,
George W. Tolland,
David D. Wagener † † † †

Joseph B. Anthony † †
Michael W. Ash † † †
Andrew Beaumont † †
George Chambers †
John Galbraith † † †
Joseph Henderson †
John Laporte †
Job Mann † † †
Jesse Miller † † †

H. A. Muhlenburg † † † †
Joel B. Sutherland † †
J. G. Watmough *

Ohio—19.

* 7, † 11, † 7, † 6, † 10, † 1 ! 6.
J. Alexander, Jr.
John W. Allen !
Wm. K. Bond †
John Chauncy * † † † †
Thomas Cerwin,
Alexander Duncan,
Patrick G. Goode,
T. L. Hamer † † † † †
Alexander Harper,
Wm. H. Hunter † !
Daniel Kilgore † † † †
D. P. Leadbetter !
A. W. Loomis !
Samson Mason †
Calvary Morris,
J. Ridgeway,
Matthias Shopler !
Taylor Webster †
Elisha Whittlesey.

William Allen *
Elias Howell * † †
Robert Mitchell *
Wm. Patterson * † † †

Total, * 37, † 82, † 61, † 63, † 70, † 52, † 62.

NORTHERN SENATORS.

Their terms of office, (which continue six years,) expire March 3, in the years opposite their names. The marks signify as follows:

- * Mar. 10, 1836. Voted to lay Anti-Slavery petitions on the table. Carried, 24 to 20.
- † Mar. 1, 1837. Voted in favor of recognizing the independence of Texas. Car. 23 to 19. March 2, Mr. Ruggles of Me. moved to reconsider. Lost, 24 to 24.
- ! Dec. 18, 1837. Voted to lay on the table the question of receiving Anti-Slavery petitions. Carried, 25 to 20.
- † Jan. 6, 1838. Voted for Calhoun's third resolution, that the general government is bound "to give increased stability and security to the domestic institutions of the states." Carried, 31 to 11.
- § Jan. 9, 1839. Voted for Calhoun's fourth resolution, that systematic attacks on slavery are "a violation of solemn obligations, moral and religious." Car. 34 to 5.
- ¶ Jan. 10, 1838. Voted for Clay's resolution against the abolition of slavery in the District of Columbia. Carried, 36 to 9.
- ¶ Jan. 10, 1839. For Clay's resolution against abolition "in any territory of the United States." Carried, 33 to 9.
- ¶ Jan. 10, 1838. Voted to lay on the table a resolution (proposed by Mr. Smith of Indiana,) in favor of FREEDOM OF SPEECH, and of THE PRESS, and the RIGHT OF PETITION. Carried, 23 to 21.
- ¶ Jan. 16, 1838. Voted to lay on the table the VI. resolutions. Lost, 12 to 26.
- ! March 21, 1839. Voted against considering Morris's resolutions proposing an inquiry in reference to the slave trade with Texas. Lost, 31 to 8.

Maine.

1841 John Ruggles †
1843 René Williams † † † †

New Hampshire.

1841 Henry Hubbard † † † †
1813 P. F. Pierce † † † †

Vermont.

1839 Benjamin Swift *
1813 Samuel Prentiss *

Massachusetts.

1839 Daniel Webster
1841 John Davis *

Rhode Island.

1839 Asher Robbins *
1841 Neh. R. Knight *

Connecticut.

1845 Dennis Kimbly.
1839 J. M. Niles † † † †
1813 Perry Smith † † † †
1837 Gideon Tomlinson *

New-York.

1839 N. P. Tallmadge †
1813 Silas Wright † † † †

New-Jersey.

1839 S. L. Southard * !
1841 Garrett D. Wall

Pennsylvania.

1839 Samuel McKean *
1841 Jas. Buchanan † † † †

David Spangler † † † †
Benjamin Jones †
Wm. Kenyon † † †
Jeremiah McLean † † †
Bellaury Storer †
John Thompson †

Indiana—7.

* 4, † 6, † 2, † 2, † 5, † 1, † 1.
Ratlib Boon † † † † †
George H. Dunn,
John Ewing,
William Graham,
William Herod,
James Rariden,
Albert S. White.

John Carr * † †
E. A. Hannegan * † †
George L. Kinnard * † †
Ames Lane * † † †
John W. Davis † †

Illinois—3.

* 1, † 3, † 3, † 2, † 3, † 3, † 2
Zadoc Casey † † † † †
William L. May * † † † †
A. W. Snyder † !

John Reynolds † † † †

Michigan—1.

Isaac C. Crary !

PRO-SLAVERY OBJECTIONS.

The doctrines of abolitionists are self-evident truths ; their *measures* are these doctrines *acted out*. If there were no other proof of the truth of our doctrines, than the absurdity of all the objections made to them, they might well be considered settled. When intellect and passion from the chair of state, the bench and the pulpit, down to the ditch, have joined forces against our principles,—when pride, caste, lust of power, political corruption, ecclesiastical usurpation, and dogmatism, on the one hand, and truckling sycophancy on the other, have been put to their possibles in self-defence ; when our doctrines have for years poured such a ruining fire into their very thickets and nestling places, and smote with such a ruining hand among their lifted crests, and through their joints and marrow, as to keep them in ceaseless throes, and goad them to their utmost in aggression, if after all the joint product of all these be mere pucility and emptiness, our principles may be regarded as among “the things that cannot be shaken.” We speak of these objections just as we feel. Not one of them has in it even the elements of an *argument*. They are shallow, sophistical, contradictory, generally mere assumptions, always rife with ignorance, and often with falsehood. We leave it with the next generation to say if this be a false accusation. But further preface aside, we proceed to notice some of the reasons urged against the emancipation of the slaves. Slaveholders will have it that slaves are contented and happy.

ARE SLAVES CONTENTED AND HAPPY ?

The question is not, what is the actual condition of slaves ? but, how do *they* regard it ?—what feelings does it produce in them ?—do they like it, or dislike it ? To argue such a question seems like playing a farce, and yet there is so much prating about the contentment and happiness of slaves, that many take it for granted, and help slaveholders to ring the changes upon the absurdity, ridiculous and shallow as it is. Yet no man in his senses really *believes* that slaves are contented and happy. The phraseology which men use every day in talking upon a subject, often shows their *real opinions* better than any formal declaration of them. The very men who tell us that the slave is contented, that he is *willing* to be a slave, will in nine cases out of ten, if called upon to define slavery, say it is *involuntary* servitude, that is, that the slave works *against his will*. Let any man analyze his own associations with the word slave, and he will find that he invariably associates with it the idea of a person kept in a condition *against his will*. Let him try to contemplate slavery as a condition into which men go of their own accord, and the slave as one *choosing* to become such in preference to being a freeman, and he will find himself doing as great violence to his convictions, as if he should try to contemplate convicts in solitary cells, as persons who had *broken into them* out of sheer love to handcuffs, and a dungeon for life, six feet by four, in preference to going at large. How can slaves be contented and happy, when the first step in the process that makes them slaves, is to take them from under the direction of their own free wills, and move all the machinery of their bodies and minds by a mainspring *out* of themselves ? A man's own will is the natural mainspring for moving all the machinery of his body and mind ; to propel it by any other moving power makes every part grate with friction. Would a watchmaker be such a fool as to put into a watch a power acting against the mainspring, forcing the wheels in one direction, while that pushed in the other ? Every piece of mechanism has its own moving power ; when its movements are directed by that power, all is harmony ; when by any other power acting against that, all is jargon. The first desire of human nature is to *direct its own movements*. To say that a man can be contented and happy, while all his movements are directed by the will of another, is to prate nonsense. Unsatisfied

desire is, so far as it goes, unhappiness, and if permanent, and embracing a variety of objects, is misery. The first desire of the slave, like that of all other men, is to use his own body and mind, and to control their movements. This desire is counteracted every moment; all his movements are controlled by another. He does, not what he likes, but what another likes to have him do. He goes, not where he wills, but whithersoever his master wills. He eats what his master pleases. The quality, quantity, time of meals, and number each day, are as the master likes to have them. He wears such clothes, of such texture, color, cut, &c. as the master pleases. His times of labor and rest, accommodations in sickness, his whole intercourse with wife, children, and friends; the place of his abode, when and how he may leave, or change it, the improvement of his mind, the exercise of his conscience, the use of his limbs, yea even of his voice and of his five senses, all these are under the control, and subject to the momentary caprice of another. His own will must be constantly counteracted, and he consequently unhappy, not merely because the thousand momentary wishes of every day are frustrated, but because the great, permanent, constitutional desire of his being, to use himself for the advancement of his own interests is all the time counteracted. To call such a man happy, is to prostitute language and libel human nature.

MEN DON'T LOVE TO WORK.

But again: no man ever loved work for its own sake. It is human nature to shrink from labor, unless something is to be got by it beyond the mere labor. The muscular effort itself, unless casual and temporary, is always regarded with aversion. True, men work, and are happy in working, not in the toil itself, but because thereby they gain other objects; those objects aside, and habitual labor would be habitual misery; the hope of bettering one's condition is the natural, appropriate lure to labor, makes it tolerable and pleasant; but take away this lure, quench hope, let the laborer be assured, that though he may work at the top of his strength, he cannot better his condition, that he is doomed for life, and his posterity through all time, to utter poverty, that no amount of toil can make him the owner even of his own hands; in a word, force him to work without a single lure of hope, or without procuring thereby one cherished object of desire, and you pour into his cup misery to the brim. Habitual labor, extorted from such a man, would be the mere phrensied struggle of fear and despair—their joint product. The scripture saith, what every man's experience confirms, "Fear hath torment." Yet fear is the only stimulus under which the slave works; his labor is extorted from him by appeals to his sense of pain, either by actual infliction, or by the certainty of it, if he refuse. During his whole life fear, FEAR is the motive that goads him to effort, and "Fear hath torment." It is befitting that slaveholders should call those persons who direct the labor of their slaves, "DRIVERS." Slaves contented and happy!! and yet driven their weary round from day to day while life lasts, stung to the quick by FEAR; forced to be, to do, to suffer, to go, to stay, to eat, to drink, to wear, to have, just what, and when, and as, and only as, another pleases, and yet, contented and happy!!!

But we shall be told that the slaveholders, who know far better than we do, say that their slaves are contented and happy. Answer: this question so nearly concerns slaveholders, that they are of all men the most incompetent witnesses. Courts of law take no man's testimony in his own case, unless he insists on testifying against himself; in that case his testimony is the most conclusive of all evidence. Slaveholders are under the strongest inducements to assert the contentment and happiness of their slaves; consequently, whenever they, in the face of all these inducements, deliberately and solemnly assert that the slaves are dis-

contented and miserable, their testimony is entitled to the highest credit, for it is deliberately given *against themselves*, against their own benevolence, their justice, honor, and character, and calculated to excite against them the indignation of all just minds, for forcibly holding human beings in a condition, which, according to the voluntary testimony of the wrong-doers themselves, is full of misery.

TESTIMONY OF SLAVEHOLDERS.

Reader, look at the following testimony of slaveholders. They declare in the strongest language, that the slaves long for liberty, and that instead of hugging their chains, they writhe and toss in them.

Abolitionists are charged with over-statements in describing the horrors of slavery, but when slaveholders voluntarily take the pencil, who will accuse *them* of high coloring in drawing the picture?

It is well known that in the winter of 1831-2, the Legislature of Virginia was engaged more than two weeks in discussing the question of slavery. We give a few extracts from that debate. MR. MOORE said, "they (*the slaves*) will *always* be disposed to avail themselves of a favorable opportunity of asserting their natural rights." * * * It may be safely assumed, that, wherever the slaves are as numerous as the whites, it will require *one half of the effective force of the whites to keep them quiet*; such is the fact as to the whole of Eastern Virginia."

In another part of the same speech he said: "I lay it down as a maxim *not to be disputed*, that our slaves are now, and will ever be, actuated by the *desire of liberty*."

MR. McDOWELL. "Sir, you may place the slave where you please—you may oppress him as you please—you may dry up to your uttermost, the fountains of his feeling, the springs of his thought—and *the idea that he was born to be free will survive it all*. It is allied to his hope of immortality—it is the ethereal part of his nature which oppression cannot reach."

MR. PRESTON. "My old friend from Halifax, (Mr. Bruce,) told us that the Virginia slave was happy and contented. Mr. Speaker, *this is impossible; happiness is incompatible with slavery*. The love of liberty is the ruling passion of man; and *he cannot be happy if deprived of it*."

MR. CAMPBELL. "The ever-abiding spark of liberty, silently, but surely exists in the bosom of even the most degraded, oppressed, and humble slave on earth."

MR. GHOLSON, in describing the attempts to keep the slaves from gaining their liberty, said: "And think you, Sir, that this attempt will not be resisted?—Just as sure as a love of freedom and the immediate prospect of attaining it *will inflame the heart and inspire revolution—the love of freedom will be armed with desperation*."

MR. DANIEL. "The slaves cannot long remain ignorant of the sentiments which are thus publicly expressed, and it would indeed be strange if they did not *greedily* adopt expressions so favorable to their cause."

The preceding extracts are from speeches made in the legislature of Virginia on the 16, 18, 19, 20, 23, and 26 of Jan. 1832, as reported in the Richmond Whig.

The late JUDGE TUCKER of Va., professor of law in the University of William and Mary, published a letter to a member of the Va. Legislature in 1801, in which he says:—"The love of freedom, sir, is an inborn sentiment. At the *first favorable moment* it springs forth and defies all check. Whenever we are involved in war, if our enemies hold out the lure of FREEDOM, they will have, in EVERY NEGRO, a *decided friend*."

HON. B. W. LEIGH, late Senator in Congress from Va., in a series of letters to the people of that state in 1832, speaking of the slaves, says: "The peculiar interest they *must* take in the subject we may be sure makes their hearing *very acute*. It is the most combustible matter that takes fire the soonest." p. 77.

HON. P. P. BARBOUR of Va. now a judge of the U. S. Sup. Court, said in a speech in Congress in Feb. 1820, (see Nat. Intell. of that date,) "Slavery, disguise it as you will, is still a *bitter draught*."

GOVERNOR GILES, in his address to the legislature of Virginia, 1827, speaking of the number of crimes punished by sale into slavery, says: "*Slavery must be admitted to be a PUNISHMENT OF THE HIGHEST ORDER*; and according to every

just rule for the apportionment of punishment to crime, it would seem that it ought to be applied only to crimes of the highest order." [Men are punished to the utmost, by inflicting "happiness" upon them!]

In 1787, every slaveholder in Congress voted for the following resolution: "There shall be neither slavery, nor involuntary servitude in the territory north-west of the Ohio, otherwise than for the punishment of crimes."

HENRY CLAY, at a meeting of the Am. Col. Soc., Jan. 1818, said: "He has placed a false estimate upon liberty, who believes that many [slaves] would refuse the boon even when coupled with such a condition."* [Banishment to Liberia.]

REV. J. D. PAXTON of Virginia, who had always lived in the midst of slaves, and held them, says in his "Letters on Slavery," p. 153, "THE SLAVES, MAN, WOMAN AND CHILD, ARE LONGING FOR FREEDOM."

PATRICK HENRY of Va. in his letter to Robert Pleasants, dated Jan. 18, 1778, says: "Let us transmit to our descendants a pity for their (the slaves') unhappy lot." "Let us treat the unhappy victims with lenity."

JEFFERSON, in his notes on Va., p. 71, says that the slave "entails his own miserable condition on the endless generations proceeding from him." In his published Correspondence he says: "When the measure of their TEARS is full—when their GROANS have involved heaven itself in darkness, doubtless a God of Justice will awaken to their DISTRESS." [Contentment and happiness?]

WASHINGTON, in his letter to Robert Morris, April 12, 1786, says: "I hope it will not be conceived that it is my wish to hold these unhappy people, in slavery."

MCCALL, in his history of Georgia, says: "This class of people, (slaves,) who could not be supposed to be CONTENTED in slavery, and who would grasp with avidity at the most desperate attempts that promised freedom," &c.

In the Kentucky Convention of 1790, MR. RICE called the slaves' condition a "wretched situation," "a miserable state"—said that he was consigned to a "bottomless gulf of wretchedness," and added, "The laws confine him in misery."

The Editor of the Maryville (Tenn.) Intelligencer in his paper of Oct. 1835, speaking of slaves in the South-western states, says, "their condition is second only to that of THE WRETCHED CREATURES IN HELL." In a subsequent number the editor says: "We, of the South, are surrounded by a dangerous class of beings—who, if they could but once entertain the idea that immediate death would not be their portion, would re-act the St. Domingo tragedy. But a consciousness that a ten-fold force would gather from the four corners of the United States, and slaughter them, KEEPS THEM IN SUBJECTION. But to the non slave-holding states, we are indebted for a permanent safeguard against insurrection. Without their assistance, the white population of the Southern States would be too weak to quiet that innate desire for liberty, which is ever ready to act itself out."

The Minutes of the American Convention convened at Baltimore, Oct. 25, 1826, contain a communication from two delegates to that body from N. C., Messrs. M. & W. Swain, in which, speaking of the slaves in the eastern part of that state, they say, "THEIR SITUATION IS WRETCHED BEYOND DESCRIPTION."

In the Convention that framed the Constitution of Va., in 1829, Mr. Campbell said: "In the year 1814, when all the militia east of the Blue Ridge, were chiefly employed in patrolling the counties on the sea-board, and generally east of the Ridge, to prevent insurrections among your own disaffected population."

Having given a little of the testimony of slaveholders in words, we now give the

TESTIMONY OF SLAVEHOLDERS BY THEIR ACTIONS.

The whole system of slavery is constructed on the presumption that slaves are unwilling to be slaves. All its laws and regulations pre-suppose and assume that they must necessarily be discontented, and will constantly strive to escape. Hence the laws prohibiting their leaving the plantation without a pass, and authorizing any one to give twenty lashes to those who have none, laws against such as harbor runaways, and the penalty of DEATH to be inflicted on any slave who aids another

* What a condemnation of his casting vote reaching forward twenty-five years, to enslave human beings not then born! See his vote on slavery in Arkansas, page 33.

to run away. Hence the nightly patrols and daily vigils—the citadels and guard-houses, the ordinance in all southern cities, forbidding slaves to leave their masters' premises after a certain hour in the evening. The law of S. C. authorizing any person who finds more than seven slaves together in the highway without a white person, to give them each twenty lashes, also 30 lashes in Va., Ky., and Mo. for any slave carrying a *club*,—penalties for the crimes of reading and writing,—assembling to worship God, unless a majority of white persons are present—also prohibiting all evening meetings—also for “being found in another person's negro quarters, 40 lashes,” “for being on horseback without the written permission of his master, 25 lashes,” “for keeping a dog, 25 lashes,” “for taking away a boat or canoe from where it is made fast, for the first offence 35 lashes, and for the second shall have cut off from his head one ear.” For all the preceding laws, see 2 Brev. Dig. 231. Prince's Dig. 447. Rev. Code of Miss. 371. 2 Mo. Laws, 751. Del. Laws, 104. Haywood's Manual, 78. Martin's Dig. 622.

We give a specimen of another class of laws by a quotation.

By the laws of Louisiana, “No man can emancipate his slave, unless the slave has attained the age of thirty years, *except a slave who has saved the life of his master, or his master's wife, or one of his master's children*; such a one may be emancipated at any age.”

In a number of other slave states, emancipation is forbidden in all cases except for “*MERITORIOUS SERVICES*.” Thus the Legislatures of slave states declare that the *gift of liberty* is the greatest reward they can bestow upon a slave for services the most important to the state, and that it is the *greatest motive* they can hold out to prompt other slaves to like services. A few years since, a slave, at great hazard, saved the State House at Milledgeville, Ga., when in flames. The Legislature purchased him of his master, and set him free, paying for him \$1800. In 1822, a slave gave information of a projected insurrection in Charleston, S. C. The Legislature held out to other slaves the *strongest possible motive* to do likewise in similar cases, by giving him his *freedom*. During the revolutionary war, the Legislature of New York passed an act granting freedom to all slaves who should serve in the army for three years, or until regularly discharged. See 2 Kent's Com. p. 255.

All these, and a multitude of other laws in slave states are based upon the *admitted fact* that slaves are, and must inevitably be, discontented with their condition, and constantly trying to get out of it; they proclaim also, that all slaveholders *know* this, and therefore strive to the utmost to prevent it. The laws of slave states, their swarms of patrols, their guard-houses, citadels, alarm bells, vigilance committees, chain gangs, written passes, advertisements for runaways, trained blood hounds, fortified churches,* their whips, yokes, fetters, branding irons, &c. prove as clearly that the slaveholders *know* that their slaves are *unwilling* to be slaves, and will do their utmost to escape, as the handcuffs, bolts, bars, iron doors, and massive walls of our prisons prove that the government know that those who are sent to prison are *unwilling* to be prisoners, and will do their utmost to escape.

RUNNING AWAY FROM CONTENTMENT.

Men are apt to show by their actions what they like and dislike. If slaves are contented and happy in slavery why do they run away from it every chance they can get? When prisoners break jail we are apt to think they are not “contented and happy” to stay there, and when they are all the while *trying* to break jail, whether they get out or not, it would be an odd notion to interpret all these struggles as so many capers of contentment and happiness. Why are the slaves con-

* In Charleston, S. C., a guard with fixed bayonets is stationed on the Sabbath before the door of every church, during the hours of service.

stantly running away? Doubtless it is because they are so happy they don't know what to do with themselves, and so, in their glee, fall to kicking up their heels, as babies dance up and down, and shake their hands at the sight of sugar plums. But then their kicking up their heels being all in *one* direction, *away* from the plantation, rather than *toward* it, and the fact that when away, they *stay* away, and are always trying to get their friends away,—those are mysteries about which poor human reason is doomed to puzzle itself in vain! When a horse happens to jump out of rich clover into a mullen field, he is sure to jump back again, but horse-instinct is no standard for human reason. A *rational* horse would have *stayed* in the mullen field contentedly munching the stems.

We give a few extracts from the American State Papers, to show how slaves prefer slavery to freedom.

The Va. and Md. claimants under the 1st art. of the treaty of Ghent set forth that, "In July and August 1814, the enemy made several landings on the northern neck of Virginia. On a sudden an order came, that all the troops should be marched to the defence of Washington, and this neck, of 18 miles wide, was emptied of all its efficient forces for nearly six weeks. During the absence of the forces there was nothing to *restrain* our slaves, and they *flocked in hundreds to the enemy.*" See their memorial—*St. Pap. 2 Sess., 20th Cong. v. 5, No. 190. p. 4.*

Extracts from the instructions of Mr. Clay, when Secretary of State, to Mr. Gallatin, Minister to Great Britain, dated June 19, 1826.

"You are instructed to propose a stipulation for a mutual surrender of all persons held to service or labor under the laws of one party, who escape into the territories of the other. Our object in this stipulation is to provide for a *growing* evil. Persons of the above description escape principally from Virginia and Kentucky into Upper Canada. In proportion as they are *successful* in their retreat to Canada, will the *number of fugitives increase.* The motive for getting them back is the desire which is generally felt to prevent the example of the fugitives becoming *contagious.*

"The states of Virginia and Kentucky, are *particularly anxious* on this subject. The General Assembly of the latter has *repeatedly invoked* the interposition of the U. S. Government with Great Britain. You will therefore *PRESS* the matter."

Mr. Barbour to Mr. Clay. "I endeavored to impress on him, (the British Minister,) the importance of the subject—stating that the mischief was by no means confined to the number that escaped, but acted on, and much impaired the value of those who remained,—the successful attempts at elopement being a strong allure-ment WITH ALL to abscond."—*St. Pap. 2 Sess. 20th Cong. vol. 1. No. 19.*

A "REFUGE" FROM HAPPINESS.

"Dec. 18, 1826. Mr. Brent (of La.) offered the following.

"*Resolved*, That the president of the United States be requested to inform this House whether any measures have been taken to obtain the runaway negro slaves from Louisiana and elsewhere, which have taken *refuge* in the territories of Mexico."—*Journal H. R. for 1826-7, p. 70.*

A MUD FORT IN THE WOODS vs. PLANTATION "HAPPINESS."

In 1816 the U. S. Gov't instructed General Jackson to inform the governor of Pensacola that some hundreds of fugitive slaves from the U. S. were occupying a fort in his territory, and that they furnished an *asylum* to other fugitive slaves from the neighboring states, &c. April 8, 1816. Gen. Jackson ordered Gen. Gaines into Florida to destroy the fort, alleging as a reason that it afforded a *refuge* to runaway slaves from the United States.

In a letter from Commodore Patterson to the Secretary of the Navy, August 15 1816, speaking of the destruction of this fort, he says:

"The service rendered by the destruction of this fort, and the band of negroes who held it, is of *great and manifest importance* to those states bordering on the Creek nation, as it had become the general rendezvous of runaway slaves,—an *asylum* where they were assured of being received. This hold being destroyed,

they have no longer a place to go to, and will not be so liable to abscond." Further on he says: "The forces were daily increasing, and they felt themselves so strong and secure that they had commenced several plantations on the fertile banks of the Apalachicola, which would have yielded them every article of sustenance, [can slaves take care of themselves?] and which would consequently in a short time have rendered their establishment quite formidable, and highly injurious to the neighboring states."—*St. Pap. 2 Sess. 15th Cong. v. 6. No. 119. p. 12.*

The despatches to the Secretary of War assert that there were in the fort, 300 negroes, men, women and children, and 20 Indians!

THE FASCINATIONS OF AN "ALMOST IMPENETRABLE" SWAMP.

In 1837, the New Orleans Picayune, reporting the capture of a leader of fugitives called Squire the "Brigand of the swamp," says: "While they can support a gang and have a camp, WE MAY EXPECT OUR NEGROES TO RUN AWAY." In the same article he says the place whose delights had kept "Squire" "a long time" from the happiness of slavery, and to which the "happy" slaves would of course escape, was a "marsh ALMOST IMPENETRABLE to our citizens."

"HAPPY" SLAVES SOWING THEIR WILD OATS.

During our two wars with Great Britain, a multitude of slaves fled from their masters and joined the British forces. To furnish the reader some data for judging of the number that escaped during the revolutionary war, we insert the following extract from Ramsay's History. "When the British evacuated Charleston, S. C. in 1782, Governor Matthews demanded the restoration of some thousands of negroes who were within their lines. * * * * * These, however, were but a small part of the whole taken away at the evacuation, but that number is very inconsiderable when compared with the thousands that were lost from the first to the last of the war. It has been computed by good judges that between the years 1775 and 1783, the State of South Carolina lost TWENTY-FIVE THOUSAND NEGROES." [At least a fifth part of all the slaves in the state at the beginning of the war. See page 30.]—*Ramsay's Hist. S. C. v. 1. p. 473-4.*

Dr. Ramsay being a native and resident of Charleston, S. C. enjoyed every facility for ascertaining the facts in the case; but his testimony does not stand alone. Col. Lee of Va. in his "Memoirs of the War in the Southern Department," v. 2. p. 456, says, of "the negroes seduced and taken from the inhabitants of S. C."

"It is asserted upon the authority of the best informed citizens of S. C. that more than TWENTY THOUSAND slaves were lost to the state in consequence of the war."

Lord Dunmore, Governor of Virginia, after escaping from Williamsburg in 1775, on a vessel in James river, offered liberty to those slaves who would join him. It appears from the history that one hundred of them are soon after enumerated among his forces. How many more joined him does not appear.—*Burke's Va., v. 3. p. 431.*

Extract of a letter from Mr. Jefferson, then Secretary of State, to Mr. Hammond, Minister of Great Britain, dated Philadelphia, Dec. 15. 1791. "On withdrawing the troops from New York, a large embarkation of negroes, the property of the inhabitants of the U. S. took place. * * * A very great number was carried off in private vessels, without admitting the inspection of the American Commissioners."—See "Political Correspondence," Papers relative to Great Britain, p. 4.

The following may enable the reader to form some judgment of the number that escaped during the last war.

Extract from the Report of the Com. of Ways and Means, to the House of Representatives, Jan. 5. 1819. "At the conclusion of the war in 1815, it being known that MANY THOUSANDS of the slaves of our citizens had been carried off by the British ships of war," &c.—*Am. St. Pap. F. Rel. v. 4. p. 114.*

Extract of a letter from Hon. John Quincy Adams to Lord Castlereagh. Feb. 17. 1816. "In his letter of the 5th Sept. the undersigned had the honor of enclosing a list of 702 slaves carried away after the ratification of the treaty of peace from Cumberland Island, and the waters adjacent; * * * * * a number perhaps still greater was carried away from Tangier Island in the state of Virginia, and from other places."—*Am. St. Pap. 2d Sess. 16th Cong. No. 82. p. 82.*

FREAKS OF "CONTENTMENT" IN 1732.

"There were at the Natchez on the plantations a considerable number of negroes, nearly all of whom had joined the murderers of their masters in order to gain their freedom, and had followed their new friends among the Chickasaws. This circumstance, and their consequent emancipation, were known to their former companions, and suggested the possibility of their own release from bondage. They became restless and indocile."—*Martin's History of La.*, v. 1. p. 294. date, 1732.

SLAVES OPPRESSED BY "HAPPINESS," FIND "PROTECTION!"

"This property has heretofore been of little value near the Ohio river, because runaways receive aid and PROTECTION from the people in the new territories and states."—Speech of Mr. Doddridge in the Va. Con. Oct. 29. 1829, *Deb.* p. 89.

Dec. 17. 1821. "Mr. Wright of Md. laid before the house an attested copy of a resolution, passed Feb. 16, 1821, by the General Assembly of the state, complaining of the PROTECTION afforded by the citizens of Pennsylvania to the slaves who descend and go into that state," and calling for an act of Congress to prevent the continuance of the evils complained of. They say that "the present state of things, [PROTECTION given to the "happy" fugitives,] is not only vexatious to the master, but extremely pernicious, and calculated to DESTROY THE CONTENTMENT AND HAPPINESS of slaves."—*Am. St. Pap. Class 10. vol. 2. No. 506, p. 752.*

"CONTENTED" SLAVES BAD PROPERTY.

"Their vicinity to non-slave-holding states, must forever render this sort of property precarious and insecure."—Speech of Judge Upshur in the Va. Conv. Oct. 28. 1829. See *Deb. Va. Con.* p. 76.

"From the vicinity of the country through which this (the Chesapeake and Ohio Canal) passes to Pennsylvania, slaves cannot be held there."—Speech of Mr. Scott in the Va. Convention, 1829, *Deb.* p. 126.

"CONTENTMENT" OF JUDGE WASHINGTON'S SLAVES.

Hon. Bushrod Washington, nephew of Gen. Washington, and Judge of the Sup. Court of the U. S., sold 54 of his slaves, to be taken to Louisiana, in August 1831, while he was Pres. of the Am. Colonization Society. In a letter published in the Balt. Telegraph, Sept. 18, 1831, he says: "I called the slaves together, and assured them I had no intention to give freedom to any of them. That the DISAPPOINTMENT caused by this declaration should lead to the consequences which followed was to be expected. * * * I had good reason for anticipating the escape of ALL THE LABORING MEN OF ANY VALUE to the Northern States as soon as I should leave home."

SLAVES KNOW WHEN TO SEEM MOST "CONTENTED."

But perhaps we shall be told that the slaves say that they do not wish to be free. True—and the more they wish to be free, and are laying plans for it, the more they will profess to be contented and happy, lest they should be more closely watched. That is human nature. When the convict who has been trying to break jail all night, hears the turnkey coming, he crowds on his handcuffs, slips in the sawed bars, and begins to snore, or, if in the day time, shows his contentment by striking up a tune. Slaves are not such fools as to exhibit discontent and a longing for liberty, either to their master or to his guests.

TESTIMONY OF JAMES BRADLEY AN EMANCIPATED SLAVE.

He bought his freedom in 1832, when nearly 30 years old. In an account of his life in the "Oasis," speaking on this point, he says: "I do not believe there ever was a slave who did not long for liberty. * * I was never acquainted with a slave, however well he was treated, who did not long to be free. There is one thing about this, that people in the free states do not understand. When they ask slaves whether they wish for their liberty, they answer 'No;' and very likely they would say they would not leave their masters for the world. But, at the same time, they desire liberty more than any thing else. The truth is, if a slave shows any discontent, he is sure to be treated worse, and worked the harder for it, and every slave knows this. When they are alone, all their talk is about liberty—liberty! It is the great thought and feeling that fills the mind full all the time."

And yet it should be remembered that this liberty, the thought of which "fills the mind full all the time," does not deserve the name. The freedom which emancipated slaves enjoy at the South, is only another name for oppression.

True, it is vastly more tolerable than slavery, but still it is loaded with grievous privations, and liabilities to outrage without redress. Some slaves there may possibly be, slaves of very mild masters, hardly held *practically* as slaves at all, who might hesitate to exchange their situation for that fettered, unprotected, persecuted freedom, which is all that the iron code of the slave states metes out to the free colored man. But even such cases, if any there be, are very rare exceptions. Listen to a slaveholder on this point. Mr. McDowell, in his speech in the Va. House of Delegates, Jan. 23, 1834, (see Richmond Whig,) says: "As to the idea, that the slaves in any considerable number of cases, can be indifferent to freedom, it is wholly unnatural. The truth is, sir, that although there are special cases of slaves who are willing to forego the benefits of *complete* freedom for certain other benefits which they enjoy under a *nominal* slavery, yet the cases, from their very nature, must be limited—they can extend only to a favored few."

But we are told further that slaves show *by their actions* that they are happy—they sing, laugh, dance, and make merry. He is a shallow smatterer in human nature, who does not understand this, that mirth is often rather the effort of the mind to throw off trouble, than the evidence of happiness. It shows that a man *wishes* to be happy, and is *trying* for it, and is oftener the *means* used to get it than the proof that it *exists*. And as to *singing*—why do prisoners sing in jails? We have all heard them. Does it prove solitary cells a paradise? Do jail walls, dingy light and solitude make men so happy that they sing for joy? They sing to *make* pleasure for themselves, not to *give vent* to it. Their singing indicates a mind *seeking* amusement rather than one *content* with what it has—a mind conscious of a *want*, and striving to satisfy it, rather than one rejoicing in a full supply. In illustration of this we insert a fact stated by the Rev. Dr. Channing of Boston in his late work on slavery, first edition, p. 161.

"I once passed a colored woman at work on a plantation, who was *singing* apparently with animation, and whose general manners would have led me to set her down as the *happiest* of the gang. I said to her, 'Your work seems pleasant to you.' She replied, 'No, Massa.' Supposing that she referred to something particularly disagreeable in her immediate occupation, I said to her, 'Tell me then what part of your work is most pleasant.' She answered with much emphasis. 'No part pleasant. We *FORCED* to do it.'"

The celebrated Dr. Rush of Philadelphia, in one of his published medical papers, entitled "An account of the diseases peculiar to the negroes in the West Indies, and which are produced by their *slavery*," says:

"We are told by their masters that they are the happiest people in the world, because they are 'merry.' Mirth and a heavy heart, I believe, often meet together, and hence the propriety of Solomon's observation, 'In the midst of laughter the heart is sad.' Instead of considering the songs and dances as marks of their happiness, I have long considered them as *physical symptoms* of melancholy, and as certain proofs of their misery."—*Am. Museum*, vol. 4. p. 81.

Finally, if slaves were contented and happy, that fact alone should be the everlasting condemnation of slavery, and hunt the monster from human society with curses on its head. What! does it so paralyze the soul, subvert its instincts, blot out its reason, crush its upward tendencies, and murder its higher nature, that a man can be "contented and happy," though robbed of his body, mind, free choice, liberty, time, earnings, and *all* his rights, and while his life, limbs, health, conscience, food, raiment, sleep, wife and children, have *no protection*, but are subject *every moment* to the whims and passion-gusts of an owner, a *manstealer*? Nobly was it said by Burke, in reply to a vaunting slaveholder, who boasted that his slaves were "contented and happy:" "If you have made a *contented* slave, you have made a **DEGRADED MAN**."

"WE SHALL BE OVERRUN WITH THEM."

If ghosts were flesh and blood, and flew in flocks, the spectres of beggary and crime conjured up by "*We shall be overrun with them,*" would darken all our northern air.

This objection, when urged against our measures, implies the conviction that they will be successful. When urged against emancipation it implies that slaves are kept where they are against their wills. It implies also that those who make it would keep the slaves in their chains rather than run the risk of having here and there a colored neighbor. If the objector were to see a slaveholder knocking off the chains, throwing away the whip, and giving wages to his laborers he must needs cry out: "Stop! stop! If you pay your laborers and treat them well, they will quit you and rush to the north."

Who makes this outcry? An AMERICAN, who, while he boasts that his country is an asylum for the oppressed of all nations, would perpetuate the oppression and robbery of his own countrymen, lest some of them should find an asylum in his neighborhood.

But this objection is a bald prophecy, based on no facts, and contradicted by history, and by human nature. If slavery were abolished, the slaves would choose to stay at the south as hired laborers, rather than come to the north. Reasons:

1. *They are already there.* And the trouble, expense, distance to be travelled time necessary for the journey, &c. would forever dissuade the main body from migration to the north.

2. There is far more room for them in the slave-holding portions of the U. S. than in the non-slaveholding. In the former there is one-third more territory and one-third less population than in the latter.

3. The climate of the south is congenial to them, that of the north *uncongenial*.

4. There is far less *prejudice* against the colored man there than at the north.

5. They are remarkable for their *local* attachments. This is one of their peculiarities everywhere—wherever they are to be found, their aversion to a change of residence, especially to a distant removal, is *proverbial*. All travellers in Africa unite in this testimony.—Edwards' History of the West Indies—Waleh's Sketches of Brazil—Matheson's "Notices of Jamaica"—Dr. Dickson's "Mitigation of Slavery"—Sturge and Harvey's "West Indies in 1837"—Thome and Kimball's "Six months in Antigua, Barbadoes, and Jamaica"—abound with testimony to this trait.

We insert from the latter work, a few testimonies of ex-slaveholders in Antigua. "The negroes are not disposed to leave the estates on which they have lived, unless they are forced away by bad treatment."—H. Armstrong, Esq.

"Nothing but bad treatment on the part of the planter has ever caused the negroes to leave the estates on which they were accustomed to live."—S. Bourne, Esq.

"The negroes are remarkably attached to their homes."—James Howell, Esq.

"The negroes are peculiar for their attachment to their homes."—S. Barnard, Esq.

"Love of home is very remarkable in the negroes. It is a passion with them."—Dr. Daniell, Member of the Council.

An aged planter said: "They have very strong local attachments. They love their little hut, and will endure almost any hardship before they will desert that spot."

Messrs. Thome and Kimball say: "Such are the sentiments of West India planters; expressed, in the majority of cases, spontaneously, and mostly in illustration of other statements. We did not hear a word that implied an opposite sentiment. One gentleman observed that it was a very common saying, with the negroes,—'*Me nebbber leave my bornin' ground.*'—i. e., birth-place."

6. The slaves rarely run away from mild masters now. When they become their own masters and are protected by just laws, why should they leave their native region to roam among strangers in an uncongenial clime?

7. Slaves, when emancipated in the South, stay there, unless driven out.

There were in 1830, 44,000 more free colored people in the slave states than in the free states; and this notwithstanding all the barbarous laws of the slave states, made expressly to oppress and drive them out. From 1830 to 1835, the free colored population of the slave states increased 25.1 per cent, while the colored population of the free states increased only 10.1 per cent, *but little more than half as fast*, and this in spite of expulsion laws, and notwithstanding the removal by the Colonization Soc. of 1008 from the slave states and only 155 from the free states.

The utter aversion of the slaves, when free, to migrate from the state, was asserted by Gen. Brondox, an advocate of colonization, in his speech in the Virginia Legislature, in 1832, in favor of a bill for the forcible removal of free colored people. He said: "It is idle to talk about not resorting to FORCE." "They must be COMPELLED to go." "ALL OF US LOOK TO FORCE, OF SOME KIND." Another member, Mr. Fisher, said: "If we wait until the free negroes consent to leave the state, we shall wait till time is no more."

If they are reluctant to leave now, while slaveholding laws crush them to the dust, will they be more disposed to leave when slavery is abolished, and with it that bloody code against the free colored people which slavery made "necessary?"

Further. When the slaves are emancipated, the present masters would chuse to employ them as hired laborers in preference to any other class.

1. *They must have laborers.*—They cannot dig. (the present generation at least,) and to beg they are ashamed. The fact that these laborers are already on the ground would be to the planters a strong motive to keep them there rather than to get others.

2. *They have always been accustomed to them.* Many of the slaveholders in the West Indies, enraged at the passage of the Emancipation Act, and in hot haste to verify their own predictions of ruin, imported white laborers to supply the places of their emancipated slaves. But a brief experiment let off their seal; meanwhile the importation came to a stand, their wrath got cold enough to swallow; and instead of paying a hundred per cent premium for the reputation of prophets, and after all having their labor and losing their cash for their pains, they turned their foreign laborers adrift and were glad to hire those to whom they had always been accustomed.

3. The slaves are acquainted with all kinds of plantation labor—the raising of the southern staples, preparation of the soil, getting in the crops, modes of cultivation, curing for market, with the times and seasons of all, the causes affecting them, &c. Any other class of laborers would have all these things to learn, and it would take some years fully to get the run of them. Thus, for a time at least, they would be much less profitable laborers than those who had been all their lives engaged in this kind of labor.

4. The slaves are fitted to the climate both by constitution and by long residence, habituating them to it. Any other class of laborers would be obliged to go through a process of acclimation, generally long and severe, and in a multitude of instances fatal, especially in all the far south and south-west. What a rush is made to the north every summer by men of business in the far south who are not natives. They dare not encounter the sickly months. If to stay there would be hazardous to men whose business calls them little into the sun, and is not exhausting, men too, who are able to live without labor during the sickly season, how would it be with the poor northern, or foreign laborer, who, instead of being able to take a furlough during those months, would be obliged to bear double burdens? for the price of labor there is in the sickly months. How long would he be able to bear up under the foggy mornings, burning noons, and dew-drenched nights?

5. The planters would prefer their present slaves as hired laborers; for the additional reason that they could get them cheaper than any others. They have been accustomed

omed to such a manner of living, that they could support themselves at half the cost necessary for any other laborers. Instead of having a host of artificial wants and appetites crying for a supply, (and crying the louder because they are artificial,) as would be the case with any other class of laborers—their allowance when slaves, of a peck of corn a week, with a bit of bacon at Christmas, has engendered no such clamorous brood: consequently, with their simpler habits and fewer wants, and smaller doctor's bills, they could and would work for lower wages.

6. The slaveholders would employ their present slaves as hired laborers, if for no other reason, because they *could get no others*. Where could they get 2,000,000 of laborers? or 1,000,000? or even 100,000? Suppose slavery abolished to-day and an agent of some large plantation, a quondam overseer perchance, should spur up to the north, and bustle through our country towns, beating up for recruits among our young farmers to take the places of the late slaves as laborers. Who would put on the uniform, and wait marching orders for the south? Who would abandon the north where labor is honorable, where *working men* constitute a majority of our legislators, and *hire out* where labor is disgraceful, and the farmer or mechanic who lives by his own work is spurned with contempt? where a Senator in Congress could say, as did B. W. Leigh of Va. in the Convention of that state in 1829: "Those who depend on their daily labor for their daily subsistence never do, never will, and never can enter into political affairs?" Who of our free northern or western young men, would take his stand in the place just vacated by the slave, and brook the disdainful airs and lordly domination, and supercilious scorn of those, who have been taught, from their infancy, to look upon labor as a disgrace, and the laborer as a handy tool to serve their convenience?

But even if our northern yeomanry could overcome their repugnance on this score, the objection on the score of climate would be *insuperable*. Besides, while the best land that the sun ever shone upon, land made ready for the plough by the hand of nature, can be had at the west for a dollar and a quarter an acre, what youth from the free states would break away from the attraction of such a magnet, for the sake of working in a Carolina rice swamp ankle deep in water, or sweltering twelve hours a day in an Alabama cotton field, or a Louisiana cane patch? But enough—we only say in conclusion, that the abolition of slavery, so far from increasing the colored population of the north, would, in all probability, lessen it. We know personally not a few of our own colored citizens, who would of choice make the south their home if slavery, and the laws it has given birth to, were done away.—We shall not be suspected of saying this in order to appease, by a peace-offering northern prejudice and pro-slavery. We say it because we believe it to be a fact, and therefore relevant to the case in hand. By way of a parting salutation to "we shall be overrun with them," we say, that in meanness, prejudice, shrivelled selfishness, and calculating cruelty, this objection is not a whit behind the very pink of slaveholding chivalry.

CONCLUSION.

Deeming it important to demonstrate the falsity of these objections, we have, in spite of contraction and condensation, left no room for the swarms of their relations, equally the REVERSE OF THE TRUTH. What must be thought of the loud professions of opposition to slavery made by those who eagerly seize and circulate such absurd falsehoods for the sake of riveting the fetters of the slaves? Let those who have tried to quiet a nation's uneasy conscience, to silence the plea for the perishing, to turn their hopes into despair by fastening anew the loosening chains, thus increasing the nation's guilt, and consequent danger of the "exterminating thunder" feared by Jefferson—if they are convinced of their error—bring forth fruits meet for repentance, by REDOUBLED DILIGENCE IN SPREADING TRUTH.

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Rights of Colored Men,	104	25	20 00	2 50
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Rural Code of Hayti,	52	12	10 00	1 25
Ruggles' Antidote,		12	9 00	1 25
Report on People of Color in Ohio,		6	4 00	62
Slaveholding Weighed in the Balance,	30	6	4 00	60
Slavery Rhymes,		12	9 00	1 20
Slade's Speech in Congress,		6	4 00	50
Smith's, Gerrit, Letter to James Smylie,	66	10	8 00	1 00
Stanton's Speech,		6	6 00	70
Things for Northern Men to do,		6	4 00	50
Twenty Millions thrown away,	24	6	4 00	50
Views of Colonization, by James A. Nourse,	86	8	5 00	70
Views of Slavery and Emancipation, Miss Martineau,		12	9 00	1 25
Valuable Documents,	84	12	8 00	1 20
Wesleyan Anti-Slavery Review,	156	50	40 00	5 00
Wesley's Thoughts on Slavery,	24	3	2 00	31
War in Texas, by Benj. Lundy,	24	12	10 00	1 25
West India Question, by Charles Stewart,		12	9 00	1 25
Why Work for the Slave?		2	1 50	19
TRACTS.				
St. Domingo,	24	1	90	10
Caste,	24	1	90	10
Colonization,	24	1	90	10
Moral Condition, of the Slaves,	24	1	90	10
What is Abolition?	16	1	75	9
The Ten Commandments,	16	1	75	10
Danger and Safety,	24	1	90	10
Pro-Slavery Bible,	8	1	75	9
PRINTS, &c				
Likeness of E. P. Lovejoy,		12	9 00	1 25
Declaration of Sentiments,		50	44 00	5 00
The Emancipated Family,		1 00	75 00	10 50
Slave Market of America,		6	4 00	60
Southern Ideas of Liberty,		12	8 00	1 20
Dr. Franklin an Abolitionist,		3	2 00	30
Views of Slavery,		12	8 00	1 20
Our Countrymen in Chains,		2	1 00	19
The Negro's Complaint,		2	1 00	19
Letter Paper. 2 cts. sheet, 50 cts. quire, \$9 00 one ream,		2&3	10 car.	19
Anti-Slavery Cards,		1 00	75 00	10 50
Portrait of W. L. Garrison,		6	3 00	50
A Bird's-eye View of American Slavery,		4	3 00	40
Printer's Picture Gallery,		4	3 00	40
MUSIC. Freedom's Alarm,		4	3 00	40

—VOL. I. NO. 5.—

THE
AMERICAN
ANTI-SLAVERY
ALMANAC,
FOR
1840,

BEING BISSEXTILE OR LEAP-YEAR, AND THE 64TH OF AMERICAN
INDEPENDENCE. CALCULATED FOR BOSTON; ADAPTED
TO THE NEW ENGLAND STATES.



NORTHERN HOSPITALITY—NEW YORK NINE MONTHS' LAW.

The slave steps out of the slave-state, and his chains fall. A free state, with another chain, stands ready to re-enslave him.

Thus saith the Lord, Deliver him that is spoiled out of the hands of the oppressor.

NEW-YORK & BOSTON:

PUBLISHED BY THE AMERICAN ANTI-SLAVERY SOCIETY,

NO. 143 NASSAU STREET, NEW-YORK;

AND BY J. A. COLLINS, 99 CORNHILL, BOSTON.

COMMON NOTES FOR 1840.

The year 1840 is Bissextile or Leap Year, and begins on Wednesday.		
Golden Number,	17	Dominical Letters E & D
Epart,	26	Roman Indiction, 13
Solar Cycle,	1	Julian Period, 6553

ECLIPSES.

Four Eclipses will take place during the year; two of the Sun, and two of the Moon. The first will be of the Moon, February 17, beginning at about 8 o'clock in the morning, and ending about ten; the Moon being beneath the horizon at the time, and consequently invisible to us.

The second will be an Annular Eclipse of the Sun; taking place during the night of the third and fourth of March, and consequently invisible to us. It begins on the Earth generally at about half past 8 o'clock in the evening of the 3d, and ends at about half past 1 o'clock in the morning of the 4th. This Eclipse will be visible throughout Asia, the eastern part of Europe, and the North of Africa; the line of Central and Annular phase crossing Hindostan, China, and Siberia.

The third will be a partial Eclipse of the Moon, taking place on the morning of the 13th of August; visible as follows:—

	BOSTON.			NEW YORK.		
Beginning	1 h.	9 m.	morn.	h.	57 m.	morn.
Middle	2	34	"	2	22	"
Ending	3	53	"	3	47	"

Magnitude of the Eclipse six tenths of the Moon's diameter.

The fourth will be a Total Eclipse of the Sun, taking place during the night of the 26th and 27th of August; and consequently invisible to us. It begins on the Earth generally at about a quarter past 11 o'clock in the evening of the 26th, and ends at about a quarter past 4 o'clock on the morning of the 27th. It will be visible in the Indian Ocean, and the south part of Africa. The line of Central and Total Phase will pass to the north of the Cape of Good Hope, crossing Africa at about 10° south latitude.

The Planet Venus will be *Evening Star* to its conjunction with the Sun, July 24th; thence *Morning Star* to the end of the year.

"NO RIGHT TO INTERFERE."—"NO CONCERN WITH SLAVERY."

To ask a man what right he has to interfere with slavery, is the most outrageous insult that can be offered to human nature. He who would not feel his whole being either breaking forth with indignation, or overflowing with pity upon the besotted soul who could ask such a question, is himself a slave in nature whatever he may be in name. He is a traitor to his race, who does not feel that all within the circle of humanity are his brothers and sisters—that their wrongs are his wrongs, and that his cup is dashed with the bitterness which overflows from theirs. While a single human being, round the wide world, drags the chain or drops the tear of a slave, every other human being, whose heart has not turned to stone, will cry out against the wretch who riveted the one or wrings out the other. What! has human nature no heart for human nature? human beings "no concern" when the oppressor drives his iron into their common humanity, and bows under his yoke the necks of their fellows? Have the sons of liberty "no right to interfere" when their own mother's children are robbed of their birthright? To be a freeman, and yet have "no concern" about slavery—what a monstrous anomaly! Every human being who refuses to protest against slavery in the name of his own outraged nature, is an apostate from humanity. Every freeman who refuses to do it, impeaches his own political rights and undermines their foundation. Every Christian who refuses, makes Christ the minister of sin, and the great patron of bondage.

The following table is made from calculations prepared expressly for this work, and is founded on the formula of the French Astronomer, Laplace. It is more convenient than anything of the kind ever published in any other Almanac.

TABLE I. HEIGHT OF EACH SPRING TIDE FOR 1840.

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
	ft.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.
New York,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Providence,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Newport,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Nantucket,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Cape May,	6	4 3	4 5	5 2	5 5	5 8	5 3	6 6
New Haven,	8	5 7	5 11	6 11	7 2	7 8	8 4	8 8
Portland,	9	6 4	6 8	7 9	8 1	8 7	9 4	9 9
Kennebec,	9	6 4	6 8	7 9	8 1	8 7	9 4	9 9
Newburyport,	10	7 0	7 5	8 7	9 0	9 6	10 5	10 10
Portsmouth,	10	7 0	7 5	8 7	9 0	9 6	10 5	10 10
Boston,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Plymouth,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Cape Ann,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Salem,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Mt. Desert,	12	8 5	8 11	10 5	10 10	11 5	12 6	13 0
Machias,	12	8 5	8 11	10 5	10 10	11 5	12 6	13 0
Eastport,	25	17 6	18 6	21 6	22 6	23 9	26 0	27 0

To find the height of any spring tide at the places named in the above table; first observe what figure in the table below stands opposite its date, then in the column headed by that figure, and opposite the name of the place, you will find its height. Thus it will be seen the spring tide of December 24, and June 15, (column (2)) will rise 3 ft. 6 in. at New York; 7 ft. 8 in. at Boston, and 17 ft. 6 in. at Eastport.

Jan.	5	(3)	April	3	(8)	July	15	(3)	Oct.	12	(7)
"	19	(5)	"	17	(4)	"	29	(6)	"	26	(5)
Feb.	4	(5)	May	2	(4)	August	13	(4)	Nov.	11	(1)
"	18	(6)	"	17	(3)	"	28	(1)	"	25	(3)
March	4	(7)	June	15	(2)	Sep.	12	(1)	Dec.	9	(6)
"	18	(6)	"	30	(5)	"	26	(6)	"	24	(2)

The Calendar pages show the time of high water at Boston. For other places add or subtract the numbers in the following table.

TABLE II.

Albany,	add 4h	12m	Philadelphia,	add 2h	57m
Nantucket,	add 0	30	Portland,	sub. 0	45
New Bedford,	sub. 3	53	Portsmouth, N. H.,	sub. 0	15
New London,	sub. 2	36	Providence,	sub. 3	05
New York,	sub. 2	21	St. Johns, N. B.,	add 0	30
Newburyport,	sub. 0	15	Vineyard Sound,	sub. 0	30

TABLE III. ASTRONOMICAL CHARACTERS.

☉ Sun,	♌ Vesta,	♃ Jupiter,	♈ First Quar.	♌ Conjunction,
☿ Mercury,	♊ Juno,	♄ Saturn,	☾ Full Moon,	♍ Opposition,
♀ Venus,	♁ Pallas,	♅ Uranus,	☾ Last Quar.	♎ Ascending Node.
♂ Mars,	♁ Ceres,	☾ New Moon,	♊ Quintile,	♏ Descending Node.

SIGNS OF THE ZODIAC.

☉ Spring	♈ Aries,	♈ Ram,	Head,	♎ Libra,	Scales,	♏ Rems.
♈	♉ Taurus,	♉ Bull,	Neck,	♏ Scorpio,	Scorpion,	Secrets.
♈	♊ Gemini,	♊ Twins,	Arms,	♐ Sagittarius,	Archer,	Tr'ghs.
♈	♋ Cancer,	♋ Crab,	Breast,	♑ Capricornus,	Goat,	Knees,
♈	♌ Leo,	♌ Lion,	Heart,	♒ Aquarius,	Waterman,	Legs,
♈	♍ Virgo,	♍ Virgin,	Belly,	♓ Pisces,	Fishes,	Feet

MOB—FREE DISCUSSION—RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE—
THINGS TO BE THOUGHT OF.

The object of law is to *protect rights*,—the object of government is to administer this protection. Government is in its very nature a pledge of protection to *every one* of its subjects. Every voluntary subject of the government does, in the very terms of his allegiance, pledge his power for the protection of every one of his fellow subjects, and if he refuses to aid in protecting them, he violates the conditions, and forfeits the sole tenure of *his own claim to protection*; and by *permitting* the rights of others to be trampled upon, he tramples on them himself; and not only so, but upon the laws which protect those rights, and upon the government which administers that protection, and upon every member of the community—for the rights of *all* are left without defence, when protection is refused to the rights of *any*.

Further, it is the right of the people "*peaceably to assemble*," and discuss all subjects; if a mob break in upon them, and the civil officers (which are the local government,) refuse to protect the assembly, they do, by that act, join the mob, and become its leaders, thus turning the government itself into a mob. If the civil officers act in accordance with the wishes of the mass of the people, (as is almost always the case,) then the community becomes a *mob*—and every member of it, who refuses to protect the rights of his fellow citizens, not only virtually per-jures himself, but violates his own claim to legal protection.

To *exercise* one's rights is the business of the *individual*: to *protect* him in the exercise of them, is the business of the *government*—and well may he say to it, "*See thou to that.*"

The exercise of a *right* by the subject of a government is his *draft* on that government for protection in the exercise of that right; every such draft the government is sacredly bound to honor—it has no option in the case—it has no power to protest such a draft, and, if it does, it *violates its charter*—the government has *broke*—it has annihilated itself.

The foregoing principles furnish a looking-glass for all mobocrats, especially those of high degree—it gives full-length likenesses of the civil authorities of New York, in the summer of '34, of Boston and Utica, Oct. '35, of Cincinnati, July, '36, of Troy, in June, '36, of Alton, in Nov., '37, of Philadelphia, May 17, '38, and of all other civil officers who have helped to mob abolitionists, and of all the people who have "*loved to have it so.*"

"HARD LANGUAGE."

"Unless the holder of a slave *believes it conscientiously to be his duty* to hold him, he is *WORSE THAN A PIRATE.*"—*Speech of Mr. Weems, of Md., (a slaveholder,) in Congress, Jan. 28, 1828.*—*Nat. Intel. Feb. 1.*

WORK FOR ABOLITIONISTS.

Reader, have you signed the abolition petitions to Congress and your State Legislature yet? Have you asked all your neighbors to sign them? If not, do it *at once*. Have you established an anti-slavery library in your neighborhood? Five dollars will buy the most important abolition works. Have you a "*negro seat*" in the place for worship which you attend? If so, testify against it, not by words merely; they are a cheap testimony—but go and sit in it, and show that you worship a God, who "*is no respecter of persons,*" and will not be a "*partaker of other men's sins.*" Are you a mechanic or an artist? take a colored youth as an apprentice. A merchant? take one as a clerk. A physician, or a lawyer? take one as a student. Let your life always preach against slavery.

STATISTICS OF THE UNITED STATES. [See page 36.]

States.	Date of admission.	1790				1800	1810	1820		1830				1839				1840	
		Free Whites.	Slaves.	Free colored.	Reps.			Free Whites.	Slaves.	Free Whites.	Slaves.	Free Colored.	Total.	Extent Square miles.	Free Whites.	Reps.	Free basis.	Free Inhabitants.	Rate of increase shown in the latest census, viz. in Ms. Mich. & Mo. 1837, N. Y. and Ill. 1835, Mo. 1836, Ala. and Ga. 1838.
Maine,	1820	96,002	...	538	...	...	...	237,408	...	398,260	6	1,171	309,437	35,000	12	8	9	538,519	
N. Ham.	1789	141,111	158	630	3	8	...	843,875	...	268,721	5	602	269,323	9,491	30	5	6	296,675	
Verm't	1791	85,144	17	235	...	...	...	234,861	...	279,776	...	891	280,657	9,800	28	5	6	334,086	
Mass.	1789	373,254	...	5,463	8	...	...	616,547	...	603,359	4	7,045	610,408	7,800	85	12	14	744,388	
R. Island	1789	64,689	952	3,469	1	381	108	79,491	48	93,261	14	3,564	96,839	1,225	22	2	2	113,746	
Ct.	1789	232,576	2,764	2,801	5	951	310	267,301	97	289,608	25	8,047	297,675	4,800	63	6	7	321,981	
N. York.	1789	314,142	21,324	4,654	6	20,343	15,017	1,333,445	10,088	1,873,063	76	44,869	1,918,608	46,000	42	40	44	2,464,660	
N. Jer.	1789	169,954	11,423	2,762	4	12,482	10,851	257,558	7,557	300,266	2,254	18,303	320,823	7,400	41	6	7	370,809	
Penn.	1789	424,099	3,737	6,537	8	1,706	795	1,019,040	211	1,309,900	403	37,980	1,348,239	47,000	28	28	37	1,733,025	
Ohio,	1802	...	...	...	...	...	...	576,711	...	928,829	6	9,568	937,908	44,000	23	19	21	1,512,918	
Indiana,	1815	...	...	...	...	135	237	145,758	190	339,399	8	3,629	343,031	36,600	10	7	8	799,509	
Illinois,	1818	...	...	...	...	...	168	63,837	917	155,061	747	1,637	167,445	53,480	9	3	3	606,166	
Mich'n	1837	...	...	...	...	...	24	8,722	...	31,346	32	261	31,639	34,000	1	1	1	378,040	
F. States		1,900,971	40,375	27,109	35	35,946	27,510	5,034,052	19,108	6,870,044	3,575	137,507	7,012,026	326,496	20	142	159	10,051,347	Slaves.
Dela.	1789	46,312	8,887	3,900	1	6,153	4,177	55,282	4,549	57,601	3,292	15,855	76,748	2,100	36	57	1	79,070	2,403
Maryld.	1789	208,649	103,636	8,043	6	105,635	111,502	280,232	107,308	291,102	102,094	52,928	447,040	9,350	46	353	8	396,229	97,433
D. of Co.	1790	...	...	...	...	...	...	5,295	2,614	6,377	27,653	6,119	29,824	100	...	222	...	42,633	5,871
Virginia	1789	442,115	203,427	12,766	10	345,796	392,518	608,334	425,153	684,800	409,757	47,348	1,211,405	70,000	18	676	21	859,126	519,040
N. Ca.	1789	228,294	100,572	4,975	5	133,296	168,924	419,200	205,017	472,848	245,601	19,543	737,987	50,000	15	520	13	558,961	294,218
S. Ca.	1789	140,268	107,004	1,801	5	146,151	126,365	237,440	258,475	257,862	315,401	7,921	561,185	33,000	18	1223	9	288,201	384,864
Georgia,	1789	52,886	29,204	318	3	59,404	105,218	189,570	149,656	206,806	217,531	2,486	516,823	62,000	8	733	9	424,268	279,740
Ky.	1792	67,123	11,530	114	4	40,843	80,561	434,826	126,722	517,787	165,213	4,917	687,917	40,500	17	319	13	634,428	215,378
Te.	1796	32,013	3,417	361	...	13,584	44,535	339,979	80,107	535,746	141,602	4,555	681,904	45,600	17	264	13	851,823	250,307
Ala.	1819	...	...	...	...	...	...	85,451	41,879	190,406	117,549	1,572	309,527	62,000	6	617	5	332,336	244,324
Mi.	1816	...	...	...	...	3,489	17,088	42,171	82,814	65,659	519	136,621	48,000	3	932	2	195,760	215,742	
La.	1812	...	...	...	...	...	34,060	78,383	69,064	89,231	109,588	16,710	215,633	48,320	5	1928	3	133,598	173,296
Missouri	1821	...	...	...	...	...	3,011	55,757	10,222	114,795	25,091	569	140,455	64,000	2	218	2	321,720	55,306
Arka.	1836	...	...	...	...	...	...	12,570	1,617	25,671	4,376	141	30,328	54,800	1	178	1	51,633	12,946
S. States,		1,271,580	657,437	32,357	30	857,095	1,103,954	2,831,799	1,519,020	3,642,163	1,989,974	181,220	5,813,368	579,630	10	546	100	5,170,165	2,770,958
Total,		3,172,551	697,812	59,466	65	298,041	1,191,364	7,865,841	1,638,128	10,613,107	1,993,549	318,733	12,825,389	916,326	14	189	242	15,221,512	

* Estimated by the rate of increase shown in the latest census, viz. in Ms. Mich. & Mi. 1837, N. Y. and Ill. 1835, Mo. 1836, Ala. and Ga. 1838.

RATES OF POSTAGE.

"Render unto all their dues."

On a *single letter*, weighing less than 1 ounce, not more than 30 miles, 6 cts.; 30 to 80, 10 cts.; 80 to 150, 12½ cts.; 150 to 400, 18½ cts.; over 400, 25 cts. Double, triple, and quadruple letters, 2, 3, and 4 times these rates. Letters weighing one ounce, are charged the same as quadruple letters, and if heavier, in proportion.

Newspapers. Less than 100 miles, or any distance within the state, 1 cent; over 100 miles, if not within the state, 1½ cts.

Magazines and Pamphlets. Periodical, less than 100 miles 1½ cts. per sheet, (*not periodical*, 4 cts.) over 100 miles, 2½ cts. per sheet, (*not periodical*, 6 cts.) Small pamphlets not exceeding half of a royal sheet, half of the above rates. The cover is not included in any case.

Franking. Members of Congress can receive any package, weighing not more than 2 ounces, free of postage, and ~~the~~ petitions of any weight, if marked "petitions" on the wrapper.

MOON'S PHASES.

● New Moon, 4 4 31 a.
 ☽ First Quarter, 12 3 5 m.

○ Full Moon, 18 7 39 a.
 ☾ Last Quarter, 26 8 37 m.

Day	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☽ So.	☽ Rises	High W't'r	MISCELLANEOUS.
1	We.	h m h	h m	m s	° ' "	A M	A M	A M	LOVE THY NEIGHBOR.
2	Th.	7 26 5	9 7	3 43	23 4	9 17	4 50	8 49	Maine & Mass. Legisla-
3	Fr.	7 25 5	9 9	4 11	22 59	10 7	5 51	9 47	tures meet. Slaves
4	Sa.	7 24 5	9 10	4 39	22 54	11 0	6 47	10 34	get badly
5	S	7 24 5	9 11	5 7	22 48	11 52	7 52	11 14	Rain or snow. frost.
6	Mo.	7 23 5	9 12	5 35	22 42	12 43	8 53	12 11	High tides. bitten.
7	Tu.	7 22 5	9 14	6 2	22 35	1 33	9 58	1 27	Michigan Legis. meets.
8	We.	7 22 5	9 15	6 28	22 28	2 21	10 52	2 15	N. Y. Legislature meets.
9	Th.	7 22 5	9 16	6 54	22 20	3 7	11 44	3 8	greatest Elongation W
10	Fr.	7 21 5	9 17	7 19	22 12	3 52	12 35	4 1	Middling tides. Cold
11	Sa.	7 21 5	9 18	7 44	22 3	4 36	1 26	4 30	nights. Men running
12	S	7 20 5	9 19	8 8	21 55	5 22	2 18	5 39	Stormy. after liberty
13	Mo.	7 20 5	9 21	8 31	21 45	6 11	3 12	6 22	Low tides. suffer
14	Tu.	7 19 5	9 22	8 54	21 35	7 5	4 1	7 5	7* S. 7 56 a. dreadful
15	We.	7 18 5	9 24	9 17	21 25	8 3	5 1	8 26	Ald S 8 40 a hardships.
16	Th.	7 17 5	9 25	9 39	21 15	9 5	6 1	9 52	Capella S. 8 6 a.
17	Fr.	7 16 5	9 27	9 59	21 3	10 9	7 1	10 13	☽ Perigee. Some mem.
18	Sa.	7 15 5	9 29	10 20	20 52	11 13	8 2	11 20	bers of Con-
19	S	7 15 5	9 30	10 40	20 40	12 1	9 3	12 15	Clear and cold. gress
20	Mo.	7 14 5	9 32	10 59	20 28	0 13	10 35	1 1	☽ in ☿. struggle
21	Tu.	7 13 5	9 34	11 16	20 15	1 7	11 26	2 3	High tides. manfully
22	We.	7 12 5	9 35	11 34	20 2	1 56	12 17	3 4	☉ enters ♍. against
23	Th.	7 11 5	9 37	11 50	19 49	2 42	1 10	4 19	☽ ☿ ☿. gag-law.
24	Fr.	7 10 5	9 39	12 6	19 35	3 25	2 1	5 14	Canopus S. 9 50 a.
25	Sa.	7 9 5	9 41	12 21	19 21	4 6	3 1	6 18	Middling tides. Free-
26	S	7 8 5	9 43	12 36	19 7	4 47	4 1	7 11	Sirius S 10 0 a. men
27	Mo.	7 7 5	9 45	12 49	18 52	5 30	5 1	8 4	Snow or rain. will sue
28	Tu.	7 6 5	9 48	13 2	18 37	6 14	6 1	9 19	☽ Apo. Monthly concert.
29	We.	7 5 5	9 50	13 14	18 21	7 0	7 1	10 4	Low tides. tain them
30	Th.	7 4 5	9 52	13 25	18 6	7 50	8 1	11 17	☽ in Aphelion. by their
31	Fr.	7 3 5	9 54	13 35	17 50	8 41	9 1	12 30	☽ ☿ ☽. votes.
		7 2 5	9 56	13 45	17 33	9 34	10 1	1 59	Betelgeux S. 1 54 a.



HOW SLAVERY IMPROVES THE CONDITION OF WOMEN.

"John Rufner, a slaveholder, had one slave named Piney, whom he, as well as Mrs. Rufner, would often flog very severely. I frequently saw Mrs. Rufner flog her with the broom, shovel, or anything she could seize in her rage. She would knock her down and then kick and stamp her most unmercifully, until she would be apparently so lifeless, that I more than once thought she would never recover. The cause of Piney's flogging was not working enough, or making some mistake in baking, &c. &c."—Mrs. N. Lowry, a native of Ky., now member of a Church, in Osnaburg, Stark co. Ohio.

"My uncle used to tie his 'house wench' to a peach tree in the yard, and whip her till there was no sound place to lay another stroke, and repeat it so often that her back was continually sore. Whipping the females around the legs, was a favorite mode of punishment with him. They must stand and hold up their clothes while he plied his hickory."—Win. Leftwich, a native of Virginia, and son of a slaveholder, now member of the Presbyterian Church, Delhi, Ohio.

"In the winter of 1828-29, I put up for a night at Frost Town, on the national road. Soon after there came in a slaver with a drove of slaves. I then left the room, and shortly afterwards heard a scream, and when the landlady inquired the cause, the slaver coolly told her not to trouble herself, he was only chastising one of his women.—It appeared that three days previously her child had died on the road, and been thrown into a crevice in the mountain, and a few stones thrown over it; and the mother weeping for her child was chastised by her master, and told by him, she 'should have something to cry for.'—Colonel T. Rogers, a native of Kentucky, a Presbyterian elder at New Petersburg, Highland co. Ohio.

"Benjamin Lewis, an elder in the Presbyterian church, engaged a carpenter to repair his house. Kyle, the builder, was awakened very early in the morning by a most piteous moaning and shrieking. He arose, and following the sound, discovered a colored woman, nearly naked, tied to a fence, while Lewis was lacerating her. A second and a third scene of the same kind occurred, and on the third occasion the altercation almost produced a battle between the elder and the carpenter."—Rev. George Bourae, of New York, who was a preacher seven years in Virginia.

James T. De Jarnett, Vernon, Autauga co. Alabama, thus advertises a woman in the Pensacola Gazette, July 14, 1838. "Celia is a bright copper-colored negress, fine figure and very smart. On examining her back, you will find marks caused by the whip."

P. Abdie, advertises a woman in the N. O. Bee, of Jan. 29, 1838, "having marks of the whip behind her neck, and several others on her rump."

PETITIONS TO CONGRESS.

The twenty-sixth Congress will assemble December 2d, 1839. Let a host of petitions meet them on the threshold. Let every man and woman who is true to liberty, PETITION. If you have never petitioned for the abolition of slavery, begin now: show that you value your own liberty by praying that those who are robbed of theirs may be robbed no longer. Prove yourselves worthy of freedom by doing freedom's work. In the name of liberty, pray that her own children may no longer be cheated out of their birthright. *They are still white men are market-ware in the District of Columbia; the nation's plantation is a slave jail-yard; the old homestead of the Republic is a slave market; its hearth-stone rings with the chain-clank, and smokes with the fresh blood of woman's scourging.*

He who can hold his peace at such a time as this—the palsy of slavery is on his tongue, its leprosy rises on his forehead, its plague spot has spread over his heart. He may still shake the rattles of liberty, and trick himself out in its gewgaws; he may mouth its words, and strut in its livery, but *he is a slave; the spirit of liberty is dead within him—the yoke is on his neck, and his false tongue licks the dust.* He who will not cry aloud

MOON'S PHASES.

● New Moon,

D. H. M.

3 9 1 m.

☾ First Quarter,

10 11 5 m.

○ Full Moon,

D. H. M.

17 9 53 m.

☾ Last Quarter,

25 4 53 m.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☽ So.	☽ Rises	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>° ' "</i>	<i>A M</i>	<i>A M</i>	<i>A M</i>	JUDGE THE FATHERLESS.
1	Sa.	7 15	9 59	13 52	17 16	10 27	6 7	10 0	Sirius South 9 37 a.
2	S	6 59 6	10 14	0 16 59	11 20	6 43	10 46	7 0 D.	The wind
3	Mo.	6 58 6	10 314	8 16 42	0 8	8 21	11 27	Snow or rain.	whistles
4	Tu.	6 57 6	10 614	15 16 24	0 56	8 24	10 3	High tides.	through the
5	We.	6 56 6	10 814	20 16 6	1 42	7 35	0 40	High tides.	through the
6	Th.	6 54 6	10 1014	24 15 48	2 28	8 49	1 13	High tides.	through the
7	Fr.	6 53 6	10 1314	28 15 30	3 14	10 2	1 51	High tides.	through the
8	Sa.	6 52 6	10 1514	31 15 11	4 4	11 17	2 24	High tides.	through the
9	S	6 51 6	10 1814	33 14 52	4 55	m	2 58	Procyon S 9 58 a.	grow
10	Mo.	6 49 6	10 2014	35 14 33	5 50	0 34	3 47	Cleary and mild.	tired of
11	Tu.	6 48 6	10 2314	35 14 13	6 50	1 52	4 39	Low tides.	doing the
12	We.	6 47 6	10 2514	35 13 53	7 53	3 6	5 55	Perigee.	slaveholders
13	Th.	6 46 6	10 2814	34 13 33	8 55	4 12	7 33	Castor S 9 36 a.	dirty
14	Fr.	6 44 6	10 3114	32 13 30	9 55	5 5	9 3	Pollux S 9 44 a.	work
15	Sa.	6 43 6	10 3414	29 12 58	10 51	5 47	10 11		They find it
16	S	6 42 6	10 3614	26 12 32	11 43	6 21	11 4	Rain.	poor business;
17	Mo.	6 40 6	10 3914	22 12 11	m	Rises	11 46	eclip. ; inv.	they
18	Tu.	6 39 6	10 4214	17 11 51	0 30	6 47	m	High tides.	don't like
19	We.	6 37 6	10 4514	11 11 29	1 14	7 54	6 24	☉ enters ♋.	the pay.
20	Th.	6 36 6	10 4714	5 11 8	1 58	8 59	0 56	Sirius 28 29 a.	Northern
21	Fr.	6 35 6	10 5013	59 10 46	2 39	10 4	1 34	Castor S 9 5 a.	laborers
22	Sa.	6 33 6	10 5313	52 10 25	3 22	11 6	1 57	Procyon S 9 8 a.	begin to
23	S	6 32 6	10 5613	44 10 3	4 6	m	2 26	Monthly Concert.	
24	Mo.	6 31 6	10 5913	35 9 41	4 52	0 13	2 56	Apogee.	learn that we
25	Tu.	6 29 6	11 113	26 9 19	5 41	1 18	3 39	Cold.	Low tides.
26	We.	6 28 6	11 413	16 8 57	6 32	2 18	4 23	High tides.	have freedom for
27	Th.	6 26 6	11 713	5 8 34	7 24	3 13	5 36		the slaves, or SLA-
28	Fr.	6 25 6	11 1012	54 8 12	8 17	4 0	6 48	VERY FOR THE	
29	Sa.	6 23 6	11 1312	43 7 49	9 9	4 29	8 19	High tides.	FREE.



LOOSE THE BANDS OF WICKEDNESS, BREAK EVERY YOKE

Reader, the above picture is no fancy sketch. If you think so, read the following testimony of Hiram White, a native of Chatham county, North Carolina, now a member of the Baptist Church at Otter Creek Prairie, Illinois. William White testifies to the same fact.

"Mr. Hedding, of Chatham county, held a slave woman. In order to prevent her running away, a child, about seven years of age, was connected with her by a long chain fastened round her neck, and in this situation she was compelled all the day to grub up the roots of shrubs and saplings, to prepare ground for the plough. I travelled past Hedding's an often as once in two weeks in the winter of 1828, and always saw her."

The following is an extract from the diary of Rev. Elias Cornelius:—"New Orleans, Sabbath, February 15, 1848. Early this morning accompanied A. H. Esq. to the hospital. In the first room we entered, a poor negro man was lying upon a couch, an iron collar two inches wide and half an inch thick, was clamped about his neck."—*Edwards' Life of Cornelius*, page 101.

Extract of a letter from Col. Thomas Rogers, an elder in the Presbyterian Church at Petersburg Highland Co., Ohio:—"When a boy, in Bourbon Co., Ky., my father lived near a slaveholder of the name of Clay. I saw one of this man's slaves, about seventeen years old, wearing a collar, with long iron horns extending from his shoulders far above his head."

John M. Nelson, of Highland Co., Ohio, brother in law of Ex Governor Trimble, says, in a recent letter:—"In Staunton, Va., at the house of Mr. Robert M'Dowd, a merchant of that place, I once saw a colored woman, of intelligent and dignified appearance, attending to the business of the house, with an iron collar around her neck, with horns or prongs extending out on either side, and up until they met at about a foot above her head, at which point there was a bell attached. This yoke, as they called it, I understood was to prevent a her from running away, or to punish her for having done so. I have frequently seen men with iron collars."

Rev. John Dudley, Mount Morris, Michigan, who was in Mississippi in 1839, testifies as follows:—"I saw a poor fellow compelled to work at 'logging,' with a galling fetter on his ankles, the weight of which, can be judged by its size. It was at least three inches wide, half an inch thick, and something over a foot long. Whenever he lifted, the fetter rested on his bare ankles. If he lost his balance and made a misstep, which must very often occur in lifting and rolling logs, the torture of his fetter was severe. Thus he was doomed to work, day after day."

1840.]

MARCH--THIRD MONTH.

[31 DAYS.]

when the rights of others are cloven down, not only turns traitor to human nature, but strikes a mine under his own rights. And whoever protests against the robbery of others' rights, and pleads for their restoration, does most effectually defend, and give dignity and sacredness to his own.

Let petitions to congress be immediately put in circulation,

1st. For the immediate abolition of slavery in the District of Columbia.

2d. For the prohibition of the internal slave-trade.

3d. For the emancipation of the nation's 25,000 slaves in Florida.

4th. For the recognition of Haiti as an independent nation.

5th. For the repeal of the unconstitutional act of 1793.

A SUGGESTION--A TOUCH-STONE.

If the twenty-sixth congress should snatch at the infamy of its predecessors by adopting the gag, let petitions be immediately sent in, praying,

1st. That religious liberty may be secured to every person in the District.

2d. The rights of marriage. 3d. The right of the laborer to his wages.

4th. The right of *all* to instruction, &c., &c.

MOON'S PHASES.

● New Moon,

D. H. M.
3 11 3 a.

☾ First Quarter,

0 6 4 a.

○ Full Moon,

D. H. M.
7 11 39 a.

☾ Last Quarter,

26 1 52 m.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☾ So.	☾ Rises	High W't'r	MISCELLANEOUS.
1	S	h m h	h m	m s	° ' "	A M	A M	A M	PLEAD FOR THE WIDOW.
2	Mo.	6 22 6	11 16	12 31	7 26	10 0	5 12	9 29	A storm of snow is near.
3	Tu.	6 21 6	11 19	12 19	7 3	10 49	5 40	10 23	High tides. "The civil-
4	We.	6 19 6	11 23	12 6	6 40	11 37	sets	11 4	☉-eclip.; invis. ized
5	Th.	6 18 6	11 24	11 53	6 17	a0 24	a6 34	11 42	world are talking
6	Fr.	6 16 6	11 27	11 39	5 54	1 12	7 49	a0 17	♂ ♀ D. about slavery."
7	Sa.	6 15 6	11 30	11 25	5 31	2 1	9 6	0 52	☉. Slaveholders
8	S	6 13 6	11 33	11 10	5 7	2 59	10 25	1 24	☾ Perigee. find Bowie
9	Mo.	6 12 6	11 36	10 55	4 44	3 49	11 45	2 4	knives and pistols
10	Tu.	6 11 6	11 38	10 39	4 21	4 49	m	2 45	Low tides. Rain. "poor
11	We.	6 9 6	11 41	10 24	3 57	5 50	1 1	3 37	N. H. election. tools"
12	Th.	6 8 6	11 44	10 8	3 33	6 53	2 10	4 34	with which to
13	Fr.	6 6 6	11 47	9 50	3 10	7 54	3 7	6 0	fight against
14	Sa.	6 5 6	11 50	9 34	2 46	8 56	3 52	7 40	☉ in Perihelion. the
15	S	6 3 6	11 53	9 17	2 23	9 41	4 26	9 3	Regulus S 10 0a.
16	S	6 2 6	11 56	9 0	1 59	10 29	4 54	10 8	Cor. hydrae S 9 29a.
17	Mo.	5 1 6	11 59	8 42	1 35	11 14	5 18	10 54	Changeable. world's
18	Tu.	5 59 7	12 2	8 24	1 12	11 57	rises	11 34	High tides. scorn.
19	We.	5 58 7	12 5	8 6	0 48	m	a6 51	m	They become very un-
20	Th.	5 56 7	12 7	7 48	0 24	0 40	7 55	0 6	☉ greatest elong. east.
21	Fr.	5 55 7	12 10	7 30	s 1	1 22	9 1	0 36	☉ enters ♀. spring com.
22	Sa.	5 53 7	12 13	7 12	n 23	2 6	9 56	1 6	☉ fav. for obs. evening.
23	S	5 52 7	12 16	6 53	0 47	2 52	11 10	1 34	Middling tides. easy
24	Mo.	5 50 7	12 19	6 35	1 10	3 40	m	2 6	☾ Apogee. am' begin
25	Tu.	5 49 7	12 22	6 17	1 34	4 30	6 13	2 38	to think of en inci-
26	We.	5 48 7	12 25	5 58	1 58	5 22	1 10	3 17	Pleasant but cold.
27	Th.	5 46 7	12 27	5 40	2 21	6 14	2 0	3 59	Low tides. pating
28	Fr.	5 45 7	12 30	5 21	2 45	7 6	2 42	4 56	the slaves, that
29	Sa.	5 43 7	12 33	5 3	3 8	7 56	3 17	6 20	☉ stationary. they
30	S	5 42 7	12 36	4 44	3 31	8 45	3 45	7 45	may free themselves.
31	Mo.	5 40 7	12 39	4 26	3 55	9 33	4 12	9 3	Mid. tides. M'thly Con.
31	Tu.	5 39 7	12 42	4 7	4 18	10 21	4 34	9 56	☉ sta. ♀ ♀ D. ☉ ☉ D.



BRANDING SLAVES.

“TWENTY DOLLARS REWARD. Ranaway from the subscriber, a negro woman and two children; the woman is tall and black, and a few days before she went off, I burnt her with a hot iron on the left side of her face; I tried to make the letter M, and she kept a cloth over her head and face, and a fly bonnet over her head, so as to cover the burn; her children are both boys, the oldest is in his seventh year; he is a mulatto and has blue eyes; the youngest is a black and is in his fifth year. [N. C. Standard, July 18, 1838.] MICAJAH RICKS, Nash County.

One hundred dollars reward for Pompey, 40 years old, he is branded on the left jaw.—Mr. R. P. Carney, in the Mobile Register, Dec. 22, 1838.

“Ranaway a negro girl called Mary, has the letter A branded on her cheek and forehead.”—Mr. J. P. Ashford, Natchez Courier, August 24, 1838.

“Ranaway, Bill, has a burn on his buttock, from a piece of hot iron in shape of a T.”—Mr. J. N. Dillabunt, Woodville, N. O. Com. Bulletin, July 21, 1837.

“TWENTY DOLLARS REWARD.—Ranaway from the subscriber a negro girl named Molly. The said girl was sold by Messrs. Wm. Payne & Sons, and purchased by a Mr. Moses, and sold by him to Thos. Frisley, of Edgefield District, of whom I bought her. She is 16 or 17 years of age, lately branded on the left cheek, thus, R, and a piece taken off her ear on the same side: the same letter on the inside of both her legs. [Charleston, S. C. Courier, 1825.] “ABNER ROSS, Fairfield District.”

“Was committed to jail a negro man, says his name is Josiah, branded on the thigh and hips in three or four places, thus (J. M.)—J. L. Jolley, Sheriff of Clinton, Co. M., in the Clinton Gazette, July 23, 1836.

About a year since I knew a slave, who had deserted his master, to be caught, and fastened to the stocks. On the next morning he was chained in an immovable posture, and BRANDED IN BOTH CHEEKS WITH RED HOT STAMPS OF IRON.—Letter from a clergyman written in Natchez, (ML) in 1833.

“Fifty dollars reward for my fellow Edward, he has the letter E on his arm.”—Mr. Thos. Ledwith, Jacksonville, East Florida, in the Charleston, S. C. Courier, Sept. 1, 1838.

“Ranaway a negro boy Harper, has a scar on one of his hips in the form of a G.”—Mr. W. Stansell, Picksville, Ala., in the Huntsville Dem. Aug. 29, 1837.

The masters seldom, if ever, try to govern their slaves by moral influence, but by whipping, kicking, beating, starving, branding, cat-hauling, loading with irons, imprisoning, or by some other cruel mode of torture. They often boast of having invented some new mode of torture, by which they have “tamed the rascals.”—Rev. Horace Moulton, of the M. E. Church, Marlborough, Mass., who spent five years in Georgia, between 1817 and 1824.

ELECTION OF PRESIDENT.

FREEMEN. In November of this year, you must say who shall be President of the United States from March 4, 1841, to March 3, 1845. Will you speak out for Liberty? Weigh well the claims of the different candidates. Take Freedom's touch-stone and try them with it.

I. MARTIN VAN BUREN. Before his election in 1836, he declared to you, "I prefer that all the people of the United States should understand that * * * I must go into the presidential chair the INFLEXIBLE and uncompromising opponent of any attempt on the part of Congress to abolish slavery in the District of Columbia, against" [what? the will of the people of the United States? No; the will of the people of the District even? No; but] "the wishes of the slaveholding states! and also with a determination equally decided to RESIST the slightest interference with the subject in the states where it exists." Let this language be judged of in the light of his previous acts, especially of his casting vote, June 2, 1836, in favor of the bill, prohibiting post-masters from delivering "any pamphlet, news-

MOON'S PHASES.

● New Moon,
☾ First Quarter,

D. H. M.
2 11 33 m.
8 1 36 m.

○ Full Moon,
☾ Last Quarter,

D. H. M.
16 3 11 a.
24 7 5 a.

m	D.	☉	Lgth	☉	☉	☾	☾	High	MISCELLANEOUS.	
m	W.	R. S.	Days	Slow	Dec.	So.	Rises	W't'r		
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>o n'</i>	<i>A M</i>	<i>A M</i>	<i>A M</i>	<i>EE PITIFUL.</i>	
1	We.	5 38 7	12 44	3 19	4 41	11 8	4 57	10 43	<i>Much fasting</i>	
2	Th.	5 36 7	12 47	3 31	5 4	11 58	<i>sets</i>	11 14	<i>Fair and mild. among</i>	
3	Fr.	5 35 7	12 50	3 13	5 27	12 00	11 11	11 54	<i>High tides. the slaves.</i>	
4	Sa.	5 33 7	12 53	2 55	5 50	1 46	9 34	10 34	<i>☾ Perigee. Said</i>	
5	S	5 32 7	12 56	2 38	6 13	2 47	10 54	1 15	<i>the master of</i>	
6	Mo.	5 31 7	12 59	2 21	6 35	3 50	<i>m</i>	1 59	<i>Connecticut election.</i>	
7	Tu.	5 29 7	13 1	2 3	6 58	4 54	0 9	2 46	<i>☽ in aph. a western</i>	
8	We.	5 28 7	13 4	1 46	7 20	5 56	1 10	3 39	<i>☽ S 151m. boat, "The</i>	
9	Th.	5 26 7	13 7	1 29	7 43	6 54	2 0	4 44	<i>Rain, perhaps snow.</i>	
10	Fr.	5 25 7	13 10	1 13	8 5	7 46	2 37	6 4	<i>Low tides. slaves down</i>	
11	Sa.	5 24 7	13 13	0 57	8 27	8 35	3 7	7 36	<i>☽ S 44 m. the Mis-</i>	
12	S	5 22 7	13 15	0 41	8 49	9 20	3 31	8 53	<i>issippi, are</i>	
13	Mo.	5 21 7	13 18	0 25	9 11	10 3	3 53	9 55	<i>Middling tides. half</i>	
14	Tu.	5 19 7	13 21	0 10	9 32	10 45	4 13	10 36	<i>Dubhe on Mer. 9 17 a.</i>	
15	We.	5 18 7	13 24	☉ set	9 54	11 27	4 32	11 12	<i>Fair. starved.</i>	
16	Th.	5 17 7	13 26	0 20	10 15	<i>m</i>	<i>rises</i>	11 55	<i>☽ in ☉. High tides.</i>	
17	Fr.	5 15 7	13 29	0 34	10 36	0 10	12 1	<i>m</i>	<i>The boats, when</i>	
18	Sa.	5 14 7	13 31	0 48	10 57	0 54	9 7	0 14	<i>☽ ☽ D. they stop at</i>	
19	S	5 13 7	13 34	1 1	11 18	1 42	10 9	0 43	<i>☉ enters ☽. night, are</i>	
20	Mo.	5 12 7	13 37	1 15	11 38	2 31	11 8	1 16	<i>☾ Apogee. ☽ stationary.</i>	
21	Tu.	5 10 7	13 39	1 27	11 59	3 22	<i>m</i>	1 51	<i>☽ ☽ D. constantly</i>	
22	We.	5 9 7	13 42	1 39	12 19	4 13	0 0	2 22	<i>☽ S 0 53m. boarded by</i>	
23	Th.	5 8 7	13 44	1 51	12 39	5 5	0 45	2 59	<i>☽ S 3 18m. slaves beg-</i>	
24	Fr.	5 6 7	13 47	2 2	12 59	5 54	1 22	3 48	<i>Fine for the season. ging</i>	
25	Sa.	5 5 7	13 50	2 13	13 18	6 43	1 53	4 38	<i>Low tides. for some-</i>	
26	S	5 4 7	13 52	2 23	13 38	7 30	2 19	5 50	<i>☽ in aph. thing to ert.</i>	
27	Mo.	5 2 7	13 55	2 33	13 57	8 16	2 42	7 12	<i>Monthly concert. "I</i>	
28	Tu.	5 1 7	13 58	2 42	14 16	9 3	3 5	8 22	<i>☽ ☽ D. was an hunger-</i>	
29	We.	5 0 7	14 0	2 51	14 34	9 50	3 26	9 17	<i>ed, and ye gave me no</i>	
30	Th.	4 59 8	14 3	2 59	14 53	10 41	3 50	10 4	<i>☽ ☽ D. ☽ ☽ D. meat."</i>	



HUNTING SLAVES WITH DOGS AND GUNS.

The St. Francisville (La.) Chronicle, of Feb. 1, 1839, gives the following account of a 'negro hunt,' in that Parish.

"Two or three days since, a gentleman of this parish, in *hunting runaway negroes*, came upon a camp of them in the swamp, arrested two of them, but the third made fight; and upon *being shot in the shoulder*, fled to a sluice, where the *dogs succeeded in drowning him*."

The Rev. Francis Hawley, pastor of the Baptist Church in Colebrook, Ct, lived fourteen years in N. and S. Carolina. He says: "Runaway slaves are frequently hunted with guns and dogs. *I was once out on such an excursion, with my rifle and two dogs. I trust the Lord has forgiven me!*"

"HUNTING MEN WITH DOGS.—A negro who had absconded from his master, has been apprehended and committed to prison in Savannah. The editor who states the fact, adds, that he did not surrender till *he was considerably maimed by the dogs*."—New York Com Advertiser, June 8, 1837

It is common to keep dogs on the plantations, to pursue and catch runaway slaves.—Nehemiah Caulkins, Waterford, Ct., who lived in North Carolina.

There was a man living in Savannah when I was there, who kept a large number of dogs for no other purpose than to hunt runaway negroes. And he always had enough of this work to do.—Rev. H. Moulton, Marlboro' Mass.

ADVERTISEMENTS OF RUNAWAYS.—"Runaway Mary, has a scar on her back and right arm, *caused by a rifle ball*."—Natchez Courier, June 15, 1838.

"Runaway Caleb, is *shot in the thigh*."—Macon Messenger, May 25, 1837.

"Runaway Hambleton, *limps* where he was *shot a few weeks ago*, while runaway."—Vicksburg Register, Sept. 5, 1839.

"Sam, *several shots in his left arm and side*."—Helena Journal, June 1, '33.

"Mose, has a *wound by a rifle shot*."—Southern Sun, August 7, 1838.

"Allen, has *two buck shots in his arm*."—Vicksburg Register, July 18, 1838.

"Fountain, *shot in the hind parts of his legs*."—Geo. Messen., July 27, 1837.

"Isaac, has a scar made *by a pistol shot*."—Geo. Journal, March 27, 1837.

"Jim, marked with *shot in his right thigh*."—Macon Messenger, July 27, 1839.

"Stolen, a negro named Winter—the mark of *four or five buck shot* on his legs."—Natchitoches Herald, July 8, 1837.

ADVERTISEMENTS OF SLAVES IN JAIL.—"Committed a negro man, *very badly shot in the right side and hand*."—Milledgeville Journal, May 29, 1838.

"Cuffee, is lame, occasioned *by a shot*."—Camden, (S. C.) Courier, July 2, 1837.

"Simon, *badly shot in his back and arm*."—Petersburg Intel. May 22, 1838.

"Denis, *shot in the arm*."—R. W. Sizer, in the Grand Gulf Adver., July 8, 1837.

"Elijah, has a scar occasioned *by a shot*."—Annapolis Repub. April 18, 1837.

paper, handbill, or other printed paper touching the subject of slavery, in any state in which their circulation is prohibited by law.

"The object of that bill," to use the language of Judge Jay, "was, by means of federal legislation, to build around the slave states, a rampart against the assaults of light and truth. Its absurdity was equalled only by its wickedness. Not a newspaper containing a debate in Congress, a report from a committee, a message from the president, a letter from the West Indies 'touching the subject of slavery,' could be legally delivered from a southern post office; and thousands of post-masters were to be employed in opening envelopes, and poring over their contents to catch a reference to the "Domestic Institution." By this bill, the Federal Government virtually surrendered to the states, the freedom of the press, and nullified the guarantee of this inestimable privilege, given by our fathers in the Constitution to every citizen. This bill, moreover, prepared the way for the destruction of civil and religious liberty. If every paper touching the subject of slavery might be suppressed, then the same fate might

MOON'S PHASES.

D. H. M.

● New Moon,

1 7 25 a.

☾ First Quarter,

8 10 10 m.

○ Full Moon,

15 6 50 m.

☾ Last Quarter,

24 8 53 m.

● New Moon,

31 2 33 m.

Day	D. W.	☉ R. S.	Length Days	☉ Fast	☉ Dec.	☾ So.	☾ Sets.	High W't'r	MISCELLANEOUS.
		<i>h m h h m</i>		<i>m s</i>	<i>° N'</i>	<i>A M</i>	<i>P M</i>	<i>A M</i>	BE COURTEOUS.
1	Fr.	4 57 8 14	5	3 6	15 11	11 36	7 11	10 46	Clear but cool. <i>Nature</i>
2	Sa.	4 56 8 14	8	3 14	15 29	10 35	8 34	11 43	☾ Perigee. <i>is lovely in</i>
3	S	4 55 8 14	10	3 20	15 47	1 39	9 55	10 18	High tides. <i>its spring</i>
4	Mo.	4 54 8 14	13	3 26	16 4	2 45	11 4	1 8	☽ ☉. ☽ ☉. <i>dress,</i>
5	Tu.	4 52 8 14	15	3 31	16 21	3 50	<i>m</i>	1 55	☽ greatest elon. <i>W. but</i>
6	We.	4 51 8 14	17	3 36	16 38	4 51	0 0	2 46	Ct. legislature meets.
7	Th.	4 50 8 14	20	3 40	16 55	5 49	0 42	3 41	☽ S 2 23 m. <i>"all na-</i>
8	Fr.	4 49 8 14	22	3 44	17 11	6 37	1 14	4 40	Rain. <i>turc's smiles</i>
9	Sa.	4 48 8 14	24	3 47	17 27	7 23	1 41	5 52	Low tides. <i>are frowns</i>
10	S	4 47 8 14	26	3 50	17 43	8 6	2 3	7 7	<i>to him who</i>
11	Mo.	4 46 8 14	29	3 52	17 58	8 48	2 22	8 18	☽ in ☉. <i>wears the</i>
12	Tu.	4 45 8 14	31	3 53	18 14	9 24	2 42	9 19	<i>chains of bon-</i>
13	We.	4 44 8 14	33	3 54	18 28	10 11	3 1	10 4	☽ S 11 19 a. <i>bage."</i>
14	Th.	4 43 8 14	35	3 55	18 43	10 55	3 23	10 38	☽ S 1 45 m. <i>Said</i>
15	Fr.	4 42 8 14	37	3 54	18 57	11 41	3 46	11 16	<i>Rev. David Rice,</i>
16	Sa.	4 41 8 14	39	3 54	19 11	<i>m</i>	<i>rises</i>	11 55	Showery. <i>one of the</i>
17	S	4 40 8 14	41	3 52	19 25	0 29	10 3	<i>m</i>	☾ Apogee. <i>fathers of</i>
18	Mo.	4 39 8 14	43	3 50	19 38	1 19	9 58	0 23	High tides. <i>Ken-</i>
19	Tu.	4 38 8 14	45	3 48	19 51	2 11	10 44	0 56	<i>tucky, "The</i>
20	We.	4 37 8 14	47	3 45	20 3	3 2	11 23	1 32	☉ enters II. <i>brute may</i>
21	Th.	4 36 8 14	48	3 41	20 16	3 51	11 55	2 6	☽ S 1 24 m. <i>steal</i>
22	Fr.	4 35 8 14	50	3 37	20 28	4 39	<i>m</i>	2 44	☽ S 10 49 a. <i>to sup-</i>
23	Sa.	4 34 8 14	52	3 33	20 39	5 26	0 23	3 30	<i>ply his hunger,</i>
24	S	4 33 8 14	53	3 27	20 50	6 11	0 46	4 20	Rain. <i>but the slave,</i>
25	Mo.	4 32 8 14	55	3 22	21 1	6 55	1 6	5 16	Low tides. <i>M'thly Con.</i>
26	Tu.	4 32 8 14	56	3 15	21 12	7 40	1 27	6 22	<i>though starving,</i>
27	We.	4 31 8 14	58	3 9	21 22	8 28	1 49	7 29	☽ ☉. ☽ ☉. <i>dare not do</i>
28	Th.	4 30 8 14	59	3 1	21 31	9 19	2 13	8 32	<i>it, on penalty of</i>
29	Fr.	4 30 8 15	1	2 54	21 41	10 15	2 42	9 24	☽ S 0 50 m. <i>death, or</i>
30	Sa.	4 29 8 15	2	2 45	21 50	11 17	3 20	10 20	☾ Perigee. <i>some severe</i>
31	S	4 28 8 15	4	2 37	21 58	12 23	4 9	11 16	☽ S 9 59 a. <i>punishment."</i>



SELLING A MOTHER FROM HER CHILD.

"'Do you often buy the wife without the husband?' 'Yes, very often; and frequently, too, they sell me the mother while they keep her children. I have often known them take away the infant from its mother's breast, and keep it, while they sold her.'"—*Prof. Andrews, late of the University of N. C., in his recent work on Slavery and the Slave-Trade, p. 147, relates the foregoing conversation with a slave-trader on the Potomac.*

Hon. James K. Paulding, the Secretary of the Navy of the U. States, in his "Letters from the South," published in 1817, says he heard a slave-trader say—"Many is the time I have separated wives from husbands, and husbands from wives, and parents from children; but then I made them amends by marrying them again as soon as I had a chance; that is to say, I made them call each other man and wife, and sleep together, which is quite enough for negroes. I made one bad purchase, though," continued he. 'I bought a young mulatto girl, a lively creature, a great bargain. She had been the favorite of her master, who had lately married. The difficulty was to get her to go, for the poor creature loved her master. However, I swore most bitterly I was only going to take her to her mother's at—, and she went with me, though she seemed to doubt me very much. But when she discovered, at last, that we were out of the state, I thought she would go mad; and, in fact, the next night she drowned herself in the river close by. I lost a good five hundred dollars by this foolish trick.'"—Vol. I. p. 121.

"One of my neighbors sold to a speculator a negro boy, about 14 years old. It was more than his poor mother could bear. Her reason fled, and she became a perfect *maniac*, and had to be kept in close confinement. She would occasionally get out and run off to the neighbors. On one of these occasions she came to my house. With tears rolling down her cheeks, and her frame shaking with agony, she would cry out, 'don't you hear him—they are whipping him now, and he is calling for me.' This neighbor of mine, who tore the boy away from his poor mother, and thus broke her heart, was a member of the Presbyterian church."—*Rev. Francis Hawley, Baptist Minister, Colebrook, Ct.*

"Absconded from the subscriber, a negro man, by the name of Wilson. He was born in the county of New Kent, and raised by a gentleman named Ratliffe, and by him sold to a gentleman named Taylor, on whose farm he had a wife and several children. Taylor sold him to Mr. Slater, who, in consequence of removing to Alabama, Wilson left; and when retaken was sold, and afterwards purchased, by his present owner, from T. McCargo & Co., of Richmond."—*Richmond Whig, July 25, 1837.*

just as constitutionally be awarded to every paper touching the conduct of the administration, or the doctrine of the Trinity. It established a censorship of the press on one subject, which might afterwards be extended to others.

Martin Van Buren's casting vote would have made this bill a law, but for the votes of seven southern senators afterwards given against it. But in paying for his sixty-one southern electoral votes, our "democratic" president truckled still more to slavery, in threatening to veto any bill which a majority of both Houses of Congress might pass, to prohibit the unlimited robbery of "the working classes" at the seat of government.

Mr. Van Buren's principles are well understood at the south. The Alabama Legislature recently "*Resolved*, that the present administration of of the general government by *promoting the interests of the south*, and *guarding our institutions*, has won our admiration and secured our support." Says the Richmond Enquirer, (in 1838,) "Abandon him, and where can we get a man from the north, whose views are more congenial with the rights of the south?" N. B. His declaration quoted above, and his casting vote

MOON'S PHASES.

D First Quarter,

D. H. M.

6 8 33 a.

O Full Moon,

14 10 5 a.

q Last Quarter,

D. H. M.

22 6 45 a.

● New Moon,

29 9 11 m

D. M.	D. W.	R. S.	Lgth Days	Fast.	Dec.	D So.	D Sets	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>° N'</i>	<i>A M</i>	<i>A M</i>	<i>P M</i>	SUPPORT THE WEAK.
1	Mo.	4 28 8	15 5	2 28	22 7	1 30	9 45	a0 8	2 S 9 54a. Slaves are
2	Tu.	4 27 8	15 6	2 19	22 15	2 35	10 34	0 58	5 S 0 32m. tortured
3	We.	4 27 8	15 7	2 9	22 22	3 35	11 11	1 46	N. H. legislature meets.
4	Th.	4 26 8	15 8	1 59	22 29	4 29	11 40	2 36	that their mas-
5	Fr.	4 26 8	15 9	1 48	22 36	5 17	m	3 29	§ in ♄. ters may be
6	Sa.	4 25 8	15 10	1 38	22 42	6 2	0 4	4 21	Fair and fine. pamper-
7	S	4 25 8	15 11	1 27	22 48	6 44	0 25	5 11	Low tides. ed. Said
8	Mo.	4 24 8	15 12	1 15	22 53	7 26	0 45	6 9	5 S 0 5m. Mr. Left-
9	Tu.	4 24 8	15 12	1 4	22 59	8 7	1 4	7 13	5 § ☉. § in Perihelion.
10	We.	4 23 8	15 13	0 52	23 3	8 50	1 24	8 16	§ in Sup. § ☉. wich,
11	Th.	4 23 8	15 14	0 40	23 7	9 35	1 47	9 14	☿ ☉. ☿ ☉. son of a
12	Fr.	4 23 8	15 15	0 28	23 11	10 22	2 15	10 4	Virginia Slave-
13	Sa.	4 22 8	15 15	0 16	23 15	11 12	2 48	10 47	☿ Apogee. holder.
14	S	4 22 8	15 16	☉	23 18	m	rises	11 26	Frequent "From dawn
15	Mo.	4 22 8	15 16	Slow	23 20	0 3	a8 38	m	showers. to dark the
16	Tu.	4 22 8	15 16	0 22	23 23	0 54	9 19	0 2	Rather high tides. slaves
17	We.	4 22 8	15 17	0 35	23 25	1 44	9 53	0 38	2 S 8 44a. must bend
18	Th.	4 22 8	15 17	0 48	23 26	2 33	10 21	1 12	5 S 11 16a. to their
19	Fr.	4 22 8	15 17	0 59	23 27	3 19	10 45	1 48	work." Jefferson
20	Sa.	4 21 8	15 17	1 13	23 28	4 41	11 6	2 26	☉ enters ☿. Sr. begins.
21	S	4 22 8	15 17	1 26	23 28	4 47	11 27	3 8	Warm. said, the slave.
22	Mo.	4 22 8	15 17	1 39	23 27	5 32	11 46	3 52	☿ ☉. Low tides.
23	Tu.	4 22 8	15 17	1 52	23 27	6 15	m	4 37	holders are "nursed,
24	We.	4 22 8	15 17	2 5	23 26	7 3	0 9	5 28	2 S 8 13a. educated,
25	Th.	4 22 8	15 16	2 18	23 24	7 55	0 34	6 28	☿ stationary. § in ♄.
26	Fr.	4 22 8	15 16	2 30	23 22	8 52	1 6	7 41	5 S 10 41a. and daily
27	Sa.	4 22 8	15 16	2 43	23 20	9 55	1 49	8 50	exercised in tyrann.
28	S	4 22 8	15 15	2 55	23 17	11 1	2 44	10 1	☿ Perigee. § ☉. ☿.
29	Mo.	4 23 8	15 15	3 7	23 14	a0 8	sets	11 3	Rain. Monthly Concert.
30	Tu.	4 23 8	15 14	3 19	23 11	1 12	a9 0	11 58	Rather high tides. ny."



WOMEN AT WORK IN THE FIELD.

Mr. Lemuel Sapington, a native of Maryland, formerly a slave-trader, now a respectable citizen of Lancaster, Pa., in a letter dated January 21, 1839, speaking of slaves in the southern part of Virginia, says:—

"Among the gangs, are often young women, who bring their children to the fields, and lay them in a fence corner, while they are at work. When a child is three weeks old, a woman is considered in working order. I have seen a woman, with her child strapped to her back, laboring the whole day, beside a man, perhaps the father of the child, and he not being permitted to give her any assistance, himself being under the whip."

Rev. Francis Hawley, pastor of the Baptist church, Colebrook, Ct., who lived seventeen years in North and South Carolina, says:—

"Those who are with child are driven to their task till within a few days of the time of their delivery; and when the child is a few weeks old, the mother must again go to the field. If it is far from her hut, she must take her babe with her. If the child cries, she cannot go to its relief; the eye of the overseer is upon her: and if, when she goes to nurse it, she stays a little longer than the overseer thinks necessary, he commands her back to her task. Brother, you cannot begin to know what the poor slave mothers suffer on thousands of plantations at the south."

Rev. Horace Moulton, of the Methodist Episcopal church, says:—

"Women are seen bringing their infants into the field to their work, and leading others, who are not old enough to stay in the cabins with safety. When they get there, they must set them down in the dirt and go to work. Some, who have very young ones, fix a little sack, and place the infants on their back and work. One reason is, the child will not cry so much when it can hear a mother's voice. Another is, the mothers fear the *poisonous snakes*. I never knew any place where the land is so infested with venomous snakes, as in the low lands round about Savannah. To secure their infants from poisonous snakes, females often work with their infants on their backs."

"The South-west, by a Yankee," was published by the Harpers, N. Y., 1835. The writer takes great pains to impress his readers with the beauties of slavery. Yet he says, (vol. ii. p. 125,) "On most plantations females are allowed a month's cessation from ~~FIELD~~ labor before and after confinement. But it cannot be denied that on some plantations, nothing but *actual confinement* releases them from the field, to which the mother soon after returns, leaving an infant a few days old (!!!) at the "quarters."

for the post-office gag-law, displayed in **Full-Faced** type, headed the editorial columns of southern partisan papers, just before the presidential election in 1836. The Southern Banner, (Athens, Georgia, Oct. 15, 1836,) after quoting largely from his letters to slaveholders, says: "From these opinions, which are set forth without shadow or coloring, it is seen that Mr. Van Buren is perfectly orthodox and democratic in all his views and feelings." Let the free states see that their candidates speak, "without shadow or coloring," for liberty.

II. HENRY CLAY. 1st. He has been a slaveholder for forty years.

2d. He was one of the founders, and is now the president of the American Colonization Society, which has been warmly defended, on the ground that it would contribute to "the strength and continuance" of slavery. (Af. Rep. vol. I, 227,) and "arrest the wild spirit of abolitionism," (Richmond Whig, Jan. 12, 1838.) In 1838, a county Colonization Society in Alabama, auxiliary to the American, in commending colonization, say; "We consider the measure, of all others, best calculated to preserve good

MOON'S PHASES.

	D.	H.	M.
☾ Full Quarter,	6	11	15 m.
☾ First Moon,	14	0	41 a.

	D.	H.	M.
☾ Last Quarter,	22	1	56 m.
☾ New Moon,	28	4	33 a.

D.	D.	☉	Lgth	☉	☉	☾	☾	High	MISCELLANEOUS.
D.	W.	R. S.	Days	Slow	Dec.	So.	Sets.	W't'r	
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>ON'</i>	<i>P M</i>	<i>P M</i>	<i>P M</i>	BE TEMPERATE.
1	We.	4 23 8	15 13	3 31	23 7	2 10	9 33	0 45	☉'rth'st from the earth
2	Th.	4 24 8	15 13	3 42	23 2	3 21	10 0	1 34	At this hot season,
3	Fr.	4 24 8	15 12	3 54	22 58	3 50	10 22	2 19	remember the testi-
4	Sa.	4 25 8	15 11	4 6	22 52	4 34	10 42	3 1	mony of a Kentucky
5	S	4 25 8	15 10	4 15	22 47	5 17	11 2	3 41	physician who says,
6	Mo.	4 25 8	15 9	4 25	22 41	5 59	11 23	4 22	Warm with showers.
7	Tu.	4 26 8	15 8	4 35	22 35	6 42	11 45	4 58	Low tides. the slaves
8	We.	4 27 8	15 7	4 44	22 28	7 27	m	5 55	"are crowded together
9	Th.	4 27 8	15 6	4 53	22 21	8 13	0 11	7 5	in a small hut, ill
10	Fr.	4 28 8	15 5	5 1	22 13	9 2	0 42	8 23	ventilated and sur-
11	Sa.	4 28 8	15 3	5 9	22 5	9 53	1 20	9 28	☾ Apogee. rounded
12	S	4 29 8	15 2	5 17	21 57	10 44	2 4	10 26	with filth."
13	Mo.	4 30 8	15 1	5 24	21 49	11 35	2 59	11 3	☿ in ☿. Said a
14	Tu.	4 30 8	14 59	5 30	21 40	m	rises	11 43	Changeable. Florida
15	We.	4 31 8	14 58	5 37	21 30	0 25	8 20	m	High tides. slave.
16	Th.	4 32 8	14 57	5 42	21 20	1 12	8 44	0 19	Vega S. 10 44 a. holder
17	Fr.	4 33 8	14 55	5 47	21 10	1 58	9 7	0 53	☿ greatest elong. east.
18	Sa.	4 33 8	14 53	5 52	21 0	2 42	9 28	1 28	Altair S 11 48a. to Mr.
19	S	4 34 8	14 52	5 56	20 49	3 25	9 49	2 4	☿ ☾ ☽. Bliss of Ohio,
20	Mo.	4 35 8	14 50	6 0	20 38	4 10	10 9	2 44	☿ S 8 57a. "I work
21	Tu.	4 36 8	14 48	6 3	20 26	4 56	10 33	3 18	Windy with rain. my
22	We.	4 37 8	14 47	6 5	20 15	5 44	11 1	3 58	☉ enters ☿. niggers
23	Th.	4 38 8	14 45	6 7	20 2	6 38	11 38	4 41	☿ in Aph. Low tides.
24	Fr.	4 38 8	14 43	6 8	19 50	7 36	m	5 47	☿ in Sup. ☽ ☉. till 11
25	Sa.	4 39 8	14 41	6 9	19 37	8 39	0 25	7 10	or 12 o'clock at
26	S	4 40 8	14 39	6 10	19 24	9 45	1 26	8 42	☾ Perigee. night, and
27	Mo.	4 41 8	14 37	6 9	19 10	10 49	2 40	9 55	Monthly Concert. have
28	Tu.	4 42 8	14 35	6 8	18 56	11 50	sets	10 57	Changeable. them up
29	We.	4 43 8	14 33	6 7	18 42	a0 46	a7 56	11 50	☿ in Perihelion. by
30	Th.	4 44 8	14 31	6 4	18 28	1 37	8 21	a0 34	☿ ☽ ☽. four in the
31	Fr.	4 45 8	14 29	6 2	18 13	2 24	8 43	1 13	☿ stationary. morning."



"ON THE SIDE OF THEIR OPPRESSORS WAS POWER."

A letter from Rev. William Dickey, of Bloomingburg, Fayette county, Ohio, to Rev. John Rankin, of Ripley, Ohio, was published 14 years since, containing a description of the *cutting up of a slave*. The perpetrators of the deed were two brothers, Lilburn and Isham Lewis, NEPHEWS TO PRES. JEFFERSON. The letter has been scattered all over the country, south and north. Hundreds of people around the mouth of Cumberland River are personally knowing to these facts. *There are the records of the court that tried the wretches. There are their acquaintances and kindred still alive. All over that region of country, the butchery of George is a matter of public notoriety.* Rev. Wm. Dickey, was for many years a pastor in Kentucky. He is now an aged and highly esteemed member of the Chillicothe Presbytery, Ohio. The following is an extract from his letter:

"In the county of Livingston, Ky., near the mouth of Cumberland River, lived Lilburn Lewis, a sister's son of the celebrated Jefferson. He was the wealthy owner of a gang of negroes, who would run away. Among the rest was a boy of seventeen, who having just returned from a skulking spell, was sent for water, and let fall an elegant pitcher which was dashed to shivers. This was made the occasion for reckoning with him. It was night—the master had the slaves all collected, and a rousing fire put on. When the door was secured, he opened to them the design of the interview, namely, that they might be effectually advised to *stay at home and obey his orders*. He now called up George, bound him with cords, and by the assistance of Isham Lewis, his brother, laid him on a broad bench. He then proceeded to *hack off George at the ankles!* It was with the *broad axe!* In vain did the victim *scream and roar!* Casting the feet into the fire, he lectured them at some length. He next *chopped him off below the knees!* George *roaring out* and praying his master to begin at the *other end!* He admonished them again, throwing the legs into the fire—then, above the knees, tossing the joints into the fire—the next stroke severed the thighs from the body; these were committed to the flames—and so the arms, head, and trunk, until all was in the fire!"

We have not room for the rest of the letter; suffice to say that Lilburn Lewis, after being frustrated in a design to kill his wife, lest she might testify against him, shot himself before the day appointed for his trial. His brother Isham was tried and sentenced to death, but escaped; went to Natchez, married, kept up a correspondence with his friends in Kentucky, and finally died there a few years since. The Rev. Mr. Dickey knew both the men well, and lived near them at the time of the tragedy.

order and proper discipline among our slaves." In a speech in favor of colonization, Mr. Clay said: "It is far from the intention of this society to affect, in any manner, the tenure by which a certain species of property is held," or in plain English, when republicans have their feet upon the necks of millions, Colonization says, "why should I care?" With such views of the society, Henry Clay is its president.

When the bill for the admission of Michigan to the Union, was under consideration in the United States Senate, Mr. Clay gave a specimen of colonization benevolence towards free colored citizens, by making a motion to deprive them of the right to vote on the question of its acceptance by the people. See Senate Journal.

3d. His great personal and official influence, when speaker of the U. S. H. of Rep., secured the admission of Missouri into the Union as a slave state.

4th. He gave his casting vote, Feb. 12, 1819, in favor of perpetual slavery in Arkansas, at a time when that territory was almost entirely uninhabited, thus struggling for the widest possible extension of legalized crime.

MOON'S PHASES.

D. H. M.

D First Quarter, 5 0 24 m.

O Full Moon, 13 2 27 m.

q Last Quarter, 20 7 30 m

● New Moon, 27 1 58 m.

D. H. M.

20 7 30 m

27 1 58 m.

W.	R.	S.	Days	Slow	Dec.	So.	Sets	High	W't'r	MISCELLANEOUS.
D.	W.	R.	S.	Days	Slow	Dec.	So.	Sets	High	W't'r
1	Sa.	4 46 8	14 27	5 58	17 58	3 8	9 4	1 50	5 8 8.	What we do
2	S	4 48 8	14 25	5 54	17 43	3 52	9 24	2 26	U □ ○.	willingly is
3	Mo.	4 49 8	14 23	5 50	17 27	4 36	9 47	3 1	Ill. & Indiana elections.	
4	Tu.	4 50 8	14 20	5 45	17 11	5 20	10 11	3 32	no burden. The	
5	We.	4 51 8	14 18	5 39	16 55	6 7	10 41	4 12	Rain. slave's will is al-	
6	Th.	4 52 8	14 15	5 32	16 38	6 56	11 17	5 3	Low tides. ways cross.	
7	Fr.	4 54 8	14 13	5 25	16 22	7 46	m	6 22	Apogee. ed. Said a	
8	Sa.	4 55 8	14 11	5 17	16 5	8 37	0 0	7 37	Rastafin S 8 34a. slave	
9	S	4 56 8	14 8	5 9	15 47	9 29	0 51	8 58	to Dr. Channing,	
10	Mo.	4 57 8	14 6	5 0	15 30	10 20	1 51	9 59	speaking of her work,	
11	Tu.	4 58 8	14 3	5 51	15 12	11 10	2 54	10 45	Middling tides. "No	
12	We.	5 0 7	14 1	4 41	14 54	11 56	4 3	11 25	Signs of a storm. part	
13	Th.	5 1 7	13 59	4 30	14 36	m	rises	m	eclipsed; visible.	
14	Fr.	5 2 7	13 56	4 19	14 17	0 41	a 7 35	0 2	High tides. pleasant.	
15	Sa.	5 3 7	13 54	4 8	13 59	1 25	7 56	0 36	We forced to do it."	
16	S	5 4 7	13 51	3 56	13 40	2 10	8 17	1 8	The law of Moses	
17	Mo.	5 6 7	13 49	3 43	13 21	2 56	8 40	1 40	Altair S 9 54a. required	
18	Tu.	5 7 7	13 46	3 30	13 1	3 44	9 7	2 14	wages to be prompt.	
19	We.	5 8 7	13 43	3 16	12 42	4 35	9 40	2 49	stationary. ly paid	
20	Th.	5 10 7	13 41	3 2	12 22	5 32	10 23	3 31	to the laborer, be-	
21	Fr.	5 11 7	13 38	2 13	12 2	6 33	11 18	4 24	More rain. cause "he	
22	Sa.	5 12 7	13 35	2 33	11 42	7 36	m	5 37	enters 17.	
23	S	5 14 7	13 33	2 17	11 21	8 39	0 25	7 15	Perigee. HIS HEART	
24	Mo.	5 15 7	13 30	2 1	11 1	9 40	1 42	8 47	stationary. ♂ ♂ D.	
25	Tu.	5 16 7	13 27	1 45	10 40	10 37	3 0	9 56	upon it." "We unto	
26	We.	5 18 7	13 25	1 29	10 19	11 30	4 16	10 53	eclipsed; invisible.	
27	Th.	5 19 7	13 22	1 12	9 58	a 0 18	sets	11 42	Changeable. him that	
28	Fr.	5 20 7	13 19	0 54	9 37	1 5	a 7 11	a 0 21	High tides. useth his	
29	Sa.	5 22 7	13 17	0 37	9 16	1 49	7 32	0 56	Altair S 9 6a. neighbor's	
30	S	5 23 7	13 14	0 19	8 54	2 34	7 54	1 27	service without wa-	
31	Mo.	5 25 7	13 11	0 0	8 33	3 19	8 18	1 56	Monthly Concert. ges."	



SANCTIFIED HATE. LEGALIZED HATE.

"In 1835, Anthony Provost, an upright, industrious and sober man, of N. Y. city, applied for a license to drive a cart. He was refused because he was colored." He worked with his horse and cart a short time, and was fined \$20; but on the application of friends the fine was remitted, on payment of costs, and engagement to use his horse and cart no more.

In 1836, William Hewlett, of N. Y., a well known and respectable colored man, for whom forty firms, (mostly booksellers) petitioned, was likewise refused a carman's license, merely because he was colored.

"NEGRO SEATS."

The number of Protestant Churches in the United States is nearly TWENTY THOUSAND, with more than a MILLION AND A HALF of communicants. Some of these churches, doubtless, have no "negro seat," because they have no people of color to thrust into them. But it is notorious that *almost every church* has one, if persons of color are in the habit of attending upon its worship. That such persons are to occupy those seats and *no others*, is not merely *expected* but *required*—they have *no option*—"sit here or budge," is the spirit of the law, however its executive may phrase it, in carrying it out. Now this setting apart of an exclusive seat for colored persons, is an expression of *feeling* toward them. What kind of feeling is it? It must be either *respect*, or its *opposite*, or *neither*. That it is respect for them, none claim—and to say that it is neither respect nor its opposite, but a feeling of entire *indifference*, is absurd, for if they have *no feelings* towards colored persons why such strong feelings about their *seats*? Why single out certain seats for them and *make* them sit in them? Every body knows that the feeling toward colored persons, expressed by the "negro seat," is dislike, aversion, contempt—and why? because they are *what God made them*. That hue and those features which the churches thus publicly deride and blasphemously criticise and scout, by compelling all who have them to sit *apart*—because *they have them*—God *approves*—they are his own hand-writing upon their forms—pronounced by himself "very good"—and to convert them into a BADGE OF DEGRADATION, is monstrous impiety. Every church that has a "negro seat," keeps posted upon its walls a standing criticism upon God's workmanship, a public proclamation of their contempt for it. Every such church is carrying on a *public quarrel* with its professed HEAD; and in the language of scripture we say to its minister, its officers, its members—"BE YE RECONCILED TO GOD." "If ye have respect to persons ye COMMIT SIN." "PUT AWAY FROM AMONG YOU THE ACCURSED THING."

5th. He first proposed the annexation of Texas, by a motion to that effect, April 3, 1820.

6th. He has earnestly contended against the abolition of slavery in the District of Columbia, or in "any territory of the United States," and introduced resolutions into the U. S. Senate, denouncing "the interference of the citizens of any of the states" to effect either of these objects. See *his resolutions passed May 10, 1838.*

7th. He zealously opposed the calling of a convention in Kentucky, *and insisted without which, the abolition of slavery by law CANNOT TAKE PLACE IN THAT STATE.* Geo. W. Weissinger, who is associate editor of the Louisville Journal, the leading Clay paper at the west, in a letter dated July 6, 1838, says: "It is well known here that Mr. Clay is warmly opposed to a convention. While the Convention Law was under discussion, letters were received from him, remonstrating against the passage of the law."

8th. Feb. 7th, 1838, he made his "great" speech for—southern votes, in which he said, "*The liberty of the descendants of Africa in the United States, is incompatible with the liberty of the European descendants.*"

MOON'S PHASES.			D. H. M.						D. H. M.		
☽	First Quarter,		3	5	54 a.	☾	Last Quarter,		18	0	51 a.
○	Full Moon,		11	3	7 a.	●	New Moon,		25	1	51 a.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☽ No.	☽ Sets	High WTr	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>° N'</i>	<i>P M</i>	<i>P M</i>	<i>A M</i>	LOVE MERCY.
1	Tu.	5 26 7	12 8	0 18	8 11	4 6	8 51	2 26	Vermont election.
2	We.	5 27 7	13 5	0 37	7 49	4 54	9 20	3 2	☽ fav. for observ. morn.
3	Th.	5 29 7	13 3	0 56	7 27	5 44	10 0	3 43	Fine autumnal weather.
4	Fr.	5 30 7	13 0	1 16	7 5	6 36	10 49	4 30	☽ Apogee. ☽ & ☽. Low
5	Sa.	5 31 7	12 57	1 36	6 43	7 27	11 45	5 38	tides. Abundant har-
6	S	5 33 7	12 54	1 56	6 20	8 18	<i>m</i>	7 2	vests. Said John C.
7	Mo.	5 34 7	12 52	2 16	5 58	9 8	0 47	8 29	Maine election. Cal.
8	Tu.	5 36 7	12 49	2 36	5 35	9 56	1 54	9 37	Middling tides. hour
9	We.	5 37 7	12 46	2 57	5 12	10 43	3 2	10 26	in the U. S. Senate.
10	Th.	5 38 7	12 43	3 18	4 50	11 28	4 11	11 5	☽ ☽ ☽. in 1833. "He
11	Fr.	5 40 7	12 40	3 39	4 27	<i>m</i>	rises	11 43	Fine for the season. who
12	Sa.	5 41 7	12 38	4 0	4 4	0 13	6 31	<i>m</i>	High tides. earns the mo-
13	S	5 43 7	12 35	4 21	3 41	1 0	6 53	0 17	ney, who digs it from
14	Mo.	5 44 7	12 32	4 42	3 18	1 49	7 18	0 48	the earth, has a just ti-
15	Tu.	5 45 7	12 29	5 3	2 55	2 40	7 50	1 21	tle to it against the un-
16	We.	5 47 7	12 26	5 24	2 32	3 36	8 30	1 55	verse." The farmer
17	Th.	5 48 7	12 23	5 45	2 8	4 35	9 22	2 38	☽ Perigee. sweats cheer-
18	Fr.	5 50 7	12 21	6 6	1 45	5 38	10 25	3 27	Continuous warm. fully
19	Sa.	5 51 7	12 18	6 27	1 22	6 40	11 37	4 23	Low tides. for himself
20	S	5 53 7	12 15	6 48	0 58	7 41	<i>m</i>	5 47	and family. Let an
21	Mo.	5 54 7	12 12	7 9	0 35	8 38	0 54	7 21	aristocrat snatch the
22	Tu.	5 55 7	12 9	7 30	<i>N.</i> 12	9 31	2 11	8 49	Aut. begins. fruits of
23	We.	5 57 7	12 6	7 51	<i>S.</i> 12	10 20	3 25	9 56	Harvest moon. his toil
24	Th.	5 58 7	12 3	8 12	0 35	11 6	4 37	10 49	Look for rain. & riot on
25	Fr.	6 0 6	12 1	8 32	0 59	11 51	<i>acts</i>	11 31	Very high tides. them
26	Sa.	6 1 6	11 58	8 52	1 22	0 36	6 6	0 3	before his eyes, while
27	S	6 3 6	11 55	9 12	1 45	1 21	6 29	0 35	he starve, and he
28	Mo.	6 4 6	11 52	9 32	2 9	2 7	6 59	1 4	Monthly Concert. will
29	Tu.	6 5 6	11 49	9 51	2 32	2 55	7 27	1 31	☽ ☽ ☽. know how
30	We.	6 7 6	11 46	10 10	2 56	3 45	8 4	2 6	to pity the slave.



"LAWLESS" BURNING OF MEN "BY THE MANY"

April 28, 1836, in St. Louis, Mo., a black man named McIntosh, who had stabbed an officer, that had arrested him, was seized by the multitude and fastened to a tree in the midst of the city in the open day, and in the presence of an immense throng of citizens, was burnt to death. The Alton (Ill.) Telegraph, in its account of the scene says:

"All was silent while they were piling wood around their victim; when the flames seized upon him, he uttered an awful howl, attempted to sing and pray, and then hung his head and coiled in silence, except in the following instance. After the flames had surrounded their prey, his eyes came out of his head, and his mouth seemingly parched to a cinder, some one in the crowd, proposed to put an end to his misery by shooting him, when it was replied, 'that would be of no use, since he was already out of pain.' 'No, no,' said the wretch, I am suffering as much as ever, shoot me, shoot me!' 'No, no,' said one, 'he shall not be shot. I would sooner slacken the fire, if that would increase his misery,' and the man who said this was, as we understand, an officer of justice."

The St. Louis correspondent of a New York paper adds: "The shrieks and groans of the victim were loud and piercing, and to observe one limb after another drop into the fire was awful indeed. I visited the place this morning; only a part of his head and body were left."

Hon. Luke E. Lawless, Judge, of the Circuit Court of Missouri, at its session, in St. Louis, some months after, decided that since the burning of McIntosh was the act, directly or by countenance, of a *multitude* of citizens, it is a 'case which transcends the jurisdiction' of the Grand Jury."

The 'New Orleans Post,' of June 7, 1836, publishes the following:

"We understand, that a negro man was lately condemned, by the mob, to be hanged over a straw fire, which was put into execution at Grand Gulf, Mississippi, for murdering a black woman, and her master."

"Tuscaloosa, Ala., June 20, 1827. Last week a Mr. McNeilly charged a slave with theft. McNeilly, and his brother, seized him, and were about to chastise him, when the negro stabbed McNeilly. The negro was taken before a justice, who *waived his authority*. A crowd collected, and he acted as president of the mob, and put the vote, when it was decided he should be immediately burnt to death." He was led to the tree, a large quantity of pine knots placed around him, the fatal torch applied to the pile, and the miserable being was in a short time burned to ashes. This is the SECOND negro who has been THUS put to death, without judge or jury, in this county." — African Observer, 6th August 1827.

III. WILLIAM HENRY HARRISON. In December, 1802, while Governor of Indiana Territory, he was president of a convention of the people of that territory, held at Vincennes, and transmitted to congress a memorial of the convention, praying that the sixth article of the "Ordinance of '87," which prohibited slavery there, *might be suspended*. (See Am. State papers, 1803.) His efforts to make Indiana a slave state were prosecuted for years while he was Governor of that territory.

In 1819, on a question which was to decide whether slavery should be forever legalized on 200,000 square miles of purchased territory, including Missouri, Arkansas, and the territory west of it, he seized every opportunity to vote for this complicated villany." See seven of his votes on this subject recorded in the Almanac of last year. So basely did he bow to slavery, that even Ohio was shocked. He was indignantly rejected at the next congressional election in 1822. The National Intelligencer of Oct. 20, 1822, says: "It is confirmed to us, that Mr. Gazley is elected in opposition to General Harrison. A friend informs us, which we are sorry

MOON'S PHASES.

D First Quarter,

D. H. M. 3 1 5 a.

O Full Moon,

11 2 43 m.

Q Last Quarter,

D. H. M. 17 7 25 a.

● New Moon,

25 4 30 m.

W.	D.	R.	S.	Lgth	Fast	Dec.	D	D	High	MISCELLANEOUS.
W.	W.	R.	S.	Days	Fast	Dec.	So.	Sets.	W't'r	
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>o s'</i>	<i>P M</i>	<i>P M</i>	<i>A M</i>		HONOR ALL MEN.
1	Th.	6 8 6	11 44	10 29	3 19	4 36	8 51	2 42	h d d.	Northern far-
2	Fr.	6 10 6	11 41	10 48	3 42	5 28	9 44	3 21		mers are preparing
3	Sa.	6 11 6	11 38	11 6	4 6	6 19	10 43	4 6		Fine for the season. for
4	S	6 12 6	11 35	11 24	4 29	7 9	11 47	5 5		Low tds. Thanksgiving.
5	Mo.	6 14 6	11 32	11 42	4 52	7 57	m	6 27		Michigan election. Are
6	Tu.	6 15 6	11 29	12 0	5 15	8 43	0 53	7 49		you preparing a day
7	We.	6 17 6	11 27	12 17	5 38	9 28	2 1	9 3		of thanksgiving for
8	Th.	6 18 6	11 24	12 34	6 1	10 13	3 10	10 0		Vermont legis. meets.
9	Fr.	6 20 6	11 21	12 49	6 24	10 59	4 20	10 42		the slaves? Said
10	Sa.	6 21 6	11 18	13 5	6 47	11 48	5 31	11 17		Cold with wind. a slave
11	S	6 22 6	11 15	13 20	7 9	n	rises	11 52		p Perigee. recently to a
12	Mo.	6 24 6	11 13	13 35	7 32	0 39	a5 58	m		High tides. northern
13	Tu.	6 25 6	11 10	13 49	7 54	1 35	6 38	0 27		Ohio, Pa. N. J. elections.
14	We.	6 27 6	11 7	14 3	8 17	2 35	7 25	1 5		mechanic, then in N.
15	Th.	6 28 6	11 4	14 16	8 39	3 38	8 26	1 51		C., "We heard they
16	Fr.	6 29 6	11 1	14 29	9 1	4 42	9 36	2 35		were going to set
17	Sa.	6 31 6	10 59	14 40	9 23	5 44	10 52	3 29		Clear and cold. us free.
18	S	6 32 6	10 56	14 52	9 45	6 42	m	4 27		Low tides. What made
19	Mo.	6 33 6	10 53	15 2	10 7	7 35	0 8	5 45		in Aphelion. them
20	Tu.	6 35 6	10 50	15 12	10 28	8 24	1 22	7 18		stop? The
21	We.	6 36 6	10 48	15 22	10 50	9 10	2 33	8 36		slaves must share
22	Th.	6 37 6	10 45	15 31	11 11	9 54	3 42	9 46		enters ♀ ♀ ♀.
23	Fr.	6 39 6	10 42	15 38	11 32	10 38	4 48	10 29		in our thanksgiv-
24	Sa.	6 40 6	10 40	15 45	11 53	11 22	5 56	11 9		ing, or we must
25	S	6 41 6	10 37	15 52	12 14	a0 7	sets	11 42		Changeable with rain.
26	Mo.	6 43 6	10 34	15 58	12 35	0 53	a5 32	a0 11		Mo. Concert. share in
27	Tu.	6 44 6	10 32	16 2	12 55	1 43	6 8	0 43		N. J. legislature meets.
28	We.	6 45 6	10 29	16 7	13 15	2 34	6 49	1 16		their ruin. "With
29	Th.	6 47 6	10 26	16 11	13 35	3 25	7 40	1 49		what measure ye
30	Fr.	6 48 6	10 24	16 13	13 55	4 16	8 37	2 23		mete, it shall be meas-
31	Sa.	6 49 6	10 21	16 15	14 14	5 4	9 38	3 1		ured to you again."



"OUR PECULIAR DOMESTIC INSTITUTIONS."

to learn, that he was opposed particularly on account of his adherence to that principle of the Constitution which secures to the people of the south their pre-existing rights." It seems, then, that General Harrison claimed for the south, the right to fetch slavery upon any soil which the nation might have or purchase.

He has had but little opportunity to act in a public capacity upon the subject of slavery, since that time; but an address from his political friends in Virginia, in 1836, says, "he is sound to the core on the subject of slavery."

WHAT HAS THE PRESBYTERIAN CHURCH TO DO WITH SLAVERY?

Hear the testimony of Rev. H. G. Ludlow, of New Haven, Ct., given by him, Jan. 16, 1837, when pastor of the Spring street Presbyterian Church, New York. "Rev. Dr. Skinner told me that Rev. Dr. Witherspoon, of South Carolina, Moderator of the last General Assembly, told him, last spring, that Rev. Samuel Hatch, (a Presbyterian Clergyman,) had made \$25,000 by his cotton last year, and intended to lay out \$90,000 FOR SLAVES and land this year."

MOON'S PHASES.

☾ First Quarter, 2 8 48 m.
 ○ Full Moon, 9 1 35 a.

☾ Last Quarter, 16 4 36 m.
 ● New Moon, 23 9 52 a.

D. W.	R. S.	Lgth Days	Fast.	Dec.	So.	D Sets	High W't'r	MISCELLANEOUS.
1 S	6 47 6	10 25	16 17	14 34	5 54	10 18	1 31	BE KINDLY AFFECTIONED.
2 Mo.	6 49 6	10 23	16 17	14 53	6 40	11 52	2 20	Changeable. <i>Presiden-</i>
3 Tu.	6 50 6	10 21	16 17	15 11	7 23	m	3 32	New York elections.
4 We.	6 51 6	10 18	16 16	15 30	8 8	0 57	4 45	Low tides. <i>tial election</i>
5 Th.	6 52 6	10 16	16 14	15 48	8 53	2 3	5 54	this month. "Provide
6 Fr.	6 53 6	10 14	16 11	16 6	9 39	3 12	6 52	♂ D. out of all the
7 Sa.	6 54 6	10 11	16 7	16 24	10 28	4 22	7 39	people, able men, such
8 S	6 56 6	10 9	16 3	16 42	11 22	5 37	8 22	as fear God; men of
9 Mo.	6 57 6	10 7	15 58	16 59	m	rises	9 7	truth, hating covetous-
10 Tu.	6 58 6	10 5	15 52	17 16	0 21	a5 24	9 52	Massachusetts election.
11 We.	6 59 6	10 2	15 45	17 32	1 25	6 22	10 38	Fine autumn weather.
12 Th.	7 0 5	10 0	15 37	17 49	2 31	7 31	11 28	High tides. <i>ness; and</i>
13 Fr.	7 1 5	9 58	15 29	18 5	3 36	8 44	m	♂ Perigee. & great. el. e.
14 Sa.	7 2 5	9 56	15 18	18 21	4 37	10 3	0 16	♀ ♂ ♄. place such
15 S	7 3 5	9 54	15 6	18 36	5 32	11 17	1 9	over them to be
16 Mo.	7 4 5	9 52	14 57	18 51	6 23	m	2 11	rulers." "Judges
17 Tu.	7 5 5	9 50	14 45	19 6	7 9	0 28	3 15	Changeable and cool.
18 We.	7 6 5	9 49	14 32	19 20	7 53	1 34	4 26	Low tides. <i>and officers</i>
19 Th.	7 7 5	9 47	14 18	19 34	8 36	2 50	5 34	♂ D. ♀ in Aphelion.
20 Fr.	7 8 5	9 45	14 3	19 48	9 19	3 44	6 41	shalt thou make,
21 Sa.	7 8 5	9 43	13 47	20 1	10 3	4 48	7 34	and they shall judge
22 S	7 9 5	9 41	13 31	20 14	10 49	5 52	8 17	♂ ♄. the people
23 Mo.	7 10 5	9 40	13 14	20 27	11 36	sets	8 54	☉ enters ♄. with just
24 Tu.	7 11 5	9 38	12 56	20 39	a0 26	a4 51	9 31	Cool with rain. <i>judg-</i>
25 We.	7 12 5	9 36	12 38	20 51	1 17	5 39	10 5	High tides. <i>ment. Ye</i>
26 Th.	7 13 5	9 35	12 18	21 2	2 7	6 33	10 37	♂ D. shalt not re-
27 Fr.	7 13 5	9 33	11 58	21 13	2 57	7 32	11 12	♂ Apogee. <i>spect per-</i>
28 Sa.	7 14 5	9 32	11 38	21 24	3 44	8 33	11 47	sons in judgment,
29 S	7 15 5	9 30	11 17	21 34	4 30	9 36	a0 22	but you shall hear the
30 Mo.	7 15 5	9 29	10 55	21 44	5 13	10 39	1 5	small as well as the



"OLD KENTUCK" SETTING ON HIS DOGS.

May 1, 1839, a law went into effect in Ohio, for the seizure of "fugitives from labor or service from other states." It authorises any judge of a court of record, (selected by the enslaver, and if need be with all *privacy*), to give a decision enslaving the person claimed and all his posterity.

The person arrested can have the trial postponed but 60 days, and then only by giving bonds for \$1000, and filing an affidavit that he or she is free, and "verily believes" it can be proved—while the slaveholder or his agent can have it postponed, on his own oath, without bonds.

It imposes a fine of \$500, or imprisonment for 60 days, on any person who shall—1, Counsel or advise a slave to escape; 2, Furnish money or conveyance of any kind, or "any other facility;" 3, Harbor or conceal any such person; 4, "Obstruct or hinder" a constable in seizing a slave.

This law, which makes it a crime to feed the hungry, clothe the naked, or even give shelter to a sick stranger, Ohio has passed at the bidding of Kentucky. Of all the crawling serviles that drag their bellies along the tracks of slaveholders, and lick their feet in return for kicks and stampings, none do it with a more greedy relish than Ohio lawmakers.

It takes a despot, a craven, and a slave, compounded together, to make a *pro-slavery* legislator in a *free state*. The last legislature of Ohio had a majority of just such creatures. Noses of wax! *stay pinched*, just as the slaveholder's thumb and finger left you. Dough-faces! wear the prints of your masters' knuckles, and the traces of their spittle. They are your coats of arms, and they *fit ye*—your titles of nobility, and *they'll stick to ye*. Snow water and soap won't wash them off, nor your hot tears either—nor fire burn them out, nor paint hide them, nor plasters cover them. You have worked hard for infamy, and you have *got it*. It will live with you, and live *AFTER* you—a warning to all other serviles, who sell their own and their constituents' birthright for an immortality of scorn. And so you had a great rejoicing at Columbus, after you had trampled over constitutions, to kiss the toe of Kentucky, and thrust under her hoof the necks of your constituents. Well! kindle your bonfires, and dance while you may—but *KNOW YE*, you burn up your own charters, and dance to the music of your own chains and collars. Like Milton's devils, you opened your mouths on apples, but *you'll shut them on ashes*.

Freemen of Ohio, let these ignobles know, *at the ballot-box*, that their constituents are *MEN*, and will see to it, that they are not again represented by "*creeping things*." Say to them, "Go, fawn and crawl on slaveholders, if you will, but *leave none of your slime on us*." [See next page.]

1840.] DECEMBER--TWELFTH MONTH. [31 DAYS.

But Ohio is not alone. In Fana has got the start of her in this scrub-race for infamy, as the following extract from the message of Gov. Noble on retiring from office, Dec. 7, 1837, fully shows.

Our laws protect the interests and rights of the citizens of those states where slavery has been established, and furnish all just facilities for the *reclamation* of that species of property. By the act of 1824, provision was made for arrest and hearing, in a MOST SUMMARY MANNER. Our judicial tribunals are *ever ready* to enforce the law, and a full measure of damages is awarded. Our laws impose a fine not exceeding \$500 on any one who shall knowingly *employ* a slave, *conceal* him, or *encourage* his escape.

Illinois, more servile than either Ohio or Indiana, catches a man with out waiting for Kentucky's orders. In 1837, James L. Simpson, sheriff, advertised in an Illinois paper, that he had seized and put in jail, a colored man, named Franklin White, and adds: "The owner of said negro, if *any there should be*, is requested to call and make proof of such ownership."—Dated at Hennepin, July 27, 1837.

MOON'S PHASES.

☾ First Quarter,

D. H. M.

2 2 44 m.

☾ Full Moon,

8 11 40 a.

☾ Last Quarter,

15 4 24 a.

☾ New Moon,

23 4 41 a.

☾ First Quarter,

31 6 2 a.

D.	D.	☾	Lgth	☾	☾	D	D	High	MISCELLANEOUS.
D.	W.	R. S.	Days	Fast	Dec.	So.	Sets.	W't'r	
1	Tu.	h m h	h m	m s	° s'	P M	P M	P M	BLEST ARE THE MERCIFUL
2	We.	7 21 5	9 18	10 31	21 53	5 55	11 40	4 8	Pa. legislature meets.
3	Th.	7 22 5	9 17	10 8	22 2	6 37	m	4 57	A driving snowstorm.
4	Fr.	7 22 5	9 16	9 44	22 11	7 20	0 45	5 55	Low tides. Said T. T.
5	Sa.	7 23 5	9 14	9 19	22 19	8 6	1 53	6 57	Bouldin, a slave-
6	S	7 23 5	9 13	8 55	22 26	8 58	3 5	8 0	holding member of
7	Mo.	7 24 5	9 12	8 29	22 34	9 52	4 23	9 1	Stormy. Congress
8	Tu.	7 24 5	9 11	8 3	22 40	10 53	5 42	10 1	Ohio, Ia. & Ill. legis. mt.
9	We.	7 25 5	9 10	7 36	22 47	11 59	rises	10 53	from Virginia,
10	Th.	7 25 5	9 9	7 9	22 53	m	a 4 51	11 48	p. Perigee. "Many
11	Fr.	7 26 5	9 9	6 42	22 58	1 6	6 6	m	High tides. negroes
12	Sa.	7 26 5	9 8	6 14	23 3	2 11	7 27	0 40	sta. have DIED
13	S	7 26 5	9 7	5 46	23 8	3 11	8 46	1 28	7* s. S. 10 11 a. from
14	Mo.	7 27 5	9 7	5 18	23 12	4 5	10 2	2 17	exposure
15	Tu.	7 27 5	9 6	4 49	23 15	4 54	11 13	3 5	Algol on mer. 9. 25 a.
16	We.	7 27 5	9 6	4 20	23 19	5 40	m	3 57	Cool, with occasional
17	Th.	7 27 5	9 5	3 50	23 21	6 24	0 21	4 45	snow. Low tides. to
18	Fr.	7 28 5	9 5	3 20	23 24	7 6	1 27	5 35	♂ in Aphelion. weather.
19	Sa.	7 28 5	9 4	2 51	23 25	7 50	2 32	6 36	[as morning star.
20	S	7 28 5	9 4	2 21	23 27	8 34	3 38	7 42	♀ favorable for observ.
21	Mo.	7 28 5	9 4	1 51	23 27	9 21	4 41	8 56	♀ greatest elong. west.
22	Tu.	7 28 5	9 4	1 21	23 28	10 9	5 45	9 51	☾ enters ♀ wint. begins.
23	We.	7 28 5	9 4	0 51	23 28	10 59	6 42	10 37	Clear and cool. Said
24	Th.	7 28 5	9 5	☾	23 27	11 50	sets	11 17	p Apogee. Rev. John
25	Fr.	7 28 5	9 5	Slow	23 26	a 0 40	a 5	11 55	High tides Rankin,
26	Sa.	7 28 5	9 5	0 40	23 24	1 28	6 7	a 0 28	"Many slaves
27	S	7 27 5	9 5	1 10	23 22	2 14	7 12	1 2	♀ ♂ D. suffer ex.
28	Mo.	7 27 5	9 6	1 39	23 20	2 58	8 14	1 35	Middling tides. tremely
29	Tu.	7 27 5	9 6	2 9	23 17	3 40	9 18	2 11	Monthly con. or want
30	We.	7 27 5	9 7	2 38	23 13	4 21	10 22	2 47	Aldebaran S 9 a. of
31	Th.	7 26 5	9 8	3 7	23 10	5 3	11 26	3 25	H ♂ D. clothing."
				3 36	23 5	5 46		4 14	Clear and cold.



"THEY CAN'T TAKE CARE OF THEMSELVES."

"If the slaves were emancipated they could not take care of themselves." The din of this objection rings in every body's ears. What will become of the helpless creatures if their masters stop *robbing* them? Verily they'll come to poverty, and that will break their masters' hearts! Slaveholders hold their slaves out of sheer pity, to keep them from starving and freezing; and slavery, like hospitals, alms-houses, poor-houses, and asylums, is a benevolent institution for taking care of those who "can't take care of themselves." The latter are old fashioned contrivances, and have been tolerated quite too long. Enlightened humanity has now started slavery as an opposition line, and bids fair to take all the custom. The high charges, scanty fare, miserable attendance and few comforts of the "old line" entitle the disinterested proprietors of the "*opposition*" to universal patronage. When a poor sailor breaks his leg, make him a slave if you want to take care of him; it is cruel to send him to a hospital. When your neighbor's last bed has gone off under the hammer, and he is turned out of doors, to have him "taken care of" in a poor-house is barbarism. Make a slave of him, rob him of all his rights, and *he is provided for!* When a good-for-nothing husband runs away and leaves a wife and eight children who "can't take care of themselves," duty is plain; drive them into your yard, put your mark on them, and make them your "property." So with all idiots, the blind, the deaf and dumb, the insane, and all other descriptions of persons who "can't take care of themselves." To send them to asylums and alms-houses is all behind the age; we show you a more excellent way; turn them into property, set them on the auction table, knock them off to the highest bidder, make out a bill of sale for each—and overseers and DRIVERS will see that they are *taken care of!*

"Can't take care of themselves." Who cultivated the FIFTEEN HUNDRED THOUSAND bales of cotton, that were exported from the United States last year, besides the immense quantities manufactured in this country? Who cultivate all the rice, indigo and tobacco? Who raise all the southern corn, wheat and sweet potatoes? Who cultivate all the sugar cane of the south-west, and manufacture the sugar and molasses? This is all done by these helpless imbeciles who "can't take care of themselves." Who are the men at the south that hold the plough, and wield the hoe, and swing the axe, and scythe, and sickle, and flail, and bill hook, and sledge hammer? Who thrust the spade and delve with the crow bar, and trundle the barrow? who drive the plane, and push the saw, and turn the sager, and blow the bellows, and strike the anvil? who are

the teamsters, draymen, porters, hod-carriers, plasterers and whitewashers, colt-breakers and trainers, and drovers, road-makers, canal-diggers, street-cleaners and pavers, butchers, bakers, fishermen, boatmen, firemen and stewards, water carriers, cooks and waiters, seamstresses, chambermaids, nurses, washers and ironers? Oh they are these same helpless idiots with their tongues out and hands dangling, that "can't take care of themselves." Very true they do all the work at the South, and their fathers and mothers did it before them; they began to work as soon as they were big enough to pick up chips, *to* a gourd to the spring or shake a fly-brush; and they have been working ever since, and have done nothing *but* work; work has knit their joints, strung up their sinews, spread and hardened their muscles and brawn; work has become a fixed habit, and habit has made work easy, and practice has taught the best methods, and given them skill and facility; but, poor creatures, "they can't take care of themselves." Now, reader, look at the puny masters and mistresses, who are in such hysterical spasms at the helplessness of their slaves, and at the necessity of flogging and robbing them to keep them from coming to want. They never did a day's work in their lives, and are totally ignorant of all kinds of labor; would wilt down in fifteen minutes if at work in the sun, and tire out in less time. Look at their little soft hands, taper fingers, thin skins, loose joints, and flabby muscles. Look at them lolling along the plantation walks, holding up an umbrella with one hand and wagging a feather fan with the other, and squeaking out in girlish treble as they squint through their eye glasses at their brawny slaves, who are grubbing up the sod—"they can't take care of themselves," "they can't take care of themselves."

Ship off a colony of these masters and mistresses to the everglades of Florida, or to Crusoe's island, and ship off a colony of their slaves at the same time, settle them in separate districts, and leave both parties to "take care of themselves." At a year's end go and see how they get along; see how many acres each party has grubbed up, what crops they have raised; see which has lost the most flesh, has the largest sick list, and the most graves. Find out how many of each party gave up at once disheartened, how many ran crazy, how many committed suicide, how many fainted in the field, how many sunk down in despair, and with bleeding feet and blistered hands, and muscles swollen till motion was torture, sat still and starved. Such an experiment would soon show which could take the best care of themselves, when forced either to starve or get a living *by their own sweat*—the masters and mistresses who *never* took care of themselves, never earned a dollar by manual labor, and are ignorant as babies of the use of tools and of all kinds of work, or the slaves who have always taken care of themselves and of their masters and mistresses besides, have always been used to work, accustomed to hardships, handy in the use of all working implements, and able to thrive on food that the pampered stomachs of their masters and mistresses would nauseate. That the reader may judge of the pains and expense that masters are at in providing for their slaves, we insert the following—

SPECIMEN OF THE CARE WHICH SLAVEHOLDERS TAKE OF THEIR SLAVES.

To put it beyond a doubt that this objection of slaveholders springs from pure compassion for the slaves, we insert *a specimen of the amount of care which they take of them.*

The legal allowance of food for slaves in North Carolina, is, in the words of the law, "a quart of corn per day."—See Haywood's Manual, 525. The legal allowance in Louisiana is more, a barrel [flour barrel] of corn, [in the ear,] or its equivalent in other grain, and a pint of salt a month. In

the other slave states the amount of food for the slaves is left to the option of the master.

Thomas Clay, Esq., of Georgia, a slaveholder, in his address before the Georgia Synod, 1833, speaking of the food of slaves says, "the quantity allowed by custom is *a peck of corn a week.*"

W. C. Gildersleeve, Esq., a native of Georgia, and elder in the Presbyterian Church, Wilkesbarre, Pennsylvania, says, "The weekly allowance to grown slaves on the plantations where I was best acquainted was *a peck of corn a week.*"

William Ladd, Esq., of Minot, Maine, late president of the American Peace Society, and once a slaveholder in Florida, says,

"The usual allowance of food was *one quart of corn a day* to a full task hand, with a modicum of salt; kind masters allowed *a peck of corn a week*; some masters allowed no salt."

The legal allowance of clothing to slaves in Louisiana for one half the year is "*one shirt and one pair of pantaloons.*" See Law of Louisiana. Martin's Digest, 610.

Now if the slaveholders, when they tell us that the slaves can't take care of themselves, mean that they can't take *so good* care of themselves as *they* take of them, we need be at no loss, for the above laws of slave states and testimonies, settle what that care is, and serve to interpret the objection into plain English as follows, "The slaves, if emancipated, *can't get for themselves a peck of corn a week and one shirt and one pair of pantaloons in six months*, therefore, to save them from nakedness and starvation, we will consent to keep them at work for us, and in return lavish on them all the comforts and luxuries aforesaid!"

Further—slaveholders themselves are constantly refuting this objection by their actions and words. One can hardly take up a southern newspaper without finding proof of this in every column. We have now on our table scores of advertisements in southern papers, in which slaves offered for sale are advertised as follows:—"likely," "very likely," "active," "industrious," "smart," "very shrewd," "capable," "intelligent," "faithful," "honest," "steady," "sober," "careful," "very religious," "a first rate cook," "a fine seamstress," "an excellent washer and ironer," "a *prime* field hand," "a very good blacksmith," &c. &c. Hundreds of such advertisements may be gathered from southern papers every week. What nonsense to say that *such* persons can't take care of themselves.

The laws of slave states show plainly that slaveholders well know the ability of the great body of their slaves to "take care of themselves." The fact that those states which permit emancipation, prohibit the emancipation of the very young, the aged and the diseased, is their testimony that all who are neither very young, nor old, nor of unsound constitutions—*can* "take care of themselves." So those laws of slave states that load the free blacks with such numerous burdens and disabilities from which the whites are exempt—show the conviction of slaveholders that they *take such good care* of themselves, that the great contrast between their condition and that of the slaves will fill the latter with discontent; therefore their ingenuity is taxed to the utmost to cripple and crush the free blacks in every way possible, and thus make it as difficult as they can for them to "take care of themselves."

FINALLY.—This objection, that the slaves, if emancipated, could not take care of themselves, is as impious as it is ridiculous. To say that any class of persons in this country, in possession of their reason, not crippled in their bodily powers, and under the protection of law, "can't take care of themselves," is not only a slander upon human nature but

upon the Creator. What! human beings unable to take care of themselves! Mere animal instinct is all sufficient for that. Why don't you make slaves of ants and bees, squirrels and swallows, lobsters and pygmees, to keep the poor things from coming to want? We repeat it, even brute instinct is all sufficient to prompt, and brute sagacity sufficient to devise ways and means and to provide a supply for its own wants. To deny that the self-preserving promptings of human nature and the resources of human sagacity are inferior to those of the lowest grade of brutes is not less blasphemous than absurd.

Had we space we might furnish hundreds of testimonies furnished by slaveholders themselves, to the disposition and abundant ability of the slaves to "take care of themselves." We subjoin only the following.

In an article on slavery, published in the New York Knickerbocker, under date of Oct. 27, 1837, is the following, written at the South, and in the true spirit of a slave-driver:—"Whatever they (the slaves) raise in their own time they realize the avails of. I have known instances where they chiefly supplied the table of their masters with chickens, eggs or fish, for which they received pay, or, as they sometimes preferred bartering, sugar or molasses.

* * * The gay handkerchiefs and fine calico dresses, in which the females always appear on the Sabbath, are purchased with the proceeds of their extra labor. I have frequently been awakened on moonlight nights with the songs of negroes approaching our settlement to trade, with a written permit from their masters. They come in boats from a distance of thirty or forty miles, and if they return in time to commence their accustomed (Monday) morning labor all is well."

That the above testimony to the capacity and inclination of the slaves to "take care of themselves," does not spring from any blind "fanatic" partialities towards them, is plain from the following declaration of the writer in another part of the article. "That they are less intelligent and more brutish than many of the inferior animals, is a lamentable fact."

The following is an extract of a letter from Commodore Patterson, to the Secretary of the Navy, dated August 15, 1816. Speaking of "three hundred" runaway slaves, collected in an encampment in Oklawaha Swamp, in Florida, the Commodore says:—"Their forces were daily increasing, and they felt themselves so strong and secure that THEY HAD COMMENCED SEVERAL PLANTATIONS on the fertile banks of the Apalachicola, which would have yielded them EVERY ARTICLE OF SUSTENANCE, and which would consequently, in a short time, have rendered their establishment quite formidable, and highly injurious to the neighboring states.—(See American State Papers, 2d session, 15th Congress. Vol vi. No. 119 p. 12.)

ROLL OF INFAMY—THE ATHERTON GAG.

Dec. 12, 1838, 53 northern serviles voted "that every petition, memorial, resolution, proposition or paper, touching or relating in any way, or to any extent whatever to slavery as aforesaid, or the abolition thereof, shall, on the presentation thereof, without any further action thereon, be laid on the table, without being debated, printed, or referred." Of these 53, THIRTY-SIX have been told by their constituents to stay at home. To 17 of them they said, "Well done," by returning 16 to Congress, and placing one (John Fairfield,) in the gubernatorial chair. Those who are not re-elected are placed below the dash in each state. The marks signify:

* Those who voted to lay petitions on the table, Jan. 2, 1835, against the motion of J. Dickson of N. Y. to refer them. Carried, 117 to 77. Majority 40.

† Voted "That Congress ought not to interfere in any way with slavery in the District of Columbia." Feb. 8, 1836, passed 132 to 45. Majority, 87.

‡ Voted for Pinckney's gag resolution, May 26, 1836. Carried, 117 to 68. majority 46.

§ Voted for admission of Arkansas as a slave state, June 13, 1836. Carried 133 to 55. m. 82.

¶ Voted for Hawes' gag resolution, Jan. 18, 1837. Carried, 115 to 47. m. 58. For a full list of the northern members who voted as above, see last year's Almanac. No names are here inserted, unless they have been since re-elected.

|| Voted for Patton's gag, Dec. 21, 1837. Carried, 122 to 74. Majority, 47.

Voted that J. Q. Adams was out of order, because, in illustrating the contempt cast upon the right of petition, he referred to a petition purporting to be from slaves. Jan. 23, 1838. Carried, 115 to 36. Majority, 79.

g Voted for Atherton's gag, Jan. 12, 1838. Carried, 126 to 78. Majority, 48.

TWENTY-SIXTH CONGRESS.

Those in *Italics* style themselves *Whigs*; those in *Roman*, *democrats*; those in *small capitals*, *conservatives*. Their term of office ends March 3, 1841. The figures at the beginning of each nameshow, (by prefixing 18 to each,) when they first become members of the House. Thus it will be seen that C. C. Cambreleng was a member, in 1821; John Reed from 1813 to 1817, and from 1821 to the present time. The *Almanac* has printed before the elections in Rhode Island, Indiana, North Carolina, Alabama, Missouri, Tennessee and Kentucky. The names of these states are therefore omitted.

Maine 8.

37 Hugh J. Anderson, || : g
39 Nathan Clifford,
37 Thomas Davee!
39 George Evans,
39 Joshua A. Lowell,
38 Virgil D. Parrie, g
39 Benjamin Randall,
39 Albert Smith,

35 John Fairbaird † † † † g

New Hampshire 5.

37 Charles G. Atherton || : g
39 Edmund Burke,
39 Ira A. Eastman,
39 Tristram Shaw,
37 Jared W. Williams || : g
35 Sam. Cushman † † † † g
37 James Farrington || : g

Vermont 5.

39 Horace Everett,
37 Isaac Fletcher,
33 Miland Hall,
31 William Stads,
39 John Smith.

Massachusetts 12.

31 John Quincy Adams,
39 James C. Alford,
31 George N. Briggs,
35 William B. Calhoun,
35 Caleb Cushing,
37 Richard Fletcher,
37 William S. Hastings,
35 Levi Lincoln
37 William Parmenter,
13-17, 21 John Reed,
33 Leveret Saltonstall,
39 Henry Williams.

Connecticut 6.

39 John H. Brockway,
39 Thomas B. Osborne,
39 Truman Smith,
39 William L. Storrs,
39 Joseph I. Trumbull,
39 Thomas W. Williams.

37 Orrin Holt, || g
35 Laurence Phelps † † † † g
35 Isaac Toucey † † † † g
37 T. T. Whittlesey || : g

New York 40.

39 Judson Allen,
39 Daniel D. Barnard,
39 David P. Brewster,
39 Anson Brown,
39 Thomas C. Chittenden,
37 JOHN C. CLARK,
37 Edward Curtis,
39 Amasa Dana,

39 Andrew W. Dolg,
39 Nehemiah H. Earl,
39 John Ely,
33 Millard Fillmore,
39 John Flue,
39 John G. Floyd,
39 Seth M. Gates,
39 Francis Granger,
39 Moses H. Grinnell,
39 Augustus C. Hand,
37 Ogden Hoffman

35-37, 39 Hiram P. Hunt
37 Thomas B. Jackson g
39 Charles Johnson,
37 Nathaniel Jones g
37 Gouverneur Kemble || g
39 Thomas Kempshall
35-37, 39 S. B. Leonard † † † g
39 Meredith Mallory,
37 Richard P. Marvin,
37 Charles F. Mitchell
39 James de la Montayne,
39 Christopher Morgan,
39 James Monvor,
37 Luther C. Peck,
37 John H. Prentiss || :

39 Rufus Palen,
39 Edward Rogers,
35 David Russell,
39 Theron R. Strong,
33-37, 39 A. Vanderpool * † † † g
39 Peter J. Wogener.

37 John T. Andrews || : g
37 Bennett Bicknell || g
37 Samuel Birdsall || : g
37 John C. Broadhead || : g
21 C. C. Cambreleng * † † † † g
37 John I. DeGraff || : g
37 Albert Gallup g
37 Arphaxad Loomis || : g
37 Robert McClellan || : g
35 Ely Moore † † † † g
37 Wm. H. Noble || : g
37 John Palmer || : g
37 Amasa J. Parker, || : g
37 Zadoc Pratt || : g
37 James B. Spencer || g
33 William Taylor † † † † g
37 Obadiah Titus || : g

New Jersey 6.

37 John B. Ayerig!
37 William Halstead,
37 John P. B. Maxwell!
37 Joseph F. Randolph!
37 Charles C. Stratton!
37 Thomas Jones Yorke!

Pennsylvania 28.

37 William Beatty || : g
37 Richard Biddle,

39 James Cooper,
37 Edward Davies,
39 John Davis,
39 John Edwards,
39 Joseph Fornance,
33-37 39 J. Galbraith, † † † g
39 James Garry,
37 Robert H. Hammond || g
37 Thomas Henry,
39 Ems Hook,
39 Francis James,
38 George M. Kehn : g
39 Isaac Leet,
39 Albe. G. Marchand,
37 Samuel W. Morris || : g
37 Charles Naylor,
39 Peter Newhard,
37 Charles Ogle,
37 Lemuel Paynter || : g
37 David Petriken || : g
39 William S. Ramsey,
37 William W. Potter!
37 John Sergeant,
39 William Simonton,
37 George W. Tollond,
33-37 D. D. Wagoner † † † † g

35 Andrew Buchanan, † † † † g
35 Jacob Fry, jun. † † † † g
35 Edward B. Hubley † † † † g
35 John Klingensmith † † † † g
37 Charles McClure || g
37 Luther Reilly || : g

Ohio 19.

37 John W. Allen,
35 William K. Bond †
31 Thomas Corwin,
39 William Doane,
37 Alexander Duncan,
38 Joshua R. Giddings,
37 Patrick G. Goode,
39 John Hastings,
37 D. P. Leadbetter g
35 Samson Mason,
39 William Medill,
37 Calvary Morris,
39 Isaac Parish,
37 Joseph Ridgway,
39 D. A. Starkweather,
39 Henry Swearingen,
39 George Sweeney,
39 Jonathan Taylor,
39 John B. Weller.

33 John Chaney * † † † † g
35 T. L. Hamer * † † † † g
37 William H. Hunter || : g
33 Taylor Webster || g

Illinois 3.

33 ZADOC CASEY † † † † g

35 John Reynolds † † †

30 John T. Stuart.

Michigan 1.

36 Isaac E. Cary! g

SLAVE STATES.

Delaware 1.

39 Thomas Robinson.

Virginia 21.

37 Linn Banks,

37 Andrew Beirne,

39 John M. Botts,

35 Walter Cole,

35 Robert Craig,

35 George C. Dromgoole,

35 JAMES GARLAND,

39 William L. Goggin,

39 John T. Hill,

39 Jos. Hollenau,

35 G. W. Hopkins,

37 R. M. T. Hunter,

35 Joseph Johnson,

35 John W. Jones,

39 William Lucas,

37 Charles F. Mercer,

37 Francis E. Rives,

39 Green B. Samuel,

39 Lewis Stearns,

35 John Taliaferro,

33 Henry A. Wise.

South Carolina 9.

37 John Campbell g

37 P. H. Emure g

31 John K. Griffin,

39 Isaac E. Holmes,

35 P. W. Pickens g

37 John P. Richardson,

37 Robert Barnwell Rhett g

37 James Rogers,

37 Waddy Thomson g

SENATORS.

Their terms (of 6 years) expire March 3, in the years opposite their names.

* March 10, 1836. Voted to lay Anti-Slavery petitions on the table. Carried, 24 to 20.

† March 1, 1837. Voted to recognize the independence of Texas. Carried, 25 to 19.

‡ December 18, 1837. Voted against receiving Anti-Slavery petitions. Carried, 25 to 20.

§ Jan. 6, 1838. Voted that the general government is bound "to give increased stability and security to the domestic institutions of the states." Carried, 31 to 11.

¶ Jan. 9, 1838. Voted that systematic attacks on slavery are "a violation of solemn obligations, moral and religious." Carried, 31 to 5.

|| Jan. 10, 1838. Voted for Clay's resolution against the abolition of slavery in the District of Columbia. Carried, 36 to 9.

¶ Jan. 10, 1838. For Clay's resolution against abolition "in any territory of the United States." Carried, 33 to 9.

§ Jan. 10, 1838. Voted to lay on the table a resolution (proposed by Mr. Smith of Indiana,) in favor of FREEDOM OF SPEECH, and of THE PRESS, and the RIGHT OF PETITION. Carried, 23 to 21.

¶ Jan. 16, 1838. Voted to lay on the table the Vermont resolutions. Lost, 19 to 26.

! March 21, 1838. Voted against considering Morris's resolutions proposing an inquiry in reference to the slave trade with Texas. Lost, 31 to 8.

g June 2, 1836. Voted for engrossing the Incendiary Publication bill, vote stood 18 to 18, and MARTIN VAN BUREN gave his casting vote to abolish the freedom of the press.

June 9. Voted for passing said bill. Lost, yeas 19, nays 25. Benton, Clay, Crittenden, Goldsborough, Kent, Leigh and Naudain, all of whom are from slave states, voted against it. If they had voted for it, the vote would have been, yeas 26, nays 18.

* April 4, 1836. Voted for the admission of Arkansas as a slave state.

Maine.

1841 John Ruggles † s

1813 Reuel Williams † † † †

New Hampshire.

1841 H. Hubbard † † † † †

1813 F. Pierce † † † † †

Vermont.

1845 Samuel S. Phelps,

1843 Samuel Prentiss *

Massachusetts.

1845 Daniel Webster,

1841 John Davis *

Rhode Island.

1845 Nathan F. Dixon,

1841 Neh. R. Knight *

Connecticut.

1845 Thaddeus Betts,

1843 Perry Smith † † † †

New York.

1843 S. Wright, jun. † † † † g-s

New Jersey.

1845 Samuel L. Southard * †

1841 Garrett D. Wall.

Pennsylvania.

1843 James Buchanan † † † † g

Ohio.

1845 Benjamin Tappan,

1843 William Allen † † † †

Indiana.

1843 Oliver H. Smith,

1845 Albert S. White s

Illinois.

1841 J. M. Robinson † † † † † g-s

1843 Richard M. Young † † † †

Michigan.

1841 J. Norvell † † † † †

SLAVE STATES.

Delaware.

1841 Thomas Clayton.

Maryland.

1843 John S. Soence,

1845 William D. Merrick.

Virginia.

1841 William H. Roane.

North Carolina.

1841 Bedford Brown,

1843 Robert Strange.

South Carolina.

1841 J. C. Calhoun,

1843 William C. Preston.

Georgia 9.

38 J. C. Alford,

38 Edward J. Black,

39 W. T. Colquitt,

39 Mark A. Cooper,

37 W. C. Dawson,

39 R. W. Habersham,

39 T. H. King,

39 E. A. Nisbet,

39 Lott Warren.

Louisiana 3.

39 Edward Chian,

35 Rice Garland g

39 Edward D. White.

Missouri 2.

35 Albert G. Harrison, g

37 John Miller.

Arkansas.

39 Edward Cross.

Georgia.

1841 Wilson Lumpkin,

1843 Alfred Cuthbert,

Kentucky.

1841 John J. Crittenden,

1843 Henry Clay.

Tennessee.

1841 Hugh L. White,

1845 Ephraim H. Foster.

Alabama.

1841 William R. King,

1843 Clement C. Clay.

Mississippi.

1841 Robert J. Walker,

1845 John Henderson.

Louisiana.

1841 R. C. Nicholas,

1843 Alexander Mouton.

Missouri.

1843 Louis F. Linn,

1845 Thomas H. Benton.

Arkansas.

1841 William S. Fulton,

1843 Ambrose H. Sevier.

FIRST OFFICIAL CENSUS OF THE UNITED STATES for
1790, certified at Philadelphia, Oct. 20, 1791, by Thomas Jefferson,
then Secretary of State.

VERMONT.			Counties.			Counties.		
Counties.	Slaves	Total	Orange,	Slaves	Total	Coeh,	Slaves	Total
Addison,		6419	Uster,	966	18492	Kent,	5633	12490
Bennington,	16	12254	Columbia,	2906	29397	Q. Anne's,	6874	16463
Chittenden,		7301	Albany,	1623	27732	Caroline,	2067	9506
Orange,		10529	Montgomery,	3924	26736	Talbot,	4777	12084
Rutland,		15505	Washington,	584	23848	Somerset,	7070	15610
Windsor,		16748	Clinton,	47	14012	Dorchester,	6337	15875
Windham,		17693	Ontario,	17	1614	Worcester,	3836	11640
				11	1075			
Total,	16	85539	Total,	21224	340120			
NEW HAMPSHIRE.			NEW JERSEY.			Total,		
Rockingham,	98	43139	Hunterdon,	1301	20163	VIRGINIA.		
Strafford,	23	23601	Sussex,	439	19500	Augusta,	1567	10886
Cheshire,	16	24772	Burlington,	227	18003	Albem (do,	5579	12535
Hillsborough,		32871	Essex,	1171	17789	Accomack,	4292	13932
Grafton,	21	13472	Monmouth,	1596	16918	Annebet,	5206	13703
Total,	158	141885	Morris,	636	10246	Amelia,	11307	18997
MAINE.			Middlesex,	1318	15956	Botetourt,	1259	10524
York,		28821	Gloucester,	191	13363	Buckingham,	4164	9779
Cumberland,		25450	Bergen,	2301	12601	Berkley,	2032	19713
Lincoln,		29962	Somerset,	1810	12296	Brunswick,	6776	12827
Hancock,		9549	Salem,	172	10437	Bedford,	2754	10531
Washington,		2758	Cumberland,	120	8248	Cumberland,	4134	8153
Total,	None.	96540	Cape May,	141	2571	Chesterfield,	7187	14211
MASSACHUSETTS.			Total,	14423	181139	Charlotte,	4816	10078
Suffolk,	41875		PENNSYLVANIA.			Calpeper,	8226	22105
Essex,	67913		Philadelphia,	387	54391	Charles City,	3141	5588
Middlesex,	42737		Montgomery,	114	22929	Caroline,	10292	17480
Hampshire,	59681		Ducks,	261	25401	Campbell,	2488	7055
Plymouth,	20535		Delaware,	50	9483	Dinwiddie,	7334	13934
Bristol,	31709		Chester,	145	27037	Essex,	5140	9122
Barnstable,	17354		Lancaster,	348	36147	Elizabeth City,	1876	3450
Dukes,	3265		Berks,	65	30179	Fauquier,	6642	17892
Nantucket,	4620		Northampton,	213	21250	Fairfax,	4574	12320
Worcester,	56807		Luzerne,	11	4994	Franklin,	1073	6842
Perkshire,	30291		Dauphin,	212	18177	Fluvanna,	1466	3921
Total,	None.	378787	Northumberland,	89	17161	Frederick,	4250	19681
RHODE-ISLAND.			Mifflin,	59	7562	Gloucester,	7003	13496
Newport,	366	14300	Huntingdon,	43	7565	Goodland,	4656	20553
Providence,	82	24391	Cumberland,	223	18213	Greensville,	3620	6362
Washington,	339	18075	Bedford,	46	13124	Greenbriar,	319	6015
Bristol,	98	3211	Franklin,	330	15655	Henrico,	5819	12000
Kent,	63	8848	York,	493	37747	Hanover,	8223	14754
Total,	948	63825	Westmoreland,	128	16018	Hampshire,	454	7240
CONNECTICUT.			Allegany,	189	10309	Harrison,	67	2880
Hartford,	263	38029	Washington,	263	23866	Hardy,	369	7335
New Haven,	433	39839	Payette,	282	13325	Halifax,	5565	14722
New London,	586	33200	Total,	3737	431373	Henry,	1551	8479
Fairfield,	797	36250	DELAWARE.			Ile of Wight,	3667	9028
Windham,	184	28921	Newcastle,	2562	19686	James City,	2405	4070
Litchfield,	293	38753	Kent,	2300	18920	King William,	5151	8128
Middlesex,	221	18855	Sussex,	4025	20488	King and Queen,	5143	9377
Tolland,	47	13106	Total,	8887	59094	King George,	4157	7366
Total,	2764	237946	MARYLAND.			Linnenburg,	4332	8459
NEW YORK.			Hartford,	3417	14976	Loudon,	4030	18962
Richmond,	759	2335	Baltimore,	7132	38037	Lancaster,	3236	5638
Kings,	1432	4405	A. Arundel,	10130	22598	Louisa,	4573	8167
Queens,	2309	16014	Frederic,	3741	30701	Mecklenburg,	6762	14722
Suffolk,	1098	16140	Allegany,	258	8859	Middlesex,	2554	4140
N. Y. city & co.	2360	31131	Washington,	1236	15822	Monongalia,	154	4768
West-Chester,	1419	24093	Montgomery,	6030	18003	Montgomery,	828	15224
Dutchess,	1858	45268	Prince Geo.	11176	21341	Norfolk,	5345	14524
			Calvert,	4305	8652	Northampton,	3244	6889
			Charles,	10085	20613	New Kent,	3700	6219
			St. Mary's,	6985	15541	Northumberland,	4460	9163
			Total,	61445	212089	Nansemond,	3917	9010
						Orange,	4421	9921
						Ohio,	231	5212

<i>Counties.</i>	<i>Slaves.</i>	<i>Total.</i>	<i>Counties.</i>	<i>Slaves.</i>	<i>Total.</i>	<i>Counties.</i>	<i>Slaves.</i>	<i>Total.</i>
Prince Edward,	3986	8400	Warren,	4270	8392	St. Thomas,	3103	3246
Prince William,	4704	13615	Fox Hill,	2747	2554	Christ Church,	2477	2954
Prince George,	4549	8153	Nash,	2009	7303	Ans. Gloucester,	2411	2495
Powhatan,	4375	6622	Edgecomb	3152	10255	St. John's Collection,	1405	5032
Pendleton,	73	2452	Martin,	1094	6809	St. Andrews,	2500	2945
Pittsylvania,	2079	11576	Orange,	2069	12216	St. Pauls,	3202	3444
Princess Anne,	3262	7503	Granville,	4161	10963			
Richmond,	3084	6665	Lanswell,	2729	10006	Total,	10,094	210014
Randolph,	81	351	Wake,	2463	10192			
Rockingham,	772	7149	Centham,	1032	9221	Camden,	70	305
Russell,	190	3348	Randolph,	452	7276	Glynn,	215	418
Rockbridge,	682	6348	Howan,	1742	15623	Liberty,	4025	6855
Spotsylvania,	5033	11252	Mecklenburg,	1601	11395	Chatham,	3001	10700
Stafford,	4636	10589	Fredk,	858	5135	Edinburgh,	750	2124
Southampton,	5093	12864	Montgomery,	934	4722	Richmond,	4416	14,115
Surry,	3007	6227	Gulldford,	616	7191	Surke,	2362	9467
Shannandoah,	542	10310	Rockingham,	1100	6197	Washington,	604	4532
Sussex,	5367	10554	Surry,	603	7191	Wilkes,	7299	21500
Warwick,	1900	1690	Rockes,	787	8525	Franklin,	156	1011
Washington,	450	6623	Burke,	697	8446	Greene,	1367	5405
Westmoreland	4425	7722	Wilkes,	610	8143			
York,	2760	5223	Rothford,	614	7908	Total,	20934	12,414
			Lincoln,	935	5221	KENTUCKY.		
Total,	99537	747040				Fayette co.	3049	17526
NORTH CAROLINA.			Total,	10554	37951	Nelson,	1219	11093
Chowan,	2588	5014				Woodford,	2220	9943
Perquimans,	1878	5110	ALL SLATES,	1795	2425	Bourbon,	994	7837
Pasquotank,	1623	5197	Prince Georges,	6651	11762	Merton,	1417	6919
Camden,	1038	4035	Prince Frederick	4685	8135	Lincoln,	1004	6449
Currituck,	1103	5219	Cheraws,	3829	10706	Jefferson,	846	4603
Hates,	2219	5382	Fairfield, Camden,	1465	7023	Madison,	767	3752
Hertford,	2112	5828	Chester,	923	6666	Mason,	200	9237
Hestie,	5141	12606	York,	923	6601	Lexington,	63	844
Tyrrel,	1166	4744	Richland,	1417	2631	Washington,	91	462
Cravan,	3658	10169	Clarendon,	602	2992	Washington,	29	296
Jones,	1681	4822	Claremont,	2110	4542	Hard down,	27	203
Johnston,	1520	5634	Lancaster,	1270	6302	Lambdale,	22	150
Dobbs,	1915	6803	Edgefield,	96	3610	Hanville,		
Wayne,	1557	6133	Pendleton,	834	9568			
Pitt,	9267	8275	Spartanburgh,	866	8900	Total,	12130	73677
Beaufort,	1632	5462	Abbeville,	1605	9197	Territory of the U. S. south		
Hyde,	1048	4120	Laurens,	1120	5637	of the river Ohio.		
Carteret,	713	3732	Greenville,	606	6303	Washington,	535	5872
New Hanover,	3738	6831	Union,	1215	7093	Sullivan,	297	4145
Brurawic,	1511	3071	Newberry,	1144	9342	Greene,	451	7711
Bladen,	1676	5084	Beaufort,	14235	18755	Hawkins,	807	6676
Duplin,	1283	5662	N. part Orange-			South of Fr Broad,	163	3670
Onslow,	1748	5387	burgh,	4529	11281	Davidson,	649	3353
Cumberland,	2181	8671	South part do.	1402	7232	Sumner,	348	2166
Moore,	371	3770	St. Phillips and St.			Tennessee,	154	1587
Richmond,	583	5055	Michaels,	7684	16359			
Roberson,	513	5826	St. Bartholomew,	10134	12906	Total,	3417	35691
Samson,	1183	6065	St. Johns. Berk.	5170	5922	THOMAS JEFFERSON		
Anson,	828	5133	St. Geo. Dorches.	3022	4299	Philadelphia, Oct. 20, 1791.		
Habers,	656	13265	St. Stephens,	2506	2733			
Northampton,	4409	9981	St. J. Santoe,	3345	3797			

STATISTICS.

The above table shows where slavery had taken root in 1790; the table on the fifth page gives a comprehensive view of the statistics of slavery since. The column headed "*I. to s. m.*" shows the whole number of inhabitants to a square mile. The columns headed 1839, contrast the present apportionment of representatives with what it would be, if the present number were apportioned on the basis of the FREE population only; by which we may see how large a part of our own JUST RIGHTS in the United States House of Representatives we have given to slavery.

The estimate for 1840, was formed by careful mathematical calculation. It probably gives too large a free population in the slave states, and too small in the free states.

IT WOULD BE UNWILE TO LET THEM LIVE FREE.

These objections were a false base. Those who have been so long and so ways find it convenient to stop in the middle, leaving a half-slave and a half-free, consequently, *as it is*, it is a more such work. Each state, it is said, and every man, "To set the slaves free and protect their rights, would be more dangerous than to keep the terrible of their rights and of legal process."

This question is a very plain one, if any one holds his tongue, and is satisfied with it, he may rely upon it that he *breaks* that promise; then, and not the *question*. Let us put a few questions in the reader's common sense. Which is the safest to let men over what belongs to them, or to cheat them out of it? to let them work for their own benefit, or to force them to work for you without wages and flog them if they refuse, to let them live where they think they can do best, or force them to live where you wish to have them? to let a man choose his own manner, or to choose for them and whip them to it? to let them be their own judges as to their feet, or to screw them down to a fixed rule, or to let them regulate their meals, rest, sleep, and every other and worship, or to take upon yourself the whole regulation of the slave? to let them in all these respects to do as you please, and call them good if they obey, or if they resist your will? to let them marry whom and when they please, or to make such matches for them as you please, and break them when you please? to let them live with their wives and children, or to tear them forever from their right? to let them *own* and *use* their own hands and feet, and muscles and bones, and eyes and ears, their bodies and minds, their liberty, time, and wages, according to their own judgment, and for their own benefit, or violently to wrest from them the use, meaning, and use of all these, and monopolize them for yourself?

There is but one answer! Set these questions, and that so plain, that he who would graciously put them, and meet upon a serious answer, would be uttered at for a sermon the world over.

REVENGE FOR EVIL.

"Oh, but the slaves would revenge the wrongs on their masters, if they were set free." Revenge themselves for what? for wrong and kindness, or injuries? The objection not only admits, but affirms, that *you* do wrong to slaves *wronging* them; consequently, the slaves hate their masters, therefore if their masters set them free they will hate them the more. Since hating them makes them angry, letting them go would put them in a perfect fury—since slavery goads men to *revenge*, take away the goad, and they are strung up to phrenzy! Since all the bad passions are provoked by slavery, therefore *keep up* the provocation if you *stop* it, they will rage like the sea in a storm! According to the Bible, *oppression maketh a man mad*; but according to the objection *stop* oppressing him and you make him madder! That inflicting wrongs upon a person is calculated to exasperate him against the inflictor, every one knows, and that the way to soothe his exasperation, make him forget his wrongs, and fill him with kind feelings towards you, is at once to stop the infliction, restore his plundered rights and protect him, is a principle of human nature just as well known as the other. God who made the mind, and who best knows what will most powerfully excite and pacify its rage, has given us the following prescription for taking out the inflammation from an exasperated mind—"Yielding pacifieth great offences." *1st Cor. 13: 5*. "Yielding," not persisting in the perpetration of the evil. "Yielding," The objection admits that holding men as slaves is a "great offence" to them, by alleging that it is *calculated* to provoke them to revenge. Now, which is the best way to "pacify" this "great offence"? By "keeping

perpetrate it, or by yielding the point, ceasing from the wrong, giving to the wronged man his own, and protecting and treating him thenceforward in every respect as a man and a brother? In the passage cited above, God has settled this question. Let him who attempts to settle it any other way, beware lest haply he be found fighting against God. Since robbing a man of his liberty and earnings, makes him your *enemy*, the first step to be taken in making him your *friend*, is to stop doing that which made him your enemy. The Bible gives this common-sense direction to all who wish to make others their friends; "A man that hath [would have] friends, *must show himself friendly*." So long as the slaveholder robs his slave of his liberty, earnings, and all his rights, he makes him his enemy and provokes him to revenge; now if he would make him his *friend*, let him do what the Bible and common-sense bid him—"SHOW HIMSELF FRIENDLY"—give back to him his liberty, and time, and rights of conscience, and the ownership of his own body; give back to him his wife and children, pay him wages for his labor, protect him in all his rights, instead of snatching them away from him, and in all his dealings with him, "SHOW HIMSELF FRIENDLY." Let slaveholders do this and if they don't find it the *safest* course they can pursue, then the Bible is a fable and common-sense a fool.

WHIPPING AND SPURRING BREAK CHECK-REINS.

Further, the slaves are *now* peaceable, though goaded by innumerable wrongs. The community can easily restrain them *now*, while lashing them with one hand and holding the check-rein with the other, will they be unable to restrain them when they throw down the lash, pay wages, give them equal laws, and have *both* hands to manage the check-rein? Ridiculous! If the slaves have sense enough to see that on the whole it is best for them not to rebel against laws which grind them into the dust, will they be such fools as to rebel against laws which *set them on their feet*?

PAST WRONGS OVERMATCHED BY PAST, PRESENT, AND FUTURE.

But, says the objector, the slaves if set free, will revenge themselves on their masters for their *past* wrongs. Answer, if they are not set free, the *same past wrongs* will goad them to revenge, and besides these, the goading of *present* wrongs and the certainty of *future* wrongs will strike into the heart far keener and more corroding stings. If set free, all that can excite revenge, is the mere *memory* of wrongs that *have ceased*—if still held as slaves, wrongs past, present, and to come, all *strike their stings at once* into the soul. If set free, two of these, the most fiery and envenomed, are drawn out, and the other, the *memory* of wrongs rankles no longer; for the wrongs have ceased, and kindness, justice, and protection have taken their places, and gratitude and joy pour oblivion over wrongs that exist no longer. Present kindness is a sacrifice of a sweet-smelling savor upon the altar of past wrongs, a peace-offering hushing every clamor for revenge. Since the slaves, *while cheated out of their rights*, do not take vengeance on their masters for it, what nonsense to argue that when their masters have given them their rights, they would take vengeance on them because they did not give them *sooner*? That *slavery* is perilous to the masters, the whole world knows. Slaves are always struggling to get their liberty; when that is *given* to them what have they got to fight for? Will they struggle to *get* liberty and then *fight* because they have got it?

TO HOLD MEN SLAVES MORE DANGEROUS THAN TO SET THEM FREE.

We have already shown that to rob men of rights, tempts them to fight for them, and to revenge themselves on those who rob them, and

that to give them their rights, and treat them with kindness; leaves them nothing to fight for, and takes away all motives to revenge; to this we add, that it would be *for the interest* of emancipated slaves to be *peaceable*. While slaves, they have little to lose by rebellion and nothing to gain by being peaceable; when free, they have everything to gain by keeping the peace, and everything to lose by breaking it. While slaves, their only chance for freedom is to fight for it; but if they fight after being set free, they do it at the *risk* of their freedom, and with an almost absolute certainty of losing it. While slaves, they must either be robbed of their *earnings* or fight for them; when free, they already *have* their earnings: if they fight, they lose them. While slaves, they have every motive to desire the overturning of society, as they have nothing to lose by it, and might be great gainers; when free, they have every inducement to deprecate such a convulsion, and to do their utmost to prevent it, for they are now a *part* of society, and whatever jostles it jostles *them*. While slaves, they have every motive to deplore and retard, if they can, the prosperity of the country; for whatever contributes to its prosperity, increases their *burdens*; but when free, *all these motives are reversed*—whatever promotes the prosperity of the country, promotes their interests, and they have every inducement to contribute to its strength and good order. Besides, the same laws which restrain others from injuring *them*, will restrain them from injuring *others*.

SUBMISSION TO AUTHORITY NATURAL TO SLAVES.

Their habit of quietly submitting to authority, especially to a capricious and unjust one, while slaves, has produced in them a state of mind which makes *submission to just laws* natural and easy, strongly predisposing them to obedience, and unfitting them for violent resistance; so, having always been kept at hard labor, on low and scanty diet, and generally without sufficient sleep, they have no hot blood, nor the stimulation of full physical habits, urging them to personal conflicts. Not only have all their pursuits predisposed them to industry and peace, and unfitted them for war, but as they have no knowledge of the art, and no training, they lack every requisite and all means for its prosecution, and it would be impossible for the present generation to possess themselves of these, even if they were plied with motives to rebel against the government. But, as we have already shown, all the motives which could operate upon them, would irresistibly persuade them to be *peaceable*.

THE AFRICAN CHARACTER PROVERBIALY MILD AND FORBEARING.

The reasons stated above would operate powerfully upon persons of all characters, and classes, and nations. *All* men placed in such circumstances as would surround the slaves of this country, if emancipated, would be *peaceable*. But the *African* character is proverbially and pre-eminently mild, patient, and peaceful; the fact that such a multitude of *Africans* have been and are slaves, in different parts of the world, is evidence sufficient. When Avarice first circled over the earth in search of victims, why did she stoop upon the African, rather than the fierce Malay, or the wild Tartar; the headlong Saracen, or the fiery Gaul? Why did she not strike her talons into *them*, and drag them away to whips, and chains, and unpaid toil? Why was the African singled out from every other kindred, and tongue, and people? We answer, because *he could be made a slave more easily, and held as a slave more easily*; his gentle, patient nature ill-adapted him to fierce conflicts, and predisposed him to industry, quiet, and forbearance under injury. How strikingly this is exemplified in the history of African slavery! What other people

would have borne so irresistibly such unutterable wrongs and anguish ! What other people would not have rushed in frenzy upon their tormentors, and forced their way through fire and carnage, to liberty or extinction !

The peculiar mildness of the African character is established by the testimony of a host of witnesses, who have travelled and resided in all parts of that continent. A volume might be filled with extracts from their works, testifying to the gentle and peaceful dispositions of the inhabitants. If the reader has access to any of the following works, he will find them full of facts and testimony to this point. "Mungo Park's Travels," "Smith's Guinea," "Golberry's Travels in Africa," "Moore's African Travels," "Wadstrom on Colonization," "Welsh's Voyage to Benin," "Atkin's Voyage to Guinea," "Stibb's Voyages," (for the last three see "Astley's Voyages.") The reader is also referred to a mass of evidence, corroborating this position, taken before the British H. of Commons, when the slave trade was under discussion, half a century since.

The following is from "Travels in Louisiana," translated from the French, by John Davis, p. 86. "Negroes are a species of beings whom nature seems to have intended for slavery—their *pliancy* of temper, *patience* under injury, and *innate passiveness*, all concur to justify this position."

The absurd and blasphemous inference drawn from their mildness and forbearance, does not weaken the force of this testimony.

Mr. Wood, a slaveholder, (see his speech before the Va. legis., Jan. 23, 1832, in Richmond Whig,) said of the slaves, "They are a *peaceful* people ; they are faithful to their masters ; they are *obedient* and *tractable*."

In conclusion, we furnish the reader with the following scripture testimony to the peaceableness of the African character. He will find it in 1st Chron. 4: 40. "And the land was wide, and quiet, and PEACEABLE, for they of HAM had dwelt there of old."

PROPHECY RUNNING A TILT AT HISTORY.

Why all this shuddering at the "dangers of emancipation?" Why don't these ghostly shriekers, who croak "blood!" "blood!" show us some blood? Come, gentlemen, you have dosed us long enough with your *theory*—now search over the world, and through all time, and find one practical illustration of it, if you can. You have shown off your poetry, now deal in plain prose—such oracles in prophecy, can hardly be bolts in history. We wait for the *facts*. How do you know that emancipation would be unsafe? Knowledge is the result of observation and experience. Whose observation or experience testifies to the danger of emancipation? Whose blood has been shed, whose house has been burned, whose flocks and herds have been destroyed, whose fields have been devastated, because he paid his laborers their hire? Give us the names, and places, and times, and manner, and tell us where they are chronicled. Slaves have been emancipated in all parts of the world, and in almost all ages; they have been emancipated in large bodies and small bodies, in times of war and peace, by their masters and by governments, by law, and by common consent without law, and, in fine, in every variety of surrounding circumstances; but never have they risen upon their emancipators—the scroll of emancipation has never been stained with the blood of a single master who has emancipated his slaves.

Within the last forty-five years MILLIONS of slaves have been emancipated, besides those set free in the United States in that period. In 1794 more than six hundred thousand slaves were emancipated by the French government in their colonies. Large bodies of slaves have been emancipated in the following places. In Java in 1811; in Ceylon in 1815; in Buenos Ayres 1816; in St. Helena 1819; in Colombia and Chili 1821; in

Cape Colony 1823; in Malacca 1825; in Southern Birmah 1826; in Bolivia 1826; in Peru, Monte Video and Guatimala 1828; in Mexico 1829, and besides these, eight hundred thousand slaves were emancipated in the British West India Islands, at the Mauritius, at the Cape of Good Hope, in Demerara, in Berbice, Essequibo, and Honduras in 1834. All these emancipations, with their circumstances and results, are matter of history. All of them were pre-eminently safe to the masters who emancipated, and to the communities in which slavery was abolished. No throats were cut, no assaults committed, nor incendiary torches kindled in consequence of the emancipation of these millions of slaves. We defy the advocates of slavery to produce a single instance in the history of the world in which emancipated slaves have ever risen upon their former masters, unless these masters attempted to reduce them again to slavery.

"HORRORS OF ST. DOMINGO."

Does the reader cry out "Horror of St. Domingo?" We are loth to think so meanly either of his intelligence or common honesty as to suppose that he will ring the changes upon that old, shamed and silenced catchword. Time was when that smooth counterfeit might pass in corners for honest coin, but for years it has stuck to the counter as snugly as though it grew there. It has been proved by every authentic history of the "Horror of St. Domingo," that they were horrors produced by *withholding* liberty from the slaves, and by attempting to reduce *free men* to slavery, and that not one of them was in consequence of emancipating the slaves. Every one not grossly ignorant of the *facts* in the St. Domingo tragedies, knows that all the blood shed there by the blacks, was shed either *while they were yet slaves* and struggling for liberty, (thus showing the danger of depriving them of it,) or after they had most peaceably enjoyed their liberty without abusing it for nearly ten years, when Bonaparte sent an army to reduce them again to slavery. Then they fought and *conquered* and from the weltering plains and smoking ruins, and streets and rivers choked with corpses, blood mingled with fire reeked up to heaven, a great cloud of witnesses testifying to the "HORRORS" of holding men in bondage and the "HORRORS" of reducing free men to slavery. Reader, these, and these only, were the "Horror of St. Domingo."

Finally—look at the *score* of British Islands and colonies, almost at our own doors—in the West Indies and on the coast of South America—where more than half a million slaves were emancipated in 1837, and where these emancipated slaves have been from that time till now the peaceable and orderly subjects of law—and that, too, though the average proportion of blacks to whites is more than TEN TO ONE.

SLAVES HUNTED WITH DOGS AND GUNS.—*Cont'd from p. 15.*

"NEGROES TAKEN.—Four gentlemen of this vicinity, went out yesterday for the purpose of finding the camp of some noted runaways, supposed to be near this place; the camp was discovered about eleven o'clock. the negroes, four in number, three men and one woman, tried to make their escape through the cane; two of them were fired on, one of which made his escape; the other one fell after running a short distance.—

Franklin, La. Republican, Aug. 19, 1837.

"A runaway's den was discovered on Sunday near the Washington Spring, in a little patch of woods, near the road, where there has been daily passing. The inmates took the alarm and made their escape; but Mr. Adams and his EXCELLENT dogs being put upon the trail, soon run down and secured them."—Macon (Ga.) Telegraph, Nov. 27, 1838.

The following fact is stated on the authority of Mr. Wm. Willis, of

Green Plains, Clark co. Ohio; formerly of Caroline co. on the eastern shore of Maryland.

"Mr. W. knew a slave called Peter White, who was sold to be taken to Georgia: he escaped, and lived a long time in the woods—was finally taken. When he found himself surrounded, he surrendered himself quietly. When his pursuers had him in their possession, they shot him in the leg, and broke it, *out of mere wantonness.*

"*To the Editor of the Constitutionalist* :—I have just returned from an inquest I held over the body of a negro man, a runaway, that was shot near the South Edisto, in this District. (Barnwell,) on Saturday last. He came to his death by his own recklessness. He refused to be taken alive. He was at first, (when those in pursuit of him found it absolutely necessary,) shot at with small shot, with the intention of crippling him. He was shot at several times, and at last he was so disabled as to be compelled to surrender. He kept in the run of a creek in a very dense swamp all the time that the neighbors were in pursuit of him.

"WILLIAM H. PRITCHARD,—Coroner (*Ex-officio*,) Barnwell Dist. S. C." Constitutional, Jan. 1837.

"WE SHALL BE RID OF THEM."

These six monosyllables tell the whole story of Colonization. They are the true Colonization countersign, in its own vernacular, a Shibboleth which its organs never stick at; it flows from its tongue spontaneous as its own saliva.

Since the Rev. Dr. Finley first strung these words together, twenty years ago, in his famous letter assigning his reasons for sending the free people of color to Africa, they have been the rallying cry of colonization.

The Dr. was frank; he spoke just as he felt. That "*We shall be rid of them*," was the first consideration with him, we infer from the fact that it popped out first when he opened his mouth to give his reasons. The remaining ones, such as 'good to the public,' 'good to the slave,' 'good to Africa,' &c., would naturally suggest themselves to an ingenious mind, quickened by the stimulation of the master emotion, to cast about for other reasons, having a savor of benevolence. "*We shall be rid of them*," is the grand steam-generator, that drives all the machinery of Colonization, and the great body of professed Colonizationists *know* it. Multitudes of them acknowledge it. Some, perhaps, are even yet propelled by it unconsciously, but that state of mind which blinds them to the motive which moves them is *itself sin*. If any of our readers think we judge hardly, and insist that some who still support the Colonization Society are free from that feeling misnamed "prejudice against color," here are a few simple tests. Try them on such persons, and we are content to abide the result. Do they treat colored persons just as they treat white persons? Does it come natural and easy to them? Do they associate with them as equals? Does their kindness toward them put on the form of benevolence to *equals* or of *favours* bestowed in condescension upon *inferiors*? If a colored man insults them, do they feel no more affronted than if insulted by a white? If a colored man takes a seat beside them at church, in a rail car, or at a public table, do they think no more of it than though he were a white? Are the civilities which they interchange with their colored acquaintances equally courteous with those which they observe with their other acquaintances? We have room for only one more :—*do colored persons feel fully at ease in their presence*, and does their whole bearing convince them that they are free from that feeling called "prejudice against color?"

"COMPENSATION"—"STOLEN GOODS."

Slaveholders say, "if we emancipate our slaves you shall pay us for them." No pro-slavery dogma has been abjured by abolitionists more heartily than this. "What?" say they, "hire you to stop sinning?" "Buy you off from robbery?" "Recognize your right to your slaves by buying it out?" "Get you to stop stealing for the rest of your life by paying you in the lump as much as you would steal if you *kept on*?" So strongly is this doctrine of "compensation" reprobated by abolitionists, that if an abolition editor or lecturer, no matter what his influence, should advocate it, we should all denounce him as a traitor to the cause: if we did not, we should ourselves be traitors to it. Now we have a word to say to those abolitionists who make a loud outcry about hiring men to stop stealing, and yet buy their stolen goods. Believing it right to hire men to stop stealing is rank heresy—but to hire them to *keep on* stealing, is orthodoxy! Whoever advocates the former must be a traitor—but the strongest advocates of the latter are "faithful and true!" Paying money to slaveholders on condition that they will not snatch from the rightful owners what belongs to them, is treason to the cause: but *after they have snatched it*, paying them money on condition that they will let *you* have it for your own use, is cleaving fast to principle! Buying out the slaveholder's *stolen* right to the product of the slave's labor, in order that the slave may have his own, is recreancy to principle; but buying out this *same stolen right*, in order that *you* may have the slave's own, is strictly consistent with immaculate abolitionism! To get pirates to abandon the high seas, by giving them a round sum, is shocking immorality; but to buy their cargoes as fast as they bring them in, and even to bargain for them in advance, when they set out on their cruises for plunder, is virtue pure! The actual difference between compensating the slaveholders for emancipating their slaves, and buying of them the products of their labor, is just this; in the first case you compensate them for giving to their slaves what belongs to them—in the other, you compensate them for giving to *you* what belongs to the *slaves*. Now the true way to make your rebukes tell on thieves and robbers, is to *buy their plunder*; be a steady customer—only let them know that they can depend upon you to buy out their stock as fast as they *steal in*, and rely upon it, they can't stand that: if under such preaching and such practice they don't bolt back to honesty, and stick to it for life, they've got no human nature.

Now we say to all abolitionists who buy of the slaveholders what they steal from the slaves, thus making them your agents in robbery, and yourselves not merely their employers, customers, and patrons, but their *bribers*—your example counteracts your rebukes, your practice contradicts your precepts, your works call to naught your faith, and turn to mockery your prayers. If you expect ever to make slaveholders stop stealing—*begin* your work by thundering in their ears *YOU SHAN'T STEAL FOR US*. Until you do *that*, you "sow the wind," and you may thank *yourselves* that you "reap the whirlwind."

Oh, but these *slave-product* abolitionists, forsooth, **REBUKE** slaveholders! "Terrible—very terrible!" So deacon Honesty always rebuked a chicken thief, by bawling in his ears the eighth commandment, while paying him his price for the fowls as fast as he wrung their necks. The deacon hearing his neighbor's hens cackle one night, bolted conscientiously out of bed to "rebuke" the poacher. The deacon and the poacher were old acquaintances—whenever they met the deacon always faithfully rebuked him for his practices, and as faithfully bought all his plunder. So when the deacon made his appearance in his night cap, at the door of the hen-roost,

and as he was wont on such occasions, opened his mouth with the eighth commandment, the poacher, nothing flustered, scrambled along the poles, wringing the necks and plumping down the pullets. "*Thou shalt not steal,*" said the deacon; "how do you sell these fowls?" "*You are committing sin,*" "what will you take for the lot?" "*I say you are a chicken thief;*" "I'll give you a shilling a head." "*The Bible says, Let him that stole steal no more;*" "what's your price for this young rooster?" "*I put it to your conscience; is this loving your neighbor as yourself?*"—"I'll give you eighteen pence for the last you threw down." "*You are solemnly bound immediately to break off from stealing—to break off gradually is serving the devil.*" "But," says the chicken thief, "I won't stop unless you'll 'compensate,' me for it." "Compensate you," cries the deacon. "What! hire you to stop stealing—pay you for doing your duty? recognize your right to what you steal by paying you for leaving it in the owner's possession? Not I—I've too much PRINCIPLE—repent, *I say, and quit stealing at once*"—"but you didn't set your price on that last chicken." "*You are a robber I tell you;*" "that's a fat one, what will you take for it?" "*I say you live by plundering, and are as bad as a pirate.*" "You've got them all, have you?—this is the last is it?—well it's a poor thing, not worth more than sixpence, if you have a mind to take that for it here is the money." "*There, you vile poaching wretch, you have robbed your poor neighbor of all his fowls, in spite of my burning rebukes.*" "Now, if after all my faithfulness you are still bent on robbing hen-roosts, remember deacon Honesty likes poultry, and is good pay—just bring along your fowls and you'll be sure of a market—but *recollect, OH THIEF, every neck you wring, that the Bible says, 'THOU SHALT NOT STEAL.'*"

HOW IT STRIKES SLAVEHOLDERS.

To show those abolitionists who persist in buying and using the products of slave labor how their conduct strikes slaveholders, we will state two facts. Four years ago a Presbyterian minister, a slaveholder, who resides in one of the most southern states, said to an abolitionist of our acquaintance, "I have made up my mind that abolitionists are not honest: they tell us that we steal from our slaves, and yet they don't hesitate to buy our stolen goods. Now if they believed what they say and were honest men, they would *act out their convictions*, and refuse to buy of us what they say we steal."

Another slaveholder, to whom the same abolitionist broached the subject of slavery, said, "Stop, sir, I must ask you a question first, do you wear cotton?" "Yes." "Was it raised by slaves?" "No, by freemen," was the reply—"Then I'll talk with you, sir," said the slaveholder. "You are a consistent man; but I asked the same question to an abolitionist the other day, who wanted to discuss with me, and he confessed that he dealt in slave products. I told him that he was a hypocrite, and I would have nothing to say to him."

The following is an extract from the annual message of Governor Eaton to the legislature of the territory of Florida, in 1836:

"Do the profits of southern farms belong exclusively to those who plant and gather the cotton which slave labor produces? or is not the *northern ship owner* who freights it—the *northern manufacturer* who spins and sells it, and the *northern merchant*, who exchanges his goods, wares, wines and merchandize for articles thus produced, *equally liable and culpable* in a moral point of view? For myself I am unable to perceive the difference between one who, owning slaves, causes cotton and other staples to be grown, and thence produces profit, and another, who, *not owning them,*

becomes a dealer, and trader, and *gainer*, in the products of their labor, *knowing them to be such*. It is one and the same thing, so far as good morals, charity, and a spirit of freedom are concerned; and he who manifests indignant feelings towards the owner, who, through the labor of his slaves, produces and grows the article, should also feel for the culpability and consciences of the *FREIGHTER*, the *MERCHANT* and the *MANUFACTURER*, who are *equally and alike concerned*, and who, as they derive profit and advantage from this same description of bonded people, are entitled to a full share of whatever opprobrium can attach."

Free goods can be obtained at the following places. Philadelphia: Charles Wise, corner of Arch and 5th street, [cotton and dry goods]; Lydia White, 219 North 2d street; Charles Cadwallader, 390, Market street; Eli Adams, N. E. corner of 5th and Race streets; Robert McCure, 27, North 5th street.

New York: Charles Collins, cor. of Dover and Cherry streets, [Franklin Square]; Christian Sylvester, 161, Division street.

Boston: S. P. Adams, 120 court street; Bishop and Whiting, corner of Salem and Hanover streets. Free rice is brought into Salem, Mass. in large quantities.

WILL YOU MAKE FLORIDA A SLAVE STATE?

Florida has just drawn up before the entrance of the Union, and is cracking her slave whip on the gate for admission. Chained to her wheels are 25,000 men, women, and children in fetters. *Drive through she will*, dragging her shrieking victims after her, if the fainting spirit of liberty in the free states does not rouse herself in this her accepted time—perhaps, the last. Freemen of the north, heed it or not as you may, Florida, with her whips and chains, and thumbcrews—her yokes, and gags, and branding irons, and trained bull dogs, and hunters of men—her gory hammocks steaming in the sun—the bones of her murdered native children bleaching on their fathers' graves, or rotting amidst the blood and ashes of their conflagrated homes—if she comes into this Union, comes in as the *scourge of God*, and by opening the gate to her, you say, "*Thy blood be on us and on our children*." Your prayer of blasphemy shall be answered by "terrible things in righteousness." "Ye shall eat of the fruit of your own way, and be filled with your own devices." You make yourselves partners in her sins, and *you shall be partakers of her plagues*. In the Almanac of last year, p. 25, are some facts. Here are a few more.

Hon. Balie Peyton, of Tennessee, in a speech in the U. S. House of Rep. Dec. 15, 1836, (see Nat. Int.,) said:—"The agent of the government, John B. Hogan, gave official information of the GREATEST OUTRAGES practised upon the Indians that were ever perpetrated upon any people savage or civilized, and yet we have no account of prosecutions and punishments which have followed these disclosures. Under the pretext of reclaiming fugitive slaves, the wives and children (of mixed blood) of the Indians were seized and carried into bondage. The famous Ocoila himself had his wife taken from him, and that too, it has been said, by a government officer, and was chained by this same officer to a log. This has caused the Florida war." What have we sought for? John Lee Williams, a wealthy citizen of Florida, who, in his history of the territory, attempts to put the best face upon the matter, says, our government determined "to remove all the Indians across the Mississippi," and sent forces to remove, "*against their will*, a nation of savages." He says, a large portion of the Indians would have remained peaceable to this day, had not an order been issued requiring them all to remove. They never

agreed to remove, either personally or by their representatives, yet "the order given to General Scott was to fight the Indians, so long as a man of them could be found in Florida." Well does a southern paper (Louisville Journal) say, "The annals of the civilized world furnish no history of a war so disreputable." Why remove them? A Mobile paper of March 28, 1838, says: "Those who are willing to let them stay, have lost sight of the fact, that the Seminole country has proved a place of refuge for negroes."

After this war had been carried on by a succession of the foulest crimes from Jan. 27, 1835, till the beginning of 1839, the U. S. Senate passed a bill (25 to 18,) for the armed occupation of Florida, which, in the language of a senator was, "to establish a corps of citizen soldiers, grant them 4,000,000 acres of land, and give them liberty to kill, when, where, how, and whom they pleased, without any earthly responsibility." Allen, of Ohio; Buchanan, of Pa.; Hubbard and Pierce, of N. H.; Lyon and Norvell, of Mich.; Niles and Smith, of Ct.; Robinson and Young, of Ill.; Wall, of N. J.; and Wright, of N. Y., all voted for this murderous bill; but it was lost in the House. The New York papers of June 18, 1839, on the authority of a southern paper, the Columbus (Ga.) Enquirer, say, that the people of the territory "had determined to take the war into their own hands, and that "the territorial government had OFFERED A REWARD OF \$200 for every Indian taken or killed."

At a public meeting of the Citizens of Tallahassee and vicinity, June 8, 1839, it was "unanimously resolved, that the Seminole Indians and the inhabitants of Florida CANNOT MAINTAIN PEACE AND LIVE IN THE SAME COUNTRY, and if any treaty shall be ratified locating these Indians in Florida, it will be a paper treaty only. They also resolved, "That the peninsula of Florida is the last place in the limits of the United States where the Indians should be permitted to remain, for obvious reasons." 1 and 2, They are accessible to our enemies, and would be guides to them in war; 3, "If located in Florida, all the runaway slaves will find refuge and protection with them." 4, "The contiguity of emancipated colored people of the West Indies, would, in a war with some foreign power, place Florida, and in fact the whole of our Southern States, in jeopardy."—Tallahassee Star, June 11, 1839.

Here is a plain statement of the case. The people of Florida want the red men's land, and they are determined to kill them, and get it; besides, they know that the only way to keep their slaves is to let them have no place to flee to.

If any body thinks that Congress has parted with its constitutional "power to make all needful regulations respecting the territory" of Florida, the following extract from the Congressional Journals will show his mistake.

June 20, 1836, Daniel Webster, from the Committee on Finance, reported a bill to annul certain acts of the legislature of Florida. June 23, bill passed without a division. Approved July 2.

Can't they annul acts relating to property in men as well as in money?

MISCELLANEOUS "HORRIBLES."

Extract of a letter from Mr. Samuel Hall, a teacher in Marietta College.

"Mr. Curtis, a journeyman cabinet-maker, of Marietta, every way worthy of credit, relates the following, of which he was an eye-witness.

"In September, 1837, at 'Milligan's Bend,' in the Mississippi river, I saw a negro with an iron band around his head, locked behind with a padlock. In the front, where it passed the mouth, there was a projection

inward of an inch and a half, which entered the mouth. The overseer told me, he kept this gag constantly on him, so that, if he ran away, he could not eat, and would starve to death.

Alfred Wilkinson, assessor of the town of Skencateles, N. Y., testifies as follows:—"I stayed in New Orleans three weeks: during that time there used to pass by where I stayed a number of slaves, each with an iron band around his ankle, a chain attached to it, and an eighteen pound ball at the end. One day I counted nineteen of them. These I learned, were runaway slaves from the plantations.

"There was also a negro woman that used daily to come to the market with milk; she had an iron band around her neck, with three rods projecting from it, about sixteen inches long, crooked at the ends."

"Was committed to jail, Jim—had on a large lock chain around his neck."—"Southern Sun," September 22, 1838.

Runaway Hown—has a ring of iron on his left foot. Also, Griso, his wife, having a ring and chain on the left leg.—New Orleans Bee, July 2, 1838.

Committed to jail, a negro woman named Mary; has lost one of her upper front teeth, and is fettered with irons round her neck and left leg.—Joshua Sowden, G. F. D.—Columbia (S. C.) Telescope, July 17, 1838.

"At Laurel Hill, Richmond county, North Carolina, it was reported that a runaway slave was in the neighborhood. A number of young men took their guns, and went in pursuit. A colored man came along and they ordered him to surrender. He refused, and kept them off with his club. He caught hold of the muzzle of one of the guns, and came near getting possession of it. At length he started to run—one of the young men fired, and lodged the whole charge between his shoulders; he fell and died without telling who his master was, or whether he had any. A hole was dug by the side of the road, his body tumbled into it, and thus ended the matter."—Rev. Francis Hawley, Colebrook, Connecticut.

A captain in the United States Navy, who married a daughter of the collector of the port of Richmond, and resided there, became offended with his negro boy, put him upon a stool, crossed his hands before him, tied a rope to them, threw it over a joist, drew the boy up so that he could just stand on the stool with his toes, and kept him in that position, flogging him severely at intervals, until the boy became so exhausted that he reeled off the stool, and swung by his hands until he died. The master was tried and acquitted.—Wm. Doe, elder of St. Peter's Church, Delhi, Ohio.

THE WANE OF FREE PRINCIPLES,

In this country, since the Revolution, may well feel freemen with amazement. Even thirty years ago many leading editors and politicians in slave States, freely spoke of slavery in terms which, if employed now by the same persons, would subject them to Lynch law.

If the following extract from an editorial article, published in the National Intelligencer, at Washington City, in 1806, should appear as an editorial article in that paper now, the office would probably be torn down by a mob, and the paper burned by committees of vigilance and Lynch clubs all over the south. As an introduction to the article it may be stated, that the legislature of the Indiana Territory—(whose population then was almost wholly from slave states)—had sent up a memorial to Congress, praying a suspension of the sixth article of the Ordinance of '87, in order to enable the inhabitants of the territory to hold slaves there. The editor of the Intelligencer, in speaking of this pro-slavery movement, has the following noble outburst:—"It is with the deepest regret that we discharge the painful duty of inviting the public atten-

tion to the recent conduct of the legislature of Indiana. It cannot be surprising that a subject so odious and humiliating as that of slavery, should awaken the liveliest sensibilities of a free people, when those whose duty it is to *lessen*, are engaged in *invigorating* the evil. Since the era of our independence, it is our *pride* that, with a solitary exception, we have *re-ally* strove to *lessen* it. Among the *proudest trophies that embellish* our national character, is that act of the old Congress, which, in providing a government for the territory north-west of the Ohio, declares that there shall be 'neither slavery nor involuntary servitude in the said territory.' This language of Congress is memorable, as it shows that the dignified and enlightened body, under whose auspices the liberties of America were achieved, *still retained an undiminished respect for the great and eternal principles of FREEDOM.* They preface the enumeration of the permanent rules with these emphatic words. "For extending the fundamental principles of civil and religious liberty, which form the basis on which these republics, their laws, and constitutions are erected, to fix and establish those principles as the basis of all laws, constitutions, and governments, which forever hereafter shall be formed in the said territory," &c.—See National Intelligencer, March 7, 1836.

Take another illustration: Less than twenty years ago, Hon. RICHARD M. JOHNSON, now Vice-President of the United States, in his speech in the U. S. Senate on the Missouri question, recommended the formation of "ABOLITION SOCIETIES." For the doing away of slavery, and urged that they should be stimulated to energetic action. The following is an extract from his speech, Feb. 1, 1830.—See National Intelligencer, April, 20, 1830.

"The energies of the Christian world are now combined in the diffusion of evangelical light, and the principles it inculcates are every day *relaxing the bonds of slavery.* Providence, all wise and inscrutable in its ways, is gradually effecting the ultimate object of our wishes, which your ill-timed opposition is calculated only to retard. *Individual exertion, acting in concert, [Anti-Slavery Societies,] CAN ALONE PREPARE THE WAY.* Encourage Sunday Schools, multiply Bible Societies, increase missionary exertions. **ANIMATE TO DEEDS OF BENEVOLENCE ABOLITION SOCIETIES,** and perfect the system of colonization, then trust the kind providence of God for the result, and **YOU WILL PERFORM THE DUTIES OF CHRISTIANS AND PATRIOTS IN THE SERVICE OF GOD AND HIS CREATURES.**"

In the above commendation of Abolition Societies, Richard M. Johnson did not jump in the dark. He well knew whereof he affirmed. A number of such societies had been formed in Kentucky not long previous to that time, and some of them, if we mistake not, in his own vicinity. Rev. J. Rankin, now of Ripley, Ohio, author of "Letters on Slavery," published fifteen years ago—was then (1820) pastor of the Concord Presbyterian Church, Kentucky, and actively engaged in those societies. Besides this, the "Emancipating Baptists" had organized association in Kentucky, some years before. Col. Johnson had witnessed the effects produced by these societies—hence his recommendation of the principle of "individual exertion, acting in concert," for the abolition of slavery.

Now if Richard M. Johnson had made such a speech in 1836, instead of being elected Vice-President of the United States, he would, probably, have been mobbed out of Congress, mobbed by his constituents at home, and hung and burned in effigy throughout the slave states, and by "gentlemen of property and standing" in the free.

* In May 1839, Rev. J. Rankin said, "those Abolition Societies were laboring for the same object for which the American Anti-Slavery Society is now laboring; but the formation of the Colonization Society destroyed their vitality."

—VOL. II.—NO. 1.—

THE
AMERICAN ANTI-SLAVERY
ALMANAC,
FOR
1842.

CALCULATED FOR THE HORIZON AND MERIDIAN OF BOSTON, NEW YORK,
BALTIMORE, AND CHARLESTON: AND FOR USE IN
EVERY PART OF THE COUNTRY.



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For the calculations of this Almanac we are indebted to the Christian Almanac for 1842.

NOTE.—Use the Calendar under the State in which you reside, and the corresponding column of Moon's Phases at the top of the page, and no calendar can be more simple or convenient.

Eclipses in 1842.

I. THREE ECLIPSES OF THE SUN.—At the time of New Moon, in January, July, and December, all invisible in the United States. (1.) Jan. 11, annular at the south pole; visible in South Africa; central and annular in long. W. from Greenwich, $57^{\circ} 28'$; S. lat. $88^{\circ} 41'$. (2.) July 8, will be central and total E. long. $77^{\circ} 27'$, N. lat. $51^{\circ} 47'$, and pass central and total through Europe and Asia. At London, 9.61 digits eclipsed on sun's south limb. (3.) Dec. 31, visible throughout South America and New Zealand; central and annular, W. long. $104^{\circ} 21'$, S. lat. $33^{\circ} 18'$.

II. TWO ECLIPSES OF THE MOON.—(1.) Jan. 26, at the time of Full Moon, invisible in America; visible in nearly the whole Eastern hemisphere. (2.) Eclipse of the Moon on Friday, July 22, morning; invisible at Boston and New-York, but visible as follows:

PLACES.	Beginning.	Middle.	Moon Sets.	Duration of visibility.	Digits Ecl'd at setting.
	H. M.	H. M.	H. M.	H. M.	
Detroit,	4 14	...	4 44	0 30	2.38
Philadelphia,	4 44	...	4 49	0 05	0.45
Baltimore,	4 38	...	4 51	0 13	1.08
Pittsburgh,	4 25	...	4 49	0 24	1.97
Charleston,	4 25	...	5 08	0 43	2.96
Cincinnati,	4 07	...	4 53	0 46	3.06
Nashville,	3 58	5 01	5 01	1 03	3.45
Mobile,	3 51	4 54	5 14	1 23	3.08
St. Louis,	3 45	4 48	4 55	1 10	3.35
New Orleans,	3 44	4 47	5 16	1 32	2.67
Natchez,	3 39	4 42	5 12	1 33	2.62

Magnitude of the Eclipse at the middle, 3.456 digits on the southern limb.

The Calendar page in this Almanac is adapted for use in every part of the United States. It is based on the fact, that, in the same Latitude, that is, on a line running due East and West, the Sun and Moon rise and set at the same moment by the clock or Almanac, not only throughout the United States, but around the world—the variations being so small as to be of no importance for ordinary purposes. Thus, if on any day the sun rises at Boston at five minutes past six, it rises at five minutes past six on the same line of latitude westward throughout the States of Massachusetts, New-York, and Michigan, and so on to the Pacific Ocean.

Hence, a Calendar adapted to Boston for New-England, is equally adapted, as to the rising and setting of the sun and moon, for use in Northern New-York and Michigan. A Calendar for New-York city is adapted for use in the States of Pennsylvania, Ohio, Indiana, and Illinois. A Calendar for Baltimore is adapted for Virginia, Kentucky, and Missouri. And a Calendar for Charleston will answer for North Carolina, Tennessee, Georgia, Alabama, and Louisiana.

Wherever, then, the reader may reside, by looking for the State at the top of the Calendar page, he will find underneath the rising and setting of the sun and moon sufficiently accurate for all practical purposes.

The changes, fulls, and quarters of the Moon, however, are governed by another principle, and are essentially the same for all places on the same Longitude, that is, on any line extending due north and south. Thus, the moon's phases for Charleston suit Pittsburgh, &c. Any phasis takes place at the same instant of absolute

time; but the local time is earlier at the westward, and later at the eastward, at the rate of *four minutes for each degree of* *latitude*; or at the rate of *one minute* for every 12 miles 273 rods in the latitude of New-York city; 13 miles 60 rods in the latitude of New-York city; 13 miles 143 rods in the latitude of Baltimore; and 14 miles 199 rods in the latitude of Charleston.

The *Sun's declination*, as masters of coasting vessels will observe, is adapted in this calendar to the meridian of New-York city. The declination varies most rapidly about the time of the equinoxes; but even then, it changes but 1' while the sun is passing from the meridian of New-York to that of New-Orleans or St. Louis. The column of sun's declination is therefore designed, like the days of the week and month, for general use throughout the country.

Clock Time.

This Almanac shows the rising and setting of the Sun, &c. according to a *clock that keeps accurate time throughout the year*. As the Sun is sometimes fast or slow of clock, the forenoon will of course be, by clock, so much longer or shorter than the afternoon. Some observing this, think they have found an error in the Almanac; but it is no error. The table, "Sun on the Meridian," at the head of the Calendar pages, shows at what moment the Sun, according to a true clock, is on the meridian, or strikes an accurate noon-mark. The London Nautical Almanac, and a large portion of the Almanacs in our country, are now adapted to *true, or clock time*.

Chronological Cycles.

Dominical Letter, B.

Golden Number, or Lunar Cycle, 19.

Epact, 18.

Solar Cycle, 3.

Roman Indiction, 15.

Julian Period, 6555.

Characters.

☉ Sun,

☾ Moon,

☿ Mercury,

♀ Venus,

♁ Earth,

♂ Mars,

♄ Saturn,

♃ Herschell.

Signs of the Zodiac.

♈ Aries, the Ram, the Head.

♉ Taurus, the Bull, the Neck.

♊ Gemini, the Twins, the Arms.

♋ Cancer, the Crab, the Breast.

♌ Leo, the Lion, the Heart.

♍ Virgo, the Virgin, the Bowels.

♎ Libra, the Balance, the Reins.

♏ Scorpio, the Scorpion, the Secrets.

♐ Sagittarius, the Archer, the Thighs.

♑ Capricornus, the Goat, the Knees.

♒ Aquarius, the Butler, the Legs.

♓ Pisces, the Fishes, the Feet.

Aspects and Nodes.

♌ Conjunction, or in the same longitude.

♍ Sextile, or 60 degrees distant.

♎ Quartile, or 90 degrees distant.

♏ Trine, or 120 degrees distant.

♐ Vc. Quincunx, or 150 degrees distant

♑ Opposition, or 180 degrees distant

♒ Ascending Node.

♓ Descending Node.

Phenomena of the Planets, Aspects, &c.

MORNING AND EVENING STARS.—Venus (♀) will be Morning Star until March 5, then Evening Star until December 18, then Morning Star until October 2, 1843. Jupiter (♃) will be Morning Star until July 19, then Evening Star until Jan. 25, 1843.

Jan. 17—Super. ♀ ☉ ♄; 20, ☉ enters ☿.
Feb. 15—♄'s gr. elong.; 18, ☉ ent. ♄; 21, ♄ stat.

March 3—Inferior ♄ ☉ ♄; 5, Super. ♄ ☉ ♄;
15, ♄ ☉ ♄; 15, ♄ stat.; 20, ☉ ent. ♄; 30,
♄'s gr. elong.

April 4—☉ ☉ ♄; 11, ☉ ☉ ♄; 20, ☉ ent. ♄;
23, ♄ stat.

May 10—Super. ♄ ☉ ♄; 10, ♄ stat.; 21, ☉
ent. ♄.

June 11, ♄'s elong.; 19, ☉ ☉ ♄; 21, ☉ ent.
♄; 24, ♄ stat.; 25 ♄ ☉ ♄.

July 3—♄ stat.; 3, ♄ ☉ ♄; 8, Inf. ♄ ☉ ♄;

10, ♄ ☉ ♄; 19, ♄ stat.; 23, ☉ ent. ♄; 29,
♄'s gr. elong.

Aug. 23—☉ ent. ♄; 23, Sup. ♄ ☉ ♄.

Sept. 9—♄ stat.; 11, ♄ stat.; 19, ♄ ☉ ♄;
23, ☉ ent. ♄.

Oct. 1—☉ ☉ ♄; 8, ♄'s gr. elong.; 8, ♄'s
great. elong.; 20, ♄ stat.; 23, ☉ ent. ♄;
31, Inf. ♄ ☉ ♄.

Nov. 9—♄ stat.; 16, ♄'s gr. elong.; 22,
ent. ♄; 26, ♄ stat.

Dec. 4—♄ stat.; 16, ☉ ☉ ♄; 18, Inferior
☉ ♄; 21, ☉ ent. ♄; 28, Sup. ♄ ☉ ♄.

Tide Table.

(Chiefly from the Table in Bowditch's Navigator.)

The Calendar pages exhibit the time of high water at New-York, Elizabethtown Point, and New-London.

To find the time of high water at any of the following places, add to or subtract from the time of high water at New-York, as follows: (A signifies that the annexed quantity of time is to be added, S subtracted)—for

	H.M.		H.M.		H.M.
Amelia Harbor,	S 0 24	Georgetown Bar,	S 1 54	Norwich Landing,	A 0 45
Ann, Cape,	A 2 36	Gouldsborough,	A 2 06	Passamaquoddy R.	A 2 36
Annapolis,	A 2 06	Guildford,	A 1 30	Penobscot River,	A 5 51
Anticosti Island,		Halifax, N.S.	S 1 24	Philadelphia,	A 5 00
west end,	S 5 24	Hartford,	S 5 40	Plymouth,	A 2 36
St. Augustine,	S 1 24	Hatteras, Cape,	A 0 06	Portland,	A 1 51
Block Island,	S 1 17	Henlopen, Cape,	S 0 09	Port Royal Island,	S 0 39
Boston,	A 2 36	Henry, Cape,	S 1 14	Portsmouth,	A 2 21
Canso, Cape,	S 0 24	St. John's, N.F.,	S 2 54	Quebec, Canada,	S 0 05
Charles, Cape,	S 1 09	Kennebec,	A 1 51	Rhode Island,	S 2 09
Charleston Bar,	S 1 39	Lookout, Cape,	A 0 06	Roman, Cape,	S 9 54
Cod, Cape,	A 2 36	Machias,	A 2 06	Sable, Cape,	S 0 54
Delaware Riv. ent.,	A 0 06	Marblehead,	A 2 30	Salem,	A 2 36
Fairfield,	A 2 00	May, Cape,	S 0 09	Sandy Hook, N. J.,	S 2 17
Fear, Cape,	S 0 54	Mount Desert,	A 2 06	Saybrook,	A 0 15
Florida Keys,	S 0 04	New Bedford,	S 1 17	St. Simon's Bar,	S 1 24
Gay Head,	S 1 17	Newburyport,	A 2 21	Sunbury,	A 0 36
George's River,	A 1 51	New-Haven,	A 1 22	Townsend,	A 1 51

Festivals and Fasts in 1842.

Jan. 1, Circumcision; 2, 2d S. aft. Christmas; 6, Epiph.; 9, 1st S. after Epiph.; 16, 2d S. after Epiph.; 23, Septuagesima; 25, Conv. of St. Paul; 30, Sexagesima.

Feb 6, Quinquagesima; 9, Ash Wed.; 13, 1st S. in Lent; 20, 2d S. in Lent; 27, 3d S. in L.

March 6, 4th S. in Lent; 13, 5th S. in L.; 20, S. before Easter, 25, Good Friday; 27, Easter.

April 3, 1st S. aft. Easter; 10, 2d S. aft. E.; 17, 3d S. aft. E.; 24, 4th S. after E.

May 1, 5th S. aft. E., and Sts. Philip and James; 5, Ascension; 8, S. aft. Ascen.; 15, Whit S.; 22, Trinity; 29, 1st S. aft. Trin.

June 5, 2d S. aft. Trin.; 11, St. Barnabas; 12, 3d S. aft. Trin.; 19, 4th S. aft. T.; 24, John Bap.; 26, 5th S. after Trinity; 29, St. Peter.

July 3, 6th S. after Trin.; 10, 7th S. after

Trin.; 17, 8th S. after Trin.; 24, 9th S. after Trin.; 31, 10th Sunday after Trinity.

Aug 7, 11th S. aft. Trin.; 14, 12th S. after Trin.; 21, 13th S. aft. Trin.; 24, St. Barthol.; 28, 14th Sunday after Trinity.

Sept 4, 15th S. aft. Trin.; 11, 16th S. after Trin.; 18, 17th S. after Trin.; 21, St. Matt.; 25, 18th Sunday after Trinity.

Oct 2, 19th S. after Trin.; 9, 20th S. after Trin.; 16, 21st S. after Trin.; 18, St. Luke; 23, 22d S. after Trin.; 28, Sts. Simon and Jude; 30, 23d S. aft. Trinity.

Nov 1, All Saints; 6, 24th S. after Trin.; 13, 25th S. aft. Trin.; 20, 26th S. aft. Trin.; 27, Advent; 30, St. Andrew.

Dec. 4, 2d S. in Ad.; 11, 3d S. in Ad.; 18, 4th S. in Ad.; 21, St. Thom.; 25, Christmas; 26, St. Steph.; 27, St. John; 28, Innocents.

Effects of Drinking.

Wine and other physical exhilarants, during the treacherous truce to wretchedness which they afford, dissipate the structure, and undermine the very foundation of happiness. No man, perhaps, was ever completely miserable, until after he had fled to alcohol for consolation. The habit of vinous indulgence is not more pernicious than it is obstinate and pertinacious in its hold, when it has once fastened itself upon the constitution. It is not to be conquered by half-way measures. The victory over it, in order to be permanent, must be perfect. As long as there lurks a relic of it in the frame, there is imminent danger of a relapse of this moral malady, from which there seldom is, as from physical disorders, a gradual convalescence. The cure, if at all, must be effected at once: cutting and pruning will do no good.

First Month.

JANUARY, 1842.

31 days.

MOON'S PHASES.	Boston.	New-York.	Baltimore.	Charleston.	Days.	Sun on Meri.
	D. H. M.	H. M.	H. M.	H. M.		H. M. A.
Third Quarter,	3 5 24 ev.	5 12 ev.	5 2 ev.	4 48 ev.	1	er. 3 57
New Moon,	11 11 31 mo.	11 19 mo.	11 9 mo.	10 55 mo.	6	6 7 31
First Quarter,	19 4 16 ev.	4 4 ev.	3 54 ev.	3 40 ev.	17	0 10 30
Full Moon,	26 1 6 ev.	0 54 ev.	0 44 ev.	0 30 ev.	25	0 12 43

1	Sa	23 0	Day of month.
2	B	22 55	Day of week.
3	M	22 50	Sun's declen-
4	Tu	22 44	sion South.
5	W	22 37	
6	Th	22 30	
7	Fr	22 22	
8	Sa	22 14	
9	B	22 6	
10	M	21 57	
11	Tu	21 48	
12	W	21 38	
13	Th	21 28	
14	Fr	21 17	
15	Sa	21 7	
16	M	20 55	
17	M	20 43	
18	Tu	20 31	
19	W	20 19	
20	Th	20 6	
21	Fr	19 53	
22	Sa	19 39	
23	M	19 25	
24	M	19 11	
25	Tu	18 53	
26	W	18 41	
27	Th	18 26	
28	Fr	18 10	
29	Sa	17 54	
30	B	17 38	
31	M	17 21	

CALENDAR FOR BOSTON, N. ENG. N. York St. Mich. Wiscon. & Iowa.	Sun Rise.	Sun Set.	Moon Rise.	Moon Set.	H. M. H. M.
1 Sa	7 32.4	36 10	23 2	22	H. M. H. M.
2 M	7 32.4	37 11	36 3	8	7 32.4 37 11 36 3 8
3 M	7 32.4	38 mom	3 51		7 32.4 38 mom 3 51
4 Tu	7 32.4	39 0	48 4	39	7 32.4 39 0 48 4 39
5 W	7 32.4	40 1	59 5	25	7 32.4 40 1 59 5 25
6 Th	7 32.4	42 3	8 6	34	7 32.4 42 3 8 6 34
7 Fr	7 32.4	43 5	16 7	50	7 32.4 43 5 16 7 50
8 Sa	7 32.4	44 6	11 10	20	7 32.4 44 6 11 10 20
9 M	7 31.4	45 6	57 11	6	7 31.4 45 6 57 11 6
10 M	7 31.4	46 sets, 11 43			7 31.4 46 sets, 11 43
11 Tu	7 30.4	48 6	53 0	21	7 30.4 48 6 53 0 21
12 W	7 30.4	49 7	57 1	26	7 30.4 49 7 57 1 26
13 Th	7 30.4	50 8	57 1	26	7 30.4 50 8 57 1 26
14 Fr	7 29.4	52 9	58 1	57	7 29.4 52 9 58 1 57
15 Sa	7 29.4	53 11	0 2	29	7 29.4 53 11 0 2 29
16 M	7 28.4	54 mom	3 0		7 28.4 54 mom 3 0
17 M	7 27.4	55 0	3 3	35	7 27.4 55 0 3 3 35
18 Tu	7 27.4	56 1	10 4	13	7 27.4 56 1 10 4 13
19 W	7 26.4	58 2	19 4	53	7 26.4 58 2 19 4 53
20 Th	7 25.4	59 3	29 5	56	7 25.4 59 3 29 5 56
21 Fr	7 25.4	60 4	36 7	20	7 25.4 60 4 36 7 20
22 Sa	7 24.5	2 5	37 8	47	7 24.5 2 5 37 8 47
23 M	7 23.5	3 6	28 9	57	7 23.5 3 6 28 9 57
24 M	7 22.5	4 rises, 10 55			7 22.5 4 rises, 10 55
25 Tu	7 21.5	5 6	41 11	49	7 21.5 5 6 41 11 49
26 W	7 20.5	6 7	8 1	ev. 33	7 20.5 6 7 8 1 ev. 33
27 Th	7 19.5	8 9	18 1	18	7 19.5 8 9 18 1 18
28 Fr	7 18.5	9 10	33 2	1	7 18.5 9 10 33 2 1
29 Sa	7 17.5	11 11	46 2	41	7 17.5 11 11 46 2 41

CALENDAR FOR N. Y. CITY & CON. N. Jersey, Penn. Ohio, Ind. & Ill.	Sun Rise.	Sun Set.	Moon Rise.	Moon Set.	H. M. H. M.
1 Sa	7 27.4	41 10	24 11	46	H. M. H. M.
2 M	7 27.4	42 11	36 ev. 32		7 27.4 42 11 36 ev. 32
3 M	7 27.4	43 mom	1 15		7 27.4 43 mom 1 15
4 Tu	7 27.4	44 0	46 2	3	7 27.4 44 0 46 2 3
5 W	7 27.4	45 1	55 2	49	7 27.4 45 1 55 2 49
6 Th	7 27.4	46 3	3 3	58	7 27.4 46 3 3 3 58
7 Fr	7 27.4	47 4	9 5	22	7 27.4 47 4 9 5 22
8 Sa	7 27.4	48 5	10 6	44	7 27.4 48 5 10 6 44
9 M	7 26.4	49 6	4 7	44	7 26.4 49 6 4 7 44
10 M	7 26.4	50 6	51 8	30	7 26.4 50 6 51 8 30
11 Tu	7 26.4	51 sets, 9 7			7 26.4 51 sets, 9 7
12 W	7 25.4	53 6	58 9	45	7 25.4 53 6 58 9 45
13 Th	7 25.4	54 6	59 10	17	7 25.4 54 6 59 10 17
14 Fr	7 25.4	55 7	59 10	50	7 25.4 55 7 59 10 50
15 Sa	7 25.4	56 8	59 11	21	7 25.4 56 8 59 11 21
16 M	7 24.5	57 10	59 mom	17	7 24.5 57 10 59 mom 17
17 M	7 23.4	58 mom	0 24	18	7 23.4 58 mom 0 24 18
18 Tu	7 23.5	1 1	0 59	19	7 23.5 1 1 0 59 19
19 W	7 22.5	2 1	1 6	27	7 22.5 2 1 1 6 27
20 Th	7 22.5	2 2	14 1	37	7 22.5 2 2 14 1 37
21 Fr	7 21.5	3 3	23 3	20	7 21.5 3 3 23 3 20
22 Sa	7 21.5	4 4	30 4	44	7 21.5 4 4 30 4 44
23 M	7 20.5	5 5	31 6	11	7 20.5 5 5 31 6 11
24 M	7 19.5	6 6	23 7	21	7 19.5 6 6 23 7 21
25 Tu	7 18.5	7 8	15 8	19	7 18.5 7 8 15 8 19
26 W	7 17.5	8 9	13 9	13	7 17.5 8 9 13 9 13
27 Th	7 16.5	10 10	6 34	9	7 16.5 10 10 6 34 9
28 Fr	7 15.5	11 11	3 4	2	7 15.5 11 11 3 4 2
29 Sa	7 14.5	13 8	47 7	59	7 14.5 13 8 47 7 59
30 M	7 13.5	14 8	3 8	29	7 13.5 14 8 3 8 29
31 M	7 12.5	15 9	18 3	30	7 12.5 15 9 18 3 30

CALENDAR FOR BALTIMORE, VIRG., KEN., & Missouri.	Sun Rise.	Sun Set.	Moon Rise.	Moon Set.	H. M. H. M.
1 Sa	7 22.4	45 10	25 7	55	H. M. H. M.
2 M	7 23.4	46 11	35 7	55	7 23.4 46 11 35 7 55
3 M	7 23.4	47 mom	1 35		7 23.4 47 mom 1 35
4 Tu	7 23.4	48 0	44 7	55	7 23.4 48 0 44 7 55
5 W	7 23.4	49 1	53 7	55	7 23.4 49 1 53 7 55
6 Th	7 23.4	50 3	0 5	7	7 23.4 50 3 0 5 7
7 Fr	7 23.4	51 4	5 5	7	7 23.4 51 4 5 5 7
8 Sa	7 23.4	52 5	5 5	7	7 23.4 52 5 5 5 7
9 M	7 23.4	53 6	0 6	7	7 23.4 53 6 0 6 7
10 M	7 22.4	54 6	46 7	6	7 22.4 54 6 46 7 6
11 Tu	7 22.4	55 sets, 9 7			7 22.4 55 sets, 9 7
12 W	7 22.4	56 6	2 2	7	7 22.4 56 6 2 2 7
13 Th	7 22.4	57 7	2 2	7	7 22.4 57 7 2 2 7
14 Fr	7 21.4	58 8	1 7	55	7 21.4 58 8 1 7 55
15 Sa	7 21.4	59 9	0 7	55	7 21.4 59 9 0 7 55
16 M	7 20.5	1 10	58 7	45	7 20.5 1 10 58 7 45
17 M	7 20.5	2 11	59 7	45	7 20.5 2 11 59 7 45
18 Tu	7 19.5	3 mom	3 7	35	7 19.5 3 mom 3 7 35
19 W	7 19.5	4 1	3 3	7	7 19.5 4 1 3 3 7
20 Th	7 18.5	6 2	10 7	35	7 18.5 6 2 10 7 35
21 Fr	7 17.5	7 3	19 7	35	7 17.5 7 3 19 7 35
22 Sa	7 17.5	8 4	25 7	35	7 17.5 8 4 25 7 35
23 M	7 16.5	9 5	26 7	35	7 16.5 9 5 26 7 35
24 M	7 15.5	10 6	19 7	35	7 15.5 10 6 19 7 35
25 Tu	7 14.5	11 rises, 15 25			7 14.5 11 rises, 15 25
26 W	7 13.5	13 8	47 7	35	7 13.5 13 8 47 7 35
27 Th	7 12.5	14 8	3 8	35	7 12.5 14 8 3 8 35
28 Fr	7 11.5	15 9	18 3	35	7 11.5 15 9 18 3 35
29 Sa	7 10.5	16 10	30 6	59	7 10.5 16 10 30 6 59
30 M	7 9.5	17 11	41 6	58	7 9.5 17 11 41 6 58
31 M	7 8.5	18 12	50 6	58	7 8.5 18 12 50 6 58

CALENDAR FOR CHARLESTON; N. Car. Ten. Geo. Ala. Miss. & Lou.	Sun Rise.	Sun Set.	Moon Rise.	Moon Set.	H. M. H. M.
1 Sa	7 5.5	3 10	26 10	22	H. M. H. M.
2 M	7 5.5	4 11	32 11	8	7 5.5 4 11 32 11 8
3 M	7 5.5	5 mom	11 51		7 5.5 5 mom 11 51
4 Tu	7 5.5	6 1	40 1	25	7 5.5 6 1 40 1 25
5 W	7 5.5	7 2	43 3	34	7 5.5 7 2 43 3 34
6 Th	7 5.5	8 3	45 3	58	7 5.5 8 3 45 3 58
7 Fr	7 5.5	9 4	43 5	20	7 5.5 9 4 43 5 20
8 Sa	7 5.5	10 5	37 6	20	7 5.5 10 5 37 6 20
9 M	7 5.5	11 6	25 7	6	7 5.5 11 6 25 7 6
10 M	7 5.5	12 6	17 8	21	7 5.5 12 6 17 8 21
11 Tu	7 5.5	13 8	9 9	57	7 5.5 13 8 9 9 57
12 W	7 5.5	14 8	8 9	26	7 5.5 14 8 8 9 26
13 Th	7 5.5	15 9	3 9	57	7 5.5 15 9 3 9 57
14 Fr	7 5.5	16 9	57 10	29	7 5.5 16 9 57 10 29
15 Sa	7 5.5	17 10	53 11	0	7 5.5 17 10 53 11 0
16 M	7 5.5	18 11	50 11	35	7 5.5 18 11 50 11 35
17 M	7 5.5	19 mom	0 13	0	7 5.5 19 mom 0 13 0
18 Tu	7 5.5	20 0	50 0	53	7 5.5 20 0 50 0 53
19 W	7 5.5	21 1	54 1	56	7 5.5 21 1 54 1 56
20 Th	7 5.5	22 2	59 2	30	7 5.5 22 2 59 2 30
21 Fr	7 5.5	23 3	6 4	47	7 5.5 23 3 6 4 47
22 Sa	7 5.5	24 4	3 57	5	7 5.5 24 4 3 57 5
23 M	7 5.5	25 5	26 6	55	7 5.5 25 5 26 6 55
24 M	7 5.5	26 6	36 7	49	7 5.5 26 6 36 7 49
25 Tu	7 5.5	27 8	35 8	35	7 5.5 27 8 35 8 35
26 W	7 5.5	28 9	16 9	18	7 5.5 28 9 16 9 18
27 Th	7 5.5	29 10	10 1	1	7 5.5 29 10 10 1 1
28 Fr	7 5.5	30 11	10 1	41	7 5.5 30 11 10 1 41

MOON'S PHASES.		Boston.	New-York.	Baltimore.	Charleston.	Days.	Sun on Meri.		
	D.	H. M.	H. M.	H. M.	H. M.		H.	M.	S.
Third Quarter,	2	5 42 mo.	5 30 mo.	5 20 mo.	5 6 mo.	1	er.	13	57
New Moon,	10	7 10 mo.	6 58 mo.	6 48 mo.	6 34 mo.	9	0	14	33
First Quarter,	18	6 57 mo.	6 45 mo.	6 35 mo.	6 21 mo.	17	0	14	20
Full Moon,	24	11 31 ev.	11 19 ev.	11 9 ev.	10 55 ev.	25	0	13	20

CALENDAR FOR														Day of month.	
BOSTON, N. ENG. N. York St. Mich. Wiscon. & Iowa.														Day of week.	
Sun's declen- sion South															

CALENDAR FOR														CALENDAR FOR													
BALTIMORE; Vire, Kenn, & Missouri.														CHARLESTON; N. Car. Ten. Geo. Ala. Miss. & Lou.													
Star	Sun	Sun	Moon											Star	Sun	Sun	Moon										
Rise.	Set.	Set.	Rise.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	Rise.	Set.	Set.	Rise.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
7 10	19	mo	12	mo	3	22	7 10	19	mo	ev	46			6 57	31	mo	11	22	mo	3	22	7 10	19	mo	ev	46	
7 9	20	0	50	4	1	2	7 9	20	0	50	4	1	2	6 56	32	0	35	ev	1	2	7 9	20	0	50	4	1	2
7 8	21	1	57	0	51	1	7 8	21	1	57	0	51	1	6 55	33	1	38	0	51	1	7 8	21	1	57	0	51	1
7 7	22	3	0	6	55	5	7 7	22	3	0	6	55	5	6 54	34	2	38	1	53	3	7 7	22	3	0	6	55	5
7 6	23	4	45	6	54	5	7 6	23	4	45	6	54	5	6 53	35	3	34	3	20	4	7 6	23	4	45	6	54	5
7 5	25	4	26	7	53	5	7 5	25	4	26	7	53	5	6 52	36	4	23	4	49	4	7 5	25	4	26	7	53	5
7 4	26	5	26	8	52	5	7 4	26	5	26	8	52	5	6 51	37	5	6	6	0	4	7 4	26	5	26	8	52	5
7 3	27	6	1	9	51	6	7 3	27	6	1	9	51	6	6 50	38	5	44	6	48	4	7 3	27	6	1	9	51	6
7 2	28	6	31	10	53	6	7 2	28	6	31	10	53	6	6 49	39	6	17	7	28	4	7 2	28	6	31	10	53	6
7 0	29	sets.	mo			6	7 0	29	sets.	mo			6	6 48	40	6	57	8	34	4	7 0	29	sets.	mo			6
6 59	30	6	53	1	57	6	6 59	30	6	53	1	57	6	6 47	41	7	52	9	28	4	6 59	30	6	53	1	57	6
6 58	32	7	51	2	56	6	6 58	32	7	51	2	56	6	6 46	42	8	47	9	28	4	6 58	32	7	51	2	56	6
6 57	33	8	50	3	51	6	6 57	33	8	50	3	51	6	6 45	43	9	43	9	56	5	6 57	33	8	50	3	51	6
6 56	34	9	51	4	45	6	6 56	34	9	51	4	45	6	6 44	44	10	41	10	26	6	6 56	34	9	51	4	45	6
6 54	35	10	53	5	40	6	6 54	35	10	53	5	40	6	6 43	45	11	42	10	56	6	6 54	35	10	53	5	40	6
6 53	36	11	57	6	43	6	6 53	36	11	57	6	43	6	6 42	46	mo	11	35		6	6 53	36	11	57	6	43	6
6 52	37	mo		6	42	5	6 52	37	mo		6	42	5	6 41	47	0	45	mo		6	6 52	37	mo		6	42	5
6 51	39	1	3	6	41	5	6 51	39	1	3	6	41	5	6 40	48	1	48	0	26	6	6 51	39	1	3	6	41	5
6 49	40	2	9	6	40	5	6 49	40	2	9	6	40	5	6 39	49	2	49	1	27	6	6 49	40	2	9	6	40	5
6 48	41	3	10	6	39	5	6 48	41	3	10	6	39	5	6 38	50	3	45	2	49	6	6 48	41	3	10	6	39	5
6 47	42	4	5	6	38	5	6 47	42	4	5	6	38	5	6 37	51	5	19	5	42	6	6 47	42	4	5	6	38	5
6 45	43	4	52	6	38	5	6 45	43	4	52	6	38	5	6 36	52	5	19	5	42	6	6 45	43	4	52	6	38	5
6 44	44	5	32	6	37	5	6 44	44	5	32	6	37	5	6 35	53	6	59	6	44	6	6 44	44	5	32	6	37	5
6 43	45	6	6	6	36	5	6 43	45	6	6	6	36	5	6 35	53	ris.	7	32		6	6 43	45	6	6	6	36	5
6 41	46	ris.		6	35	5	6 41	46	ris.		6	35	5	6 34	53	8	1	8	15	6	6 41	46	ris.		6	35	5
6 40	47	8	5	6	34	5	6 40	47	8	5	6	34	5	6 32	54	9	11	8	56	6	6 40	47	8	5	6	34	5
6 38	49	9	19	6	33	5	6 38	49	9	19	6	33	5	6 31	55	10	19	9	35	6	6 38	49	9	19	6	33	5
6 37	50	10	32	6	31	5	6 37	50	10	32	6	31	5							6	6 37	50	10	32	6	31	5

Third Month.

MARCH, 1842.

31 days.

MOON'S PHASES.		Boston.	New-York.	Baltimore.	Charleston.	Days.	Sun	Meri
	D.	H. M.	H. M.	H. M.	H. M.		H.	M.
Third Quarter,	3	8 38 ev.	8 26 ev.	8 16 ev.	8 2 ev.			
New Moon,	12	1 45 mo.	1 33 mo.	1 23 mo.	1 9 mo.	1	0	12 37
First Quarter,	19	5 58 ev.	5 46 ev.	5 36 ev.	5 22 ev.	9	0	10 46
Full Moon.	26	9 13 mo.	9 1 ev.	8 51 mo.	8 37 mo.	17	0	8 33
						25	0	6

[illegible]

Eight Month.

AUGUST, 1842.

31 days.

MOON'S PHASES.	D.	Boston.	New-York.	Baltimore.	Charleston.	Days.	Sun on Meri.
New Moon,	6	10 1 mo.	9 49 mo.	9 39 mo.	9 25 mo.	1	H. M. S. 0 0 0
First Quarter,	13	0 38 mo.	0 26 mo.	0 16 mo.	0 2 mo.	8	0 6 13
Full Moon,	20	9 3 ev.	9 18 ev.	9 8 ev.	8 54 ev.	17	0 3 50
Third Quarter,	28	11 5 ev.	10 53 ev.	10 43 ev.	10 29 ev.	25	0 1 53

Day of month.	Day of week.	Sun's declen- sion North.
1 M	18	2
2 Tu	17	47
3 W	17	31
4 Th	17	15
5 Fr	16	59
6 Sa	16	43
7 B	15	9
8 M	15	9
9 Tu	16	52
10 W	15	35
11 Th	15	17
12 Fr	14	59
13 Sa	14	41
14 B	14	22
15 M	14	4
16 Tu	13	45
17 W	13	26
18 Th	13	7
19 Fr	12	47
20 Sa	12	27
21 B	12	7
22 M	11	47
23 Tu	11	27
24 W	11	7
25 Th	10	46
26 Fr	10	25
27 Sa	10	4
28 B	9	43
29 M	9	22
30 Tu	9	0
31 W	3	39

CALENDAR FOR BOSTON; N. Eng. N. York St. Mich. Wiscon. & Iowa.									
Sun	Sun	Moon	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
Rise.	Set.	Rise.	Set.	Rise.	Set.	Rise.	Set.	Rise.	Set.
4 53	18	11	0	11	6	54	4 53	18	11
4 54	17	10	11	6	54	4 54	17	10	11
4 55	16	1	9	8	20	4 55	16	1	9
4 56	15	2	18	9	34	4 56	15	2	18
4 57	14	3	34	10	33	4 57	14	3	34
4 58	13	4	10	11	27	4 58	13	4	10
5 0	12	5	11	11	36	5 0	12	5	11
5 1	11	6	12	12	45	5 1	11	6	12
5 2	10	7	13	13	54	5 2	10	7	13
5 3	9	8	14	14	63	5 3	9	8	14
5 4	8	9	15	15	72	5 4	8	9	15
5 5	7	10	16	16	81	5 5	7	10	16
5 6	6	11	17	17	90	5 6	6	11	17
5 7	5	12	18	18	99	5 7	5	12	18
5 8	4	13	19	19	108	5 8	4	13	19
5 9	3	14	20	20	117	5 9	3	14	20
5 10	2	15	21	21	126	5 10	2	15	21
5 11	1	16	22	22	135	5 11	1	16	22
5 12	0	17	23	23	144	5 12	0	17	23
5 13	0	18	24	24	153	5 13	0	18	24
5 14	0	19	25	25	162	5 14	0	19	25
5 15	0	20	26	26	171	5 15	0	20	26
5 16	0	21	27	27	180	5 16	0	21	27
5 17	0	22	28	28	189	5 17	0	22	28
5 18	0	23	29	29	198	5 18	0	23	29
5 19	0	24	30	30	207	5 19	0	24	30
5 20	0	25	31	31	216	5 20	0	25	31
5 21	0	26	32	32	225	5 21	0	26	32
5 22	0	27	33	33	234	5 22	0	27	33
5 23	0	28	34	34	243	5 23	0	28	34
5 24	0	29	35	35	252	5 24	0	29	35
5 25	0	30	36	36	261	5 25	0	30	36
5 26	0	31	37	37	270	5 26	0	31	37
5 27	0	32	38	38	279	5 27	0	32	38
5 28	0	33	39	39	288	5 28	0	33	39
5 29	0	34	40	40	297	5 29	0	34	40
5 30	0	35	41	41	306	5 30	0	35	41
5 31	0	36	42	42	315	5 31	0	36	42

CALENDAR FOR N. Y. CITY, Conn. N. Jersey, Penn. Ohio, Ind. & W. Va.									
Sun	Sun	Moon	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
Rise.	Set.	Rise.	Set.	Rise.	Set.	Rise.	Set.	Rise.	Set.
4 58	14	12	0	12	5	4	4 58	14	12
4 59	13	13	1	13	5	4	4 59	13	13
5 0	12	14	2	14	5	4	5 0	12	14
5 1	11	15	3	15	5	4	5 1	11	15
5 2	10	16	4	16	5	4	5 2	10	16
5 3	9	17	5	17	5	4	5 3	9	17
5 4	8	18	6	18	5	4	5 4	8	18
5 5	7	19	7	19	5	4	5 5	7	19
5 6	6	20	8	20	5	4	5 6	6	20
5 7	5	21	9	21	5	4	5 7	5	21
5 8	4	22	10	22	5	4	5 8	4	22
5 9	3	23	11	23	5	4	5 9	3	23
5 10	2	24	12	24	5	4	5 10	2	24
5 11	1	25	13	25	5	4	5 11	1	25
5 12	0	26	14	26	5	4	5 12	0	26
5 13	0	27	15	27	5	4	5 13	0	27
5 14	0	28	16	28	5	4	5 14	0	28
5 15	0	29	17	29	5	4	5 15	0	29
5 16	0	30	18	30	5	4	5 16	0	30
5 17	0	31	19	31	5	4	5 17	0	31
5 18	0	32	20	32	5	4	5 18	0	32
5 19	0	33	21	33	5	4	5 19	0	33
5 20	0	34	22	34	5	4	5 20	0	34
5 21	0	35	23	35	5	4	5 21	0	35
5 22	0	36	24	36	5	4	5 22	0	36
5 23	0	37	25	37	5	4	5 23	0	37
5 24	0	38	26	38	5	4	5 24	0	38
5 25	0	39	27	39	5	4	5 25	0	39
5 26	0	40	28	40	5	4	5 26	0	40
5 27	0	41	29	41	5	4	5 27	0	41
5 28	0	42	30	42	5	4	5 28	0	42
5 29	0	43	31	43	5	4	5 29	0	43
5 30	0	44	32	44	5	4	5 30	0	44
5 31	0	45	33	45	5	4	5 31	0	45

Day of month.	Day of week.
1 M	18
2 Tu	17
3 W	17
4 Th	17
5 Fr	16
6 Sa	16
7 B	15
8 M	15
9 Tu	16
10 W	15
11 Th	15
12 Fr	14
13 Sa	14
14 B	14
15 M	14
16 Tu	13
17 W	13
18 Th	13
19 Fr	12
20 Sa	12
21 B	12
22 M	11
23 Tu	11
24 W	11
25 Th	10
26 Fr	10
27 Sa	10
28 B	9
29 M	9
30 Tu	9
31 W	3

CALENDAR FOR BALTIMORE; Vt., Ken., & Missour.									
Sun	Sun	Moon	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
Rise.	Set.	Rise.	Set.	Rise.	Set.	Rise.	Set.	Rise.	Set.
4 57	13	11	0	11	6	54	4 57	13	11
4 58	12	12	1	12	6	54	4 58	12	12
4 59	11	13	2	13	6	54	4 59	11	13
5 0	10	14	3	14	6	54	5 0	10	14
5 1	9	15	4	15	6	54	5 1	9	15
5 2	8	16	5	16	6	54	5 2	8	16
5 3	7	17	6	17	6	54	5 3	7	17
5 4	6	18	7	18	6	54	5 4	6	18
5 5	5	19	8	19	6	54	5 5	5	19
5 6	4	20	9	20	6	54	5 6	4	20
5 7	3	21	10	21	6	54	5 7	3	21
5 8	2	22	11	22	6	54	5 8	2	22
5 9	1	23	12	23	6	54	5 9	1	23
5 10	0	24	13	24	6	54	5 10	0	24
5 11	0	25	14	25	6	54	5 11	0	25
5 12	0	26	15	26	6	54	5 12	0	26
5 13	0	27	16	27	6	54	5 13	0	27
5 14	0	28	17	28	6	54	5 14	0	28
5 15	0	29	18	29	6	54	5 15	0	29
5 16	0	30	19	30	6	54	5 16	0	30
5 17	0	31	20	31	6	54	5 17	0	31
5 18	0	32	21	32	6	54	5 18	0	32
5 19	0	33	22	33	6	54	5 19	0	33
5 20	0	34	23	34	6	54	5 20	0	34
5 21	0	35	24	35	6	54	5 21	0	35
5 22	0	36	25	36	6	54	5 22	0	36
5 23	0	37	26	37	6	54	5 23	0	37
5 24	0	38	27	38	6	54	5 24	0	38
5 25	0	39	28	39	6	54	5 25	0	39
5 26	0	40	29	40	6	54	5 26	0	40
5 27	0	41	30	41	6	54	5 27	0	41
5 28	0	42	31	42	6	54	5 28	0	42
5 29	0	43	32	43	6	54	5 29	0	43
5 30	0	44	33	44	6	54	5 30	0	44
5 31	0	45	34	45	6	54	5 31	0	45

CALENDAR FOR CHARLESTON; N. Car. Ten. Geo. Ala. Miss. & Lou.									
Sun. Rise.	Sun. Set.	Moon Rise.	M. M.	H. M. Ovtr.	H. M. Ovtr.				
5 16	6 57	moon	1 34						
5 16	5 56	Q 45	2 54						
5 16	5 55	1 45	4 24						
5 17	6 54	2 50	5 34						
5 17	6 54	4 1	6 33						
5 18	6 53	sets.	7 27						
5 19	6 52	1 32	8 13						
5 19	6 51	8 6	8 58						
5 20	6 50	8 40	9 39						
5 21	6 49	9 15	10 17						
5 22	6 48	9 53	10 59						
5 22	6 47	10 34	11 42						
5 23	6 46	11 21	moon						
5 24	6 45	moon	0 32						
5 24	6 44	0 12	1 53						
5 25	6 43	1 7	2 59						
5 26	6 42	2 4	4 30						
5 26	6 40	3 3	5 45						
5 27	6 38	4 4	6 35						
5 28	6 36	4 57	7 18						
5 28	6 37	rises.	7 52						
5 29	6 36	7 15	8 24						
5 30	6 35	7 41	8 55						
5 30	6 34	8 8	9 18						
5 31	6 32	8 38	9 44						
5 32	6 31	9 12	10 10						
5 33	6 29	9 51	10 44						
5 34	6 27	11 30	11 22						
5 34	6 26	moon	et.	8 5					
5 35	6 25	0 30	1 6						
5 35	6 25	0 30	2 30						

Tenth Month.

OCTOBER, 1842.

31 days.

MOON'S PHASES.

	D.	H. M.
New Moon,	4	1 40 mo.
First Quarter,	11	1 57 mo.
Full Moon,	19	6 28 mo.
Third Quarter,	26	7 57 ev.

Boston.

	H. M.
New Moon,	1 28 mo.
First Quarter,	1 45 mo.
Full Moon,	6 16 mo.
Third Quarter,	7 45 ev.

New-York.

	H. M.
New Moon,	1 18 mo.
First Quarter,	1 35 mo.
Full Moon,	6 6 mo.
Third Quarter,	7 35 ev.

Baltimore.

	H. M.
New Moon,	1 4 mo.
First Quarter,	1 21 mo.
Full Moon,	5 52 mo.
Third Quarter,	7 21 ev.

Charleston.

	H. M.
New Moon,	1 4 mo.
First Quarter,	1 21 mo.
Full Moon,	5 52 mo.
Third Quarter,	7 21 ev.

Days.	Sun on Meri.
1	H. M. S.
9	11 49 40
17	11 47 19
25	11 45 26
	11 44 11

Day of month.	Day of week.	Sun's declen- sion South.
1 Sa	3 12	
2 Sa	3 36	
3 M	3 59	
4 Tu	4 22	
5 W	4 45	
6 Th	4 53	
7 Fr	5 32	
8 Sa	5 17	
9 M	5 40	
10 M	6 40	
11 Tu	7 3	
12 W	7 26	
13 Th	7 48	
14 Fr	8 11	
15 Sa	8 33	
16 M	8 55	
17 M	9 17	
18 Tu	9 39	
19 W	10 1	
20 Th	10 23	
21 Fr	10 44	
22 Sa	11 5	
23 M	11 26	
24 M	11 47	
25 Tu	12 29	
26 W	12 29	
27 Th	12 49	
28 Fr	13 9	
29 Sa	13 29	
30 M	13 49	
31 M	14 9	

CALENDAR FOR BOSTON, N. Eng. N. York St. Mich. Wiscon. & Iowa.											
Sun Rise.	Sun Set.	Moon Rise.	Moon Set.	H. W. Rise.	H. W. Set.	Sun Rise.	Sun Set.	Moon Rise.	Moon Set.	H. W. Rise.	H. W. Set.
6 56	4 41	2 35	9 0	5 38	4 41	6 56	4 41	2 35	9 0	5 38	4 41
6 59	5 39	3 53	9 56	5 40	5 39	6 59	5 39	3 53	9 56	5 40	5 39
6 1	5 37	5 12	10 44	6 0	5 38	6 1	5 37	5 12	10 44	6 0	5 38
6 35	sets.	11 29	0 3	6 15	36 sets.	6 35	sets.	11 29	0 3	6 15	36 sets.
6 45	32	6 38	0 8	6 35	33	6 45	32	6 38	0 8	6 35	33
6 53	30	7 24	0 50	6 45	31	6 53	30	7 24	0 50	6 45	31
6 53	29	8 17	1 32	6 55	30	6 53	29	8 17	1 32	6 55	30
7 5	27	9 16	2 14	7 5	27	7 5	27	9 16	2 14	7 5	27
8 25	24	10 19	2 58	8 25	24	8 25	24	10 19	2 58	8 25	24
9 24	21	11 22	3 45	9 24	21	9 24	21	11 22	3 45	9 24	21
10 22	19	12 2	4 38	10 22	19	10 22	19	12 2	4 38	10 22	19
11 20	17	1 5	5 36	11 20	17	11 20	17	1 5	5 36	11 20	17
12 18	15	2 20	6 36	12 18	15	12 18	15	2 20	6 36	12 18	15
13 16	13	3 27	7 25	13 16	13	13 16	13	3 27	7 25	13 16	13
14 14	11	4 27	8 36	14 14	11	14 14	11	4 27	8 36	14 14	11
15 12	9	5 27	9 33	15 12	9	15 12	9	5 27	9 33	15 12	9
16 10	7	6 16	10 47	16 10	7	16 10	7	6 16	10 47	16 10	7
17 8	5	7 5	11 22	17 8	5	17 8	5	7 5	11 22	17 8	5
18 6	4	8 19	11 50	18 6	4	18 6	4	8 19	11 50	18 6	4
19 4	3	9 5	12 22	19 4	3	19 4	3	9 5	12 22	19 4	3
20 2	2	10 25	1 50	20 2	2	20 2	2	10 25	1 50	20 2	2
21 1	1	11 5	2 58	21 1	1	21 1	1	11 5	2 58	21 1	1
22 1	1	12 5	3 45	22 1	1	22 1	1	12 5	3 45	22 1	1
23 1	1	1 5	4 38	23 1	1	23 1	1	1 5	4 38	23 1	1
24 1	1	2 5	5 36	24 1	1	24 1	1	2 5	5 36	24 1	1
25 1	1	3 5	6 36	25 1	1	25 1	1	3 5	6 36	25 1	1
26 1	1	4 5	7 25	26 1	1	26 1	1	4 5	7 25	26 1	1
27 1	1	5 5	8 36	27 1	1	27 1	1	5 5	8 36	27 1	1
28 1	1	6 24	9 33	28 1	1	28 1	1	6 24	9 33	28 1	1
29 1	1	6 49	10 47	29 1	1	29 1	1	6 49	10 47	29 1	1
30 1	1	7 42	11 22	30 1	1	30 1	1	7 42	11 22	30 1	1
31 1	1	8 44	12 2	31 1	1	31 1	1	8 44	12 2	31 1	1

CALENDAR FOR BALTIMORE; Vire., Ken., & Missouri.											
Sun Rise.	Sun Set.	Moon Rise.	Moon Set.	H. W. Rise.	H. W. Set.	Sun Rise.	Sun Set.	Moon Rise.	Moon Set.	H. W. Rise.	H. W. Set.
5 57	4 42	2 40	9 56	5 57	4 42	5 57	4 42	2 40	9 56	5 57	4 42
5 58	5 40	3 56	10 44	5 58	5 40	5 58	5 40	3 56	10 44	5 58	5 40
5 59	5 38	5 11	11 29	5 59	5 38	5 59	5 38	5 11	11 29	5 59	5 38
6 0	5 37	sets.	0 3	6 0	5 37	6 0	5 37	sets.	0 3	6 0	5 37
6 1	5 35	6 3	0 8	6 1	5 35	6 1	5 35	6 3	0 8	6 1	5 35
6 2	5 34	6 49	0 50	6 2	5 34	6 2	5 34	6 49	0 50	6 2	5 34
6 3	5 32	7 36	1 32	6 3	5 32	6 3	5 32	7 36	1 32	6 3	5 32
6 4	5 31	8 30	2 14	6 4	5 31	6 4	5 31	8 30	2 14	6 4	5 31
6 5	5 29	9 29	3 45	6 5	5 29	6 5	5 29	9 29	3 45	6 5	5 29
6 6	5 28	10 30	4 38	6 6	5 28	6 6	5 28	10 30	4 38	6 6	5 28
6 7	5 26	11 32	5 36	6 7	5 26	6 7	5 26	11 32	5 36	6 7	5 26
6 8	5 25	12 3	6 36	6 8	5 25	6 8	5 25	12 3	6 36	6 8	5 25
6 9	5 23	1 5	7 25	6 9	5 23	6 9	5 23	1 5	7 25	6 9	5 23
6 10	5 22	2 30	8 36	6 10	5 22	6 10	5 22	2 30	8 36	6 10	5 22
6 11	5 20	3 28	9 33	6 11	5 20	6 11	5 20	3 28	9 33	6 11	5 20
6 12	5 19	4 26	10 47	6 12	5 19	6 12	5 19	4 26	10 47	6 12	5 19
6 13	5 17	5 25	11 22	6 13	5 17	6 13	5 17	5 25	11 22	6 13	5 17
6 14	5 16	6 25	12 2	6 14	5 16	6 14	5 16	6 25	12 2	6 14	5 16
6 15	5 14	7 22	1 50	6 15	5 14	6 15	5 14	7 22	1 50	6 15	5 14
6 16	5 13	8 36	2 58	6 16	5 13	6 16	5 13	8 36	2 58	6 16	5 13
6 17	5 12	9 33	3 45	6 17	5 12	6 17	5 12	9 33	3 45	6 17	5 12
6 18	5 10	10 47	4 38	6 18	5 10	6 18	5 10	10 47	4 38	6 18	5 10
6 19	5 9	11 22	5 36	6 19	5 9	6 19	5 9	11 22	5 36	6 19	5 9
6 20	5 7	12 3	6 36	6 20	5 7	6 20	5 7	12 3	6 36	6 20	5 7
6 21	5 6	1 5	7 25	6 21	5 6	6 21	5 6	1 5	7 25	6 21	5 6
6 22	5 5	2 30	8 36	6 22	5 5	6 22	5 5	2 30	8 36	6 22	5 5
6 23	5 4	3 28	9 33	6 23	5 4	6 23	5 4	3 28	9 33	6 23	5 4
6 24	5 3	4 26	10 47	6 24	5 3	6 24	5 3	4 26	10 47	6 24	5 3
6 25	5 2	5 25	11 22	6 25	5 2	6 25	5 2	5 25	11 22	6 25	5 2
6 26	5 1	6 25	12 2	6 26	5 1	6 26	5 1	6 25	12 2	6 26	5 1
6 27	5 0	7 22	1 50	6 27	5 0	6 27	5 0	7 22	1 50	6 27	5 0
6 28	4 59	8 36	2 58	6 28	4 59	6 28	4 59	8 36	2 58	6 28	4 59
6 29	4 58	9 33	3 45	6 29	4 58	6 29	4 58	9 33	3 45	6 29	4 58
6 30	4 57	10 47	4 38	6 30	4 57	6 30	4 57	10 47	4 38	6 30	4 57
6 31	4 56	11 22	5 36	6 31	4 56	6 31	4 56	11 22	5 36	6 31	4 56

CALENDAR FOR CHARLESTON; N. Car. Ten. Geo. Ala. Miss. & Lou.											
Sun Rise.	Sun Set.	Moon Rise.	Moon Set.	H. W. Rise.	H. W. Set.	Sun Rise.	Sun Set.	Moon Rise.	Moon Set.	H. W. Rise.	H. W. Set.
5 56	4 44	2 48	9 56	5 56	4 44	5 56	4 44	2 48	9 56	5 56	4 44
5 57	5 42	3 56	10 44	5 57	5 42	5 57	5 42	3 56	10 44	5 57	5 42
5 58	5 40	5 11	11 29	5 58	5 40	5 58	5 40	5 11	11 29	5 58	5 40
5 59	5 38	sets.	0 3	5 59	5 38	5 59	5 38	sets.	0 3	5 59	5 38
6 0	5 37	6 3	0 8	6 0	5 37	6 0	5 37	6 3	0 8	6 0	5 37
6 1	5 35	6 49	0 50	6 1	5 35	6 1	5 35	6 49	0 50	6 1	5 35
6 2	5 34	7 36	1 32	6 2	5 34	6 2	5 34	7 36	1 32	6 2	5 34
6 3	5 32	8 30	2 14	6 3	5 32	6 3	5 32	8 30	2 14	6 3	5 32
6 4	5 31	9 29	3 45	6 4	5 31	6 4	5 31	9 29	3 45	6 4	5 31
6 5	5 29	10 30	4 38	6 5	5 29	6 5	5 29	10 30	4 38	6 5	5 29
6 6	5 28	11 32	5 36	6 6	5 28	6 6	5 28	11 32	5 36	6 6	5 28
6 7	5 26	12 3	6 36	6 7	5 26	6 7	5 26	12 3	6 36	6 7	5 26
6 8	5 25	1 5	7 25	6 8	5 25	6 8	5 25	1 5	7 25	6 8	5 25
6 9	5 23	2 30	8 36	6 9	5 23	6 9	5 23	2 30	8 36	6 9	5 23
6 10	5 22	3 28	9 33	6 10	5 22	6 10	5 22	3 28	9 33	6 10	5 22
6 11	5 20	4 26	10 47	6 11	5 20	6 11	5 20	4 26	10 47	6 11	5 20
6 12	5 19	5 25	11 22	6 12	5 19	6 12	5 19	5 25	11 22	6 12	5 19
6 13	5 17	6 25	12 2	6 13	5 17	6 13	5 17	6 25	12 2	6 13	5 17
6 14	5 16	7 22	1 50	6 14	5 16	6 14	5 16	7 22	1 50	6 14	5 16
6 15	5 14	8 16	2 40	6 15	5 14	6 15	5 14	8 16	2 40	6 15	5 14
6 16	5 13	9 10	3 30	6 16	5 13	6 16	5 13	9 10	3 30	6 16	5 13
6 17	5 11	10 0	4 20	6 17	5 11	6 17	5 11	10 0	4 20	6 17	5 11
6 18	5 10	10 55	5 10	6 18	5 10	6 18	5 10	10 55	5 10	6 18	5 10
6 19	5 8	11 50	6 0	6 19	5 8	6 19	5 8	11 50	6 0	6 19	5 8
6 20	5 7	12 45	6 50	6 20	5 7	6 20	5 7	12 45	6 50	6 20	5 7
6 21	5 5	1 40	7 40	6 21	5 5	6 21	5 5	1 40	7 40	6 21	5 5
6 22	5 4	2 35	8 30	6 22	5 4	6 22	5 4	2 35	8 30	6 22	5 4
6 23	5 2	3 30	9 20	6 23	5 2	6 23	5 2	3 30	9 20	6 23	5 2
6 24	5 1	4 25	10 10	6 24	5 1	6 24	5 1	4 25	10 10	6 24	5 1
6 25	4 59	5 20	11 0	6 25	4 59	6 25	4 59	5 20	11 0	6 25	4 59
6 26	4 58	6 15	11 50	6 26	4 58	6 26	4 58	6 15	11 50	6 26	4 58
6 27	4 56	7 10	12 40	6 27	4 56	6 27	4 56	7 10	12 40	6 27	4 56
6 28	4 55	8 5	1 30	6 28	4 55	6 28	4 55	8 5	1 30	6 28	4 55
6 29	4 53	8 55	2 20	6 29	4 53	6 29	4 53	8 55	2 20	6 29	4 53
6 30	4 52	9 50	3 10	6 30	4 52	6 30	4 52	9 50	3 10	6 30	4 52
6 31	4 50	10 45	4 0	6 31	4 50	6 31	4 50	10 45	4 0	6 31	4 50
6 32	4 49	11 40	4 50	6 32	4 49	6 32	4 49	11 40	4 50	6 32	4 49
6 33	4 47	12 35	5 40	6 33	4 47	6 33	4 47	12 35	5 40	6 33	4 47
6 34	4 46	1 30	6 30	6 34	4 46	6 34	4 46	1 30	6 30	6 34	4 46
6 35	4 44	2 25	7 20	6 35	4 44	6 35	4 44	2 25	7 20	6 35	4 44
6 36	4 43	3 20	8 10	6 36	4 43	6 36	4 43	3 20	8 10	6 36	4 43
6 37	4 41	4 15	9 0	6 37	4 41	6 37	4 41	4 15	9 0	6 37	4 41
6 38	4 40	5 10	9 50	6 38	4 40	6 38	4 40	5 10	9 50	6 38	4 40
6 39	4 38	6 5	10 40	6 39	4 38	6 39	4 38	6 5	10 40	6 39	4 38
6 40	4 37	6 55	11 30	6 40	4 37	6 40	4 37	6 55	11 30	6 40	4 37
6 41	4 35	7 50	12 20	6 41	4 35	6 41	4 35	7 50	12 20	6 41	4 35
6 42	4 34	8 45	1 10	6 42	4 34	6 42	4 34	8 45	1 10	6 42	4 34
6 43	4 32	9 40	2 0	6 43	4 32	6 43	4 32	9 40	2 0	6 43	4 32
6 44	4 31	10 35	2 50	6 44	4 31	6 44	4 31	10 35	2 50	6 44	4 31
6 45	4 29	11 30	3 40	6 45	4 29	6 45	4 29	11 30	3 40	6 45	4 29
6 46	4 28	12 25	4 30	6 46	4 28	6 46	4 28	12 25	4 30	6 46	4 28
6 47	4 26	1 20	5 20	6 47	4 26	6 47	4 26	1 20	5 20	6 47	4 26
6 48	4 25	2 15	6 10	6 48	4 25	6 48	4 25	2 15	6 10	6 48	4 25
6 49	4 23	3 10	7 0	6 49	4 23	6 49	4 23	3 10	7 0	6 49	4 23
6 50	4 22	4 5	7 50	6 50	4 22	6 50	4 22	4 5	7 50	6 50	4 22
6 51	4 20	4 55	8 40	6 51	4 20	6 51	4 20	4 55	8 40	6 51	4 20
6 52	4 19	5 50	9 30	6 52	4 19	6 52	4 19	5 50	9 30	6 52	4 19
6 53	4 17	6 45	10 20	6 53	4 17	6 53	4 17	6 45	10 20	6 53	4 17
6 54	4 16	7 40	11 10	6 54	4 16	6 54	4 16	7 40	11 10	6 54	4 16
6 55	4 14	8 35	12 0	6 55	4 14	6 55	4 14	8 35	12 0	6 55	4 14
6 56	4 13	9 30	1 50	6 56	4 13	6 56	4 13	9 30	1 50	6 56	4 13
6 57	4 11	10 25	2 40	6 57	4 11	6 57	4 11	10 25	2 40	6 57	4 11
6 58	4 10	11 20	3 30	6 58	4 10	6 58	4 10	11 20	3 30	6 58	4 10
6 59	4 8	12 15	4 20	6 59	4 8	6 59	4 8	12 15	4 20	6 59	4 8
6 60	4 7	1 10	5 10	6 60	4 7	6 60	4 7	1 10	5 10	6 60	4 7
6 61	4 6	2 5	6 0	6 61	4 6	6 61	4 6	2 5	6 0	6 61	4 6
6 62	4 4	2 55	6 50	6 62	4 4	6 62	4 4	2 55	6 50	6 62	4 4
6 63	4 3	3 50	7 40	6 63	4 3	6 63	4 3	3 50	7 40	6 63	4 3
6 64	4 2	4 45	8 30	6 64	4 2	6 64	4 2	4 45	8 30	6 64	4 2
6 65	4 0	5 40	9 20	6 65	4 0	6 65	4 0	5 40	9 20	6 65	4 0
6 66	3 59	6 35	10 10	6 66	3 59	6 66	3 59	6 35	10 10	6 66	3 59
6 67	3 58	7 30	11 0	6 67	3 58	6 67	3 58	7 30	11 0	6 67	3 58
6 68	3 56	8 25	11 50	6 68	3 56	6 68	3 56	8 25	11 50	6 68	3 56
6 69	3 55	9 20	12 40	6 69	3 55	6 69	3 55	9 20	12 40	6 69	3 55
6 70	3 53	10 15	1 30	6 70	3 53	6 70	3 53	10 15	1 30	6 70	3 53
6 71	3 52	11 10	2 20	6 71	3 52	6 71	3 52	11 10	2 20	6 71	3 52
6 72	3 50	12 5	3 10	6 72	3 50	6 72	3 50	12 5	3 10	6 72	3 50
6 73	3 49	1 0	4 0	6 73	3 49	6 73	3 49	1 0	4 0	6 73	3 49
6 74	3 47	1 55	4 50	6 74	3 47	6 74	3 47	1 55	4 50	6 74	3 47
6 75	3 46	2 50	5 40	6 75	3 46	6 75	3 46	2 50	5 40	6 75	3 46
6 76	3 44	3 45	6 30	6 76	3 44	6 76	3 44	3 45	6 30	6 76	3 44
6 77	3 43	4 40	7 20	6 77	3 43	6 77	3 43	4 40	7 20	6 77	3 43
6 78	3 41	5 35	8 10	6 78	3 41	6 78	3 41	5 35	8 10	6 78	3 41
6 79	3 40	6 30	9 0	6 79	3 40	6 79	3 40	6 30	9 0	6 79	3 40
6 80	3 38	7 25	9 50	6 80	3 38	6 80	3 38	7 25	9 50	6 80	3 38
6 81	3 37	8 20	10 40	6 81	3 37	6 81	3 37	8 20	10 40	6 81	3 37
6 82	3 35	9 15	11 30	6 82	3 35	6 82	3 35	9 15	11 30	6 82	3 35
6 83	3 34	10 10	12 20	6 83	3 34	6 83	3 34	10 10	12 20	6 83	3 34
6 84	3 32	11 5	1 10	6 84	3 32	6 84	3 32	11 5	1 10	6 84	3 32
6 85	3 31	11 55	2 0	6 85	3 31	6 85	3 31	11 55	2 0	6 85	3 31
6 86	3 29	12 50	2 50	6 86	3 29	6 86	3 29	12 50	2 50	6 86	3 29
6 87	3 28	1 45	3 40	6 87	3 28	6 87	3 28	1 45	3 40	6 87	3 28
6 88	3 26	2 40	4 30	6 88	3 26	6 88	3 26	2 40	4 30	6 88	3 26
6 89	3 25	3 35	5 20	6 89	3 25	6 89	3 25	3 35	5 20	6 89	3 25
6 90	3 23	4 30	6 10	6 90	3 23	6 90	3 23	4 30	6 10	6 90	3 23
6 91	3 22	5 25	7 0	6 91	3 22	6 91	3 22	5 25	7 0	6 91	3 22
6 92	3 20	6 20	7 50	6 92	3 20	6 92	3 20	6 20	7 50	6 92	3 20
6 93	3 19	7 15	8 40	6 93	3 19	6 93	3 19	7 15	8 40	6 93	3 19
6 94	3 17	8 10	9 30	6 94	3 17	6 94	3 17	8 10	9 30	6 94	3 17
6 95	3 16	9 5	10 20	6 95	3 16	6 95	3 16	9 5	10 20	6 95	3 16
6 96	3 14	9 55	11 10	6 96	3 14	6 96	3 14	9 55	11 10	6 96	3 14
6 97	3 13	10 50	12 0	6 97	3 13	6 97	3 13	10 50	12 0	6 97	3 13
6 98	3 11	11 45	1 50	6 98	3 11	6 98	3 11	11 45	1 50	6 98	3 11
6 99	3 10	12 40	2 40	6 99	3 10	6 99	3 10	12 40	2 40	6 99	3 10
6 100	3 8	1 35	3 30	6 100	3 8	6 100	3 8	1 35	3 30	6 100	3 8
6 101	3 7	2 30	4 20	6 101	3 7	6 101	3 7	2 30	4 20	6 101	3 7
6 102	3 6	3 25	5 10	6 102	3 6	6 102	3 6	3 25	5 10	6 102	3 6
6 103	3 4	4 20	6 0	6 103	3 4	6 103	3 4	4 20	6 0	6 103	3 4
6 104	3 3	5 15	6 50	6 104	3 3	6 104	3 3	5 15	6 50	6 104	3 3
6 105	3 1	6 10	7 40	6 105	3 1	6					

Eleventh Month.

NOVEMBER, 1842.

30 days.

MOON'S PHASES.	Boston.	New-York.	Baltimore.	Charleston.	Days.	Sun on Meri.
	D. H. M.	H. M.	H. M.	H. M.		H. M. S.
New Moon,	2 11 24 mo.	11 12 mo.	11 2 mo.	10 48 mo.	1	11 43 43
First Quarter,	9 8 31 ev.	8 19 ev.	8 9 ev.	7 55 ev.	9	11 44 0
Full Moon,	17 10 45 ev.	10 33 ev.	10 23 ev.	10 9 ev.	17	11 45 9
Third Quarter,	25 4 15 mo.	4 3 mo.	3 53 mo.	3 39 mo.	25	11 47 12

Day of month.	Day of week.	Sun's declen- sion South.
1 Tu	14 28	H. M. S.
2 W	15 47	6 36 4
3 Th	16 6	6 36 4
4 Fr	17 25	6 39 4
5 Sa	18 43	6 40 4
6 Su	19 1	6 41 4
7 M	20 19	6 43 4
8 Tu	21 37	6 44 4
9 W	22 54	6 45 4
10 Th	23 11	6 46 4
11 Fr	24 28	6 48 4
12 Sa	25 44	6 49 4
13 Su	26 1	6 50 4
14 M	27 18	6 52 4
15 Tu	28 36	6 53 4
16 W	29 53	6 54 4
17 Th	30 10	6 55 4
18 Fr	1 16	6 57 4
19 Sa	2 13	6 58 4
20 Su	3 44	6 59 4
21 M	4 19	7 0 4
22 Tu	5 10	7 1 4
23 W	6 27	7 3 4
24 Th	7 43	7 4 4
25 Fr	8 35	7 5 4
26 Sa	9 29	7 6 4
27 Su	10 10	7 7 4
28 M	11 31	7 9 4
29 Tu	12 41	7 10 4
30 W	13 41	7 11 4

CALENDAR FOR	CALENDAR FOR	CALENDAR FOR
BOSTON; N. Eng. N. York St. Mich. Wiscon. & Iowa.	N. Y. CITY; Conn. N. Jersey, Penn. Ohio, Ind. & Ill.	BALTIMORE; VIRG., KENT. & Missouri.
Day of month.	Day of month.	Day of month.
1 Tu	1 Tu	1 Tu
2 W	2 W	2 W
3 Th	3 Th	3 Th
4 Fr	4 Fr	4 Fr
5 Sa	5 Sa	5 Sa
6 Su	6 Su	6 Su
7 M	7 M	7 M
8 Tu	8 Tu	8 Tu
9 W	9 W	9 W
10 Th	10 Th	10 Th
11 Fr	11 Fr	11 Fr
12 Sa	12 Sa	12 Sa
13 Su	13 Su	13 Su
14 M	14 M	14 M
15 Tu	15 Tu	15 Tu
16 W	16 W	16 W
17 Th	17 Th	17 Th
18 Fr	18 Fr	18 Fr
19 Sa	19 Sa	19 Sa
20 Su	20 Su	20 Su
21 M	21 M	21 M
22 Tu	22 Tu	22 Tu
23 W	23 W	23 W
24 Th	24 Th	24 Th
25 Fr	25 Fr	25 Fr
26 Sa	26 Sa	26 Sa
27 Su	27 Su	27 Su
28 M	28 M	28 M
29 Tu	29 Tu	29 Tu
30 W	30 W	30 W

Twelfth Month.

DECEMBER. 1842.

31 days.

MOON'S PHASES.		Boston.	New-York.	Baltimore.	Charleston.	Day.	Sun on Meri.
D.	H. M.	H. M.	H. M.	H. M.	H. M.		H. M. S.
New Moon,	1	11 31 ev.	11 19 ev.	11 9 ev.	10 55 ev.	1	11 40 10
First Quarter,	9	5 40 ev.	5 28 ev.	5 18 ev.	5 4 ev.	9	11 52 37
Full Moon,	17	2 2 ev.	1 59 ev.	1 40 ev.	1 26 ev.	17	11 56 24
Third Quarter,	24	0 1 ev.	11 49 mo.	11 39 mo.	11 25 mo.	23	ev. 0 23
New Moon,	31	2 18 ev.	2 0 ev.	1 56 ev.	1 42 ev.		

Day of month.		Day of week.		Sun's declension South.
1	Th	21	5	
2	Fr	21	5	
3	Sa	22	6	
4	S	22	6	
5	M	22	6	
6	Tu	23	7	
7	W	23	7	
8	Th	24	8	
9	Fr	24	8	
10	Sa	25	9	
11	S	25	9	
12	M	26	10	
13	Tu	26	10	
14	W	27	11	
15	Th	27	11	
16	Fr	28	12	
17	Sa	28	12	
18	S	29	13	
19	M	29	13	
20	Tu	30	14	
21	W	30	14	
22	Th	31	15	
23	Fr	31	15	
24	Sa	32	16	
25	S	32	16	
26	M	33	17	
27	Tu	33	17	
28	W	34	18	
29	Th	34	18	
30	Fr	35	19	
31	Sa	35	19	

CALENDAR FOR											
BOSTON ST. MICH.											
N. York St. Mich.											
Wiscom. & Iowa.											
Sun. H. 12.	Sun. Self.	Mon. Self.	Tues. Self.	Wed. Self.	Thurs. Self.	Friday. Self.	Saturday. Self.	Sunday. Self.	Sun. H. 12.	Sun. Self.	Mon. Self.
7 12 4 26	7 12 4 26	7 12 4 26	7 12 4 26	7 12 4 26	7 12 4 26	7 12 4 26	7 12 4 26	7 12 4 26	7 12 4 26	7 12 4 26	7 12 4 26
7 13 4 26	7 13 4 26	7 13 4 26	7 13 4 26	7 13 4 26	7 13 4 26	7 13 4 26	7 13 4 26	7 13 4 26	7 13 4 26	7 13 4 26	7 13 4 26
7 14 4 26	7 14 4 26	7 14 4 26	7 14 4 26	7 14 4 26	7 14 4 26	7 14 4 26	7 14 4 26	7 14 4 26	7 14 4 26	7 14 4 26	7 14 4 26
7 15 4 26	7 15 4 26	7 15 4 26	7 15 4 26	7 15 4 26	7 15 4 26	7 15 4 26	7 15 4 26	7 15 4 26	7 15 4 26	7 15 4 26	7 15 4 26
7 16 4 26	7 16 4 26	7 16 4 26	7 16 4 26	7 16 4 26	7 16 4 26	7 16 4 26	7 16 4 26	7 16 4 26	7 16 4 26	7 16 4 26	7 16 4 26
7 17 4 26	7 17 4 26	7 17 4 26	7 17 4 26	7 17 4 26	7 17 4 26	7 17 4 26	7 17 4 26	7 17 4 26	7 17 4 26	7 17 4 26	7 17 4 26
7 18 4 26	7 18 4 26	7 18 4 26	7 18 4 26	7 18 4 26	7 18 4 26	7 18 4 26	7 18 4 26	7 18 4 26	7 18 4 26	7 18 4 26	7 18 4 26
7 19 4 26	7 19 4 26	7 19 4 26	7 19 4 26	7 19 4 26	7 19 4 26	7 19 4 26	7 19 4 26	7 19 4 26	7 19 4 26	7 19 4 26	7 19 4 26
7 20 4 26	7 20 4 26	7 20 4 26	7 20 4 26	7 20 4 26	7 20 4 26	7 20 4 26	7 20 4 26	7 20 4 26	7 20 4 26	7 20 4 26	7 20 4 26
7 21 4 26	7 21 4 26	7 21 4 26	7 21 4 26	7 21 4 26	7 21 4 26	7 21 4 26	7 21 4 26	7 21 4 26	7 21 4 26	7 21 4 26	7 21 4 26
7 22 4 26	7 22 4 26	7 22 4 26	7 22 4 26	7 22 4 26	7 22 4 26	7 22 4 26	7 22 4 26	7 22 4 26	7 22 4 26	7 22 4 26	7 22 4 26
7 23 4 26	7 23 4 26	7 23 4 26	7 23 4 26	7 23 4 26	7 23 4 26	7 23 4 26	7 23 4 26	7 23 4 26	7 23 4 26	7 23 4 26	7 23 4 26
7 24 4 26	7 24 4 26	7 24 4 26	7 24 4 26	7 24 4 26	7 24 4 26	7 24 4 26	7 24 4 26	7 24 4 26	7 24 4 26	7 24 4 26	7 24 4 26
7 25 4 26	7 25 4 26	7 25 4 26	7 25 4 26	7 25 4 26	7 25 4 26	7 25 4 26	7 25 4 26	7 25 4 26	7 25 4 26	7 25 4 26	7 25 4 26
7 26 4 26	7 26 4 26	7 26 4 26	7 26 4 26	7 26 4 26	7 26 4 26	7 26 4 26	7 26 4 26	7 26 4 26	7 26 4 26	7 26 4 26	7 26 4 26
7 27 4 26	7 27 4 26	7 27 4 26	7 27 4 26	7 27 4 26	7 27 4 26	7 27 4 26	7 27 4 26	7 27 4 26	7 27 4 26	7 27 4 26	7 27 4 26
7 28 4 26	7 28 4 26	7 28 4 26	7 28 4 26	7 28 4 26	7 28 4 26	7 28 4 26	7 28 4 26	7 28 4 26	7 28 4 26	7 28 4 26	7 28 4 26
7 29 4 26	7 29 4 26	7 29 4 26	7 29 4 26	7 29 4 26	7 29 4 26	7 29 4 26	7 29 4 26	7 29 4 26	7 29 4 26	7 29 4 26	7 29 4 26
7 30 4 26	7 30 4 26	7 30 4 26	7 30 4 26	7 30 4 26	7 30 4 26	7 30 4 26	7 30 4 26	7 30 4 26	7 30 4 26	7 30 4 26	7 30 4 26
7 31 4 30	7 31 4 30	7 31 4 30	7 31 4 30	7 31 4 30	7 31 4 30	7 31 4 30	7 31 4 30	7 31 4 30	7 31 4 30	7 31 4 30	7 31 4 30
7 32 4 34	7 32 4 34	7 32 4 34	7 32 4 34	7 32 4 34	7 32 4 34	7 32 4 34	7 32 4 34	7 32 4 34	7 32 4 34	7 32 4 34	7 32 4 34
7 33 4 35	7 33 4 35	7 33 4 35	7 33 4 35	7 33 4 35	7 33 4 35	7 33 4 35	7 33 4 35	7 33 4 35	7 33 4 35	7 33 4 35	7 33 4 35

CALENDAR FOR									
N. Y. CITY Con., N. Jersey, Penn., Ohio, Ind. & Ill.									
Sun. Rises.	Sun. Sets.	Moon Sets.	H. W. N. Y.	H. M. H. N.	H. M. H. N.	H. M. H. N.	H. M. H. N.	H. M. H. N.	H. M. H. N.
7 7	7 43	sets.	8 11						
7 8	8 34	4 52	9 1						
7 9	9 34	5 53	9 44						
7 10	10 31	6 58	10 25						
7 11	11 31	8 31	6 6						
7 12	12 31	9 61	11 43						
7 13	13 30	10 7	morn						
7 14	14 30	11 7	0 23						
7 15	15 30	morn	1 4						
7 16	16 31	0 5	1 54						
7 17	17 31	1 4	2 39						
7 18	18 31	2 3	3 34						
7 19	19 31	3 4	4 36						
7 20	20 31	4 7	5 38						
7 21	21 32	5 11	6 40						
7 22	22 33	6 14	7 34						
7 23	23 33	ris.	8 18						
7 24	24 32	5 37	9 3						
7 25	25 33	6 48	9 45						
7 26	26 33	8 1	10 28						
7 27	27 34	9 14	11 10						
7 28	28 34	10 26	11 53						
7 29	29 35	11 37	ev. 37						
7 30	30 35	0 49	1 29						
7 31	31 36	morn	2 20						
7 32	32 37	2 1	3 16						
7 33	33 37	3 13	4 30						
7 34	34 38	4 24	5 53						
7 35	35 39	5 30	7 3						
7 36	36 39	6 30	8 2						
7 37	37 40	sets.	8 50						

31	30	29	28	27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	
Sa	Fr	Th	W	Tu	M	B	Sa	Fr	Th	W	Tu	M	B	Sa	Fr	Th	W	Tu	M	B	Sa	Fr	Th	W	Tu	M	B	Sa	Fr	Th	
Day of week.																															
Day of month.																															

San Sun	San Sun	Moond	Moond
Rise Set	Rise Set	Rise	Set.
H. M. L. H. M. L.	H. M. L. H. M. L.	H. M. L. H. M. L.	H. M. L. H. M. L.
7 34 35	7 34 35	sets.	sets.
7 34 35	7 34 35	4 57 57	4 57 57
7 54 35	7 54 35	5 58 58	5 58 58
7 64 35	7 64 35	7 2 2	7 2 2
7 74 35	7 74 35	8 6 6	8 6 6
7 84 35	7 84 35	9 9 9	9 9 9
7 94 34 10	7 94 34 10	9 9 9	9 9 9
7 104 34 11	7 104 34 11	8 11 8	8 11 8
7 114 35	7 114 35	moon	moon
7 114 35	7 114 35	0 6 6	0 6 6
7 124 35	7 124 35	1 3 3	1 3 3
7 134 35	7 134 35	2 2 2	2 2 2
7 144 35	7 144 35	3 4 4	3 4 4
7 154 35	7 154 35	4 4 4	4 4 4
7 164 36	7 164 36	5 8 8	5 8 8
7 174 36	7 174 36	6 10 10	6 10 10
7 184 37	7 184 37	5 43 5	5 43 5
7 184 37	7 184 37	6 52 6	6 52 6
7 184 37	7 184 37	8 4 4	8 4 4
7 194 38	7 194 38	9 16 16	9 16 16
7 194 38	7 194 38	10 27 27	10 27 27
7 204 39	7 204 39	11 37 37	11 37 37
7 204 39	7 204 39	moon	moon
7 214 40	7 214 40	0 48 0	0 48 0
7 214 41	7 214 41	1 59 1	1 59 1
7 214 41	7 214 41	3 10 3	3 10 3
7 224 42	7 224 42	4 20 4	4 20 4
7 224 42	7 224 42	5 26 5	5 26 5
7 234 43	7 234 43	6 25 6	6 25 6
7 234 44	7 234 44	sets.	sets.

CALENDAR FOR									
CHARLESTON; N. CAR. TEN. GEO. ALA. MISS. & LOU.									
Sum Rises	Sum Sets	H. M. H. C.	Moon Date.	H. W. C. W.	H. W. C. W.	H. W. C. W.	H. W. C. W.	H. W. C. W.	H. W. C. W.
6 48	4 52	5 19	7 37	8 20	9 42	10 19	10 59	11 40	12 21
6 47	4 52	5 19	7 37	8 20	9 42	10 19	10 59	11 40	12 21
6 48	4 52	5 19	7 37	8 20	9 42	10 19	10 59	11 40	12 21
6 49	4 52	5 21	9 1	9 42	10 19	10 59	11 40	12 21	1 2
6 50	4 52	5 22	9 1	9 42	10 19	10 59	11 40	12 21	1 2
6 51	4 52	5 21	9 1	9 42	10 19	10 59	11 40	12 21	1 2
6 52	4 52	5 21	9 1	9 42	10 19	10 59	11 40	12 21	1 2
6 53	4 52	5 21	9 1	9 42	10 19	10 59	11 40	12 21	1 2
6 54	4 52	5 21	9 1	9 42	10 19	10 59	11 40	12 21	1 2
6 55	4 53	5 22	9 1	9 42	10 19	10 59	11 40	12 21	1 2
6 56	4 53	5 23	9 1	9 42	10 19	10 59	11 40	12 21	1 2
6 57	4 54	5 24	9 1	9 42	10 19	10 59	11 40	12 21	1 2
6 58	4 54	5 25	9 1	9 42	10 19	10 59	11 40	12 21	1 2
6 59	4 55	5 26	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 0	4 55	5 27	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 1	4 56	5 28	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 2	4 57	5 29	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 3	4 58	5 30	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 4	4 59	5 31	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 5	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 6	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 7	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 8	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 9	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 10	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 11	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 12	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 13	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 14	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 15	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 16	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 17	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 18	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 19	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 20	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2
7 21	4 59	5 32	9 1	9 42	10 19	10 59	11 40	12 21	1 2

POPULATION STATISTICS OF THE UNITED STATES, 1790 to 1820.

States.	Date of Admission	Extent of Square Miles.	1790.				1800.			1810.			1820.		
			Free Whites.	Free Color'd	Slaves.	In ps	Population	Slaves.	pr. ct. Sl'vs	Population	Slaves.	pr. ct. Sl'vs	Population	Slaves.	pr. ct. Sl'vs
Maine.	1820	35,000	96,002	538			151,719			228,705			298,335		
N. Hamps're,	1789	9,491	141,111	630	158	3	183,858	8		214,460			244,161		
Massachus's,	1789	7,900	373,254	5,463		8	422,845			472,040			523,287		
R. Island,	1789	1,225	64,689	3,469	952	1	69,122	381	00.5	76,931	108	00.1	83,059	48	
Connecticut,	1789	4,800	232,576	2,801	2,764	5	251,002	951	00.3	261,942	310	00.1	275,248	97	
Vermont,	1791	9,800	85,144	255	17		154,465			217,895			235,764		
New-York,	1789	46,000	314,142	4,654	21,324	6	586,050	20,343	03.4	959,049	10,038	01.0	1,372,812	10,038	00.7
New-Jersey,	1789	7,400	169,954	2,762	11,423	4	211,149	10,851	05.1	245,562	7,557	03.0	277,575	7,557	02.7
Pennsylvania,	1789	47,000	424,092	6,587	3,737	8	602,548	1,706	00.2	810,091	211		1,049,558	211	
Ohio,	1802	44,000					45,365			230,760			* 581,434		
Indiana,	1815	36,500					4,875	135	02.7	24,520	190	00.7	147,178	190	00.1
Illinois,	1818	55,480					215			12,282	917	01.4	55,211	917	01.6
Michigan,	1837	34,000					551			4,762			8,896		
Wisconsin,	Ter.														
Iowa,	"														
Free States,		336,496	1,900,971	27,109	40,375	35	2,683,764	85,946	03.2	3,788,999	27,510	00.7	5,152,518	19,108	00.3
Delaware,	1789	2,100	46,312	3,899	8,887	1	64,273	6,153	09.5	72,674	4,177	05.7	72,749	4,509	06.1
Maryland,	1789	9,350	208,649	8,043	103,036	6	349,692	105,635	30.2	380,546	111,502	29.0	407,350	107,398	26.3
Virginia,	1789	70,000	442,115	12,766	293,427	10	879,192	345,796	39.3	974,622	392,518	40.2	1,065,366	425,153	39.9
N. Carolina,	1789	50,000	288,204	4,975	100,572	5	478,103	133,296	27.8	555,500	168,824	30.3	638,829	205,017	32.0
S. Carolina,	1789	33,000	141,268	1,801	107,004	5	345,591	146,151	42.2	415,115	196,315	47.0	502,741	258,475	51.4
Georgia,	1788	62,000	52,886	398	29,264	3	162,686	59,404	36.5	252,433	105,218	41.7	340,989	149,656	42.8
Alabama,	1819	52,000											127,901	41,879	31.9
Mississippi,	1816	48,000					8,850	3,489	39.4	40,352	17,088	42.3	75,443	32,814	43.4
Louisiana,	1812	48,320								76,556	34,680	45.2	153,407	69,064	45.0
Arkansas,	1836	54,860											14,273	1,617	11.2
Tennessee,	1796	45,600	32,013	361	3,417		105,602	13,584	12.8	261,727	44,535	17.0	422,813	80,107	18.9
Kentucky,	1792	40,500	61,133	114	11,830		220,959	40,348	18.2	406,511	80,561	19.5	564,317	126,732	22.3
Missouri,	1821	64,000								19,783	3,011	15.2	66,586	10,222	15.2
Florida,	Ter.														
D. Columbia,	1790	106					14,093	3,244	23.0	24,023	5,395	22.4	33,039	6,377	19.3
Slave States,		579,530	1,271,580	32,857	657,437	30	2,622,261	857,095	32.7	3,451,904	1,163,854	33.7	4,485,608	1,519,020	33.8
Total,		916,326	3,172,551	59,466	697,812	65	5,306,035	893,041	14.9	7,239,903	1,191,364	16.4	9,638,226	1,538,128	15.9

POPULATION STATISTICS OF THE UNITED STATES, 1830 and 1840.

1830.

1840.

States.	Population.	Incre. pr. ct.	Slaves.	Incre. pr. ct.	prct Slvs	Population.	Incre. pr. ct.	Slaves.	Incre. pr. ct.	prct Slvs	Free Colored.	Federal Number.	Free Population.	Rps	Free Rps	Land Dividend.	Div. on Free Pop.	
Maine,	399,437	33.8	6			501,793	25.6				1,355	501,793	501,793	8	8	94,337	103,369	
N. Hamp's're,	269,328	10.3	5			284,574	5.6	1			537	284,573	284,573	4	4	53,500	58,626	
Massachus's,	616,408	16.6	4			737,699	20.8	1			8,668	737,698	737,698	12	12	138,687	151,925	
R. Island,	97,199	17.0	14			108,830	11.9	5			3,238	108,828	108,825	1	1	20,459	22,417	
Connecticut,	297,675	8.1	2			309,978	4.2	17			8,105	309,971	309,961	5	5	58,274	63,852	
Vermont,	280,657	19.				291,948	4.0				730	291,948	291,948	4	4	54,886	60,141	
New-York,	1,913,131	29.3	76			2,428,921	26.9	4			50,027	2,428,919	2,428,917	40	40	456,636	500,357	
New-Jersey,	320,823	15.9	2,254		00.7	373,306	16.0	674		00.1	21,044	373,035	372,632	6	6	70,130	76,762	
Pennsylvania,	1,348,233	28.4	403		90.9	1,724,033	27.8	64			47,854	1,724,007	1,723,969	28	28	324,113	354,137	
Ohio,	935,384	59.2	6			1,519,467	62.3	3			17,342	1,519,465	1,519,464	25	25	285,659	313,009	
Indiana,	343,031	133.0	3			685,866	99.9	3			7,165	685,863	685,863	11	11	123,942	141,287	
Illinois,	157,445	185.1	747		00.4	476,183	202.4	331			3,598	476,050	475,852	7	7	89,497	98,025	
Michigan,	31,639	255.6	32		00.1	212,267	574.0				707	212,267	212,267	3	3	39,906	43,727	
Wisconsin,						30,752		8			178							
Iowa,						43,035		18			153							
Free States,	7,012,026	36.0	3,575			9,728,854	38.7	1,120			170,701	9,654,418	9,653,762	154	154	1,815,026	1,988,670	
Delaware,	76,748	5.4	3,292		04.1	78,085	3.0	2,605		03.3	16,919	77,043	75,480	1	1	14,484	15,548	
Maryland,	447,040	9.7	102,994		23.0	469,232	4.9	89,495		19.0	62,020	483,434	379,737	7	6	81,455	78,225	
Virginia,	1,211,405	13.7	469,757		10.4	1,239,797	2.3	448,987		36.2	49,842	1,060,201	790,810	17	13	199,317	162,906	
N. Carolina,	737,987	15.5	245,601		19.7	753,419	2.0	245,817		32.6	22,722	655,092	507,602	10	8	123,157	104,566	
S. Carolina,	581,185	15.6	315,401		22.2	594,398	2.2	327,038		3.6	55.0	8,276	463,583	267,360	7	4	87,153	55,076
Georgia,	516,823	51.5	217,531		45.3	691,392	33.1	280,944		29.1	40.6	2,753	579,017	410,448	9	6	108,855	84,512
Alabama,	309,527	134.1	117,549		182.3	590,756	30.5	253,532		115.7	42.9	2,039	489,343	337,224	8	5	91,996	69,468
Mississippi,	136,631	81.0	65,639		100.0	375,651	174.2	195,211		197.1	51.9	1,366	297,566	180,440	4	3	55,942	37,170
Louisiana,	215,529	40.4	109,588		58.6	344,570	59.8	165,219		50.5	45.0	25,368	278,455	179,351	4	2	52,355	36,946
Arkansas,	30,388	112.9	4,576		151.1	97,574	221.0	19,935		335.6	20.4	465	89,600	77,679	1	1	16,844	15,993
Tennessee,	681,904	61.2	141,603		76.7	829,210	21.6	183,059		29.2	22.0	5,524	755,989	646,451	12	10	142,126	133,168
Kentucky,	657,917	21.9	165,213		30.3	776,923	12.9	182,072		10.8	23.4	7,309	794,094	594,851	11	9	132,369	122,539
Missouri,	140,455	110.9	25,091		145.4	383,702	173.1	58,240		132.1	15.1	1,574	300,406	325,462	6	5	67,756	67,045
Florida,						54,107		25,559			47.2	820	43,883					
D. Columbia,	39,534	20.5	6,119		15.3	43,712	9.7	4,694		10.7	8,361	41,834	39,018			7,864	8,037	
Slave States,	5,813,363	29.6	1,989,974		31.0	7,322,326	25.9	2,482,416		24.7	33.9	215,368	6,285,687	4,812,873	97	73	1,181,702	991,206
Total,	12,825,389	33.0	1,993,549		29.5	17,051,180	23.8	2,483,536		24.5	13.9	386,069	15,940,105	13,466,635	251	227	2,996,728	2,979,876

Notes on the Census Tables.

1. The ratio of increase is surprisingly uniform in each ten years, having never varied more than a small fraction from 34 per cent. This will give a population, in 1850, of 22,848,581, and in 1860, of 30 millions. It doubles in 24 years.

2. The increase of the free states is about 39 per cent., and of the slave states but 26. At this rate, they will stand, in 1850, in the proportion of 4 to 3 in population, and in political power as 7 to 4. But the disproportion is every year greater.

3. The increase of the slaves in the preceding ten years, was 29.5 per cent.; in the last ten, only 24.5 per cent. Had the ratio been the same, the number would have been 2,581,646. The difference, 98,110, nearly a hundred thousand, must be set down as the waste of life created by the opening of the new plantations in the South West, the growth of sugar, and the misery created by the forced removal of the hundred thousand victims of the American Domestic Slave Trade.

4. The new states have gained, in slaves, beyond their proportion, 315,125. So many Americans have been forcibly removed from home and kindred under our Republican Government.

5. The increase of the free colored people is 57,336, or 21 per cent. The smallness of the increase is not easily accounted for. The increase in the free states is 24 per cent., that of the South but 19 per cent.

6. The increase of the six new free states and Territories of the North West, is 102 per cent. Should the same ratio continue, which is highly probable, those states will have a population of about six millions in 1850.

7. The proportion of slaves to the white population, in 1830, was 15.5 per cent.; in 1840, it was but 13.9 per cent.

8. The Federal number is made, according to the U. S. Constitution, by adding to the free inhabitants, "three fifths of all other persons," i. e., of slaves. The number of representatives has been calculated on the supposition that they will be apportioned at the rate of one per 60,000. By the Federal numbers, the slave states have 97 representatives in Congress; by their free population they would have but 73; were all the population free, they would have 104, or rather, there would then be no distinction of North and South.

9. By the new census, the slave states will have 38.6 per cent. of the federal power—by the census of 1830 they had 41 per cent.—by their free population they would now have but 32 per cent.—by the whole number they would have 40 per cent.

10. Slaves have no political power, no political consideration, whatever themselves, being, in fact, mere property; but the southern states have 24 representatives on account of the slaves—24.7 per cent. of their representation, equal to 9 per cent. of the federal power of the union as the mere representatives of property—and such property.

N. B. No other species of property entitles a state to political power.

11. Three of the free states, New-York, New-Jersey, and Pennsylvania, and three of the slave states, Maryland, Virginia, and Missouri, have each one representative on account of their free colored inhabitants.

12. The land dividend is calculated upon the supposition that there will be three millions of dollars to divide yearly, under the act of Congress of 1841. The table shows what each state will receive by the federal numbers, according to the existing law, and what each would receive were the distributions made according to the free population, who alone can be benefited, and who alone can be taxed to make up the deficiency to the U. S. treasury.

13. By the census of 1790, the free states had 60 per cent. of the white population, 45 per cent. of the free colored, and 50 per cent. of the whole. Now they have 68 per cent. of the white, 44 per cent. of the free colored, and 57 per cent. of the whole.

14. In 1790, the population of Virginia, 748,308, was greater than of New-York and Pennsylvania together; and Ohio had not begun to be settled. Now Virginia is behind all these States.

15. Virginia, with 70,000 square miles, has now but 50 per cent. as many people as New-England, with 66,000. In 1790, she had 70 per cent. New-England has increased from 1,008,813, to 2,432,818—an increase of 142 per cent. in 50 years, while Virginia has gained, in the same time, but 491,489, being 65 per cent.

Illinois and South Carolina are now equal in power—i. e. the 267,360 free people of S. C. weigh as much in national influence as 475,852 in Illinois—about in the proportion of two Carolinians to three Illinoisans. And when it comes to receiving money, each free person in Illinois divides 18.8 cts. and, each free person in South Carolina 32.6 cents, or in the proportion of \$1 to a Carolinian as often as the Illinoisian receives 57 cents.

New Jersey has a free population greater by one-tenth than that of Alabama, yet New Jersey receives \$70,130, from the public purse, and Alabama \$91,996. The free population of New Jersey is greater than that of Mississippi and Louisiana together, which states receive by the land distribution \$28,167 more than N. Jersey.

On the free basis, the six northern states would receive \$460,366 yearly, and the six southern states only \$299,165. Consequently, they first gain 12 representatives for their slave property, and then a yearly gift of \$115,980, for being the owners of property so peculiarly meritorious! While New England is mulcted in the yearly penalty of \$40,224, for the crime against republicanism of refusing to hold slaves.

New-York has a free population of more than half the entire south, yet she receives but 38 per cent as much money. Her power to uphold the government and defend the country is greater and more available than that of the whole slave section, because she has no internal enemies; yet she has 40 representatives and they 97; she receives \$456,636, and they \$1,181,702. By a free basis, New-York would receive \$400,357, and the whole south \$991,206.

Mountains.

"For the strength of the hill, we bless thee!

Our God, or fathers' God!

Thou hast made thy children might,

By the strength of the mountain sod!

For the strong pine of the forest

That by thy breath is stirred—

For the deep gorge of the mountain,

Where thy still voice is heard—

For the deep storm on whose free pinions

Thy spirit walks abroad—

For the strength of the hills we bless thee!

Our God, our fathers' God!"

The spirit of liberty dwells in the mountains! It was with the Scots who bled with Wallace! It was with Switzerland, on the hills of the Vaudis, sustaining the Waldenses against their ruthless persecutors! It was with William Tell when he fought for the freedom of his native land! It was with the Tyrolese, when on the green hills of Tyrol the gong of freedom sounded! It is now with the brave Circassians, on the hills of Caucasus, assisting them to crush the hordes of the Russian tyrant!

We expect, ere long, to see the movements of the same spirit in the mountains of East Tennessee.

Southern Debts.

The South is indebted to the manufacturers of slave-shoes in Lynn, Massachusetts, about \$3,000,000; to the city of New York more than \$100,000,000; and to the whole North from 2 to \$500,000,000. Such statements we have seen going the rounds of the press. Can they be true? If so, we seem to have something to do with the domestic system of the South, at least so far as the Northern purse is concerned. Can the South pay their debts in money? It is conceded they cannot. What then have they beside their growing crops? Twelve hundred millions in slaves. But these will not sell for a single dollar in our northern markets. We fear that there is too much truth in the assertion, that they cancel their debts by becoming bankrupt.—*Portsmouth Gazette.*

The Public Lands.

A bill having passed the last Congress for the distribution of the net proceeds of the sales of Public Lands among the several States, in the proportion of their federal representative numbers, it may be well to show the relative claims of the two sections. The following tables were prepared from official documents, in January, 1841.

I.—COST OF THE PUBLIC LANDS.

<i>Expenses.</i>	FREE STATES.			SLAVE STATES.		
	<i>Dollars.</i>	<i>per ct.</i>	<i>Amount.</i>	<i>per ct.</i>	<i>Amount.</i>	
Louisiana purch. prin. and int.	23,529,353	8	1,882,348	80	18,823,482	
Florida purchase, prin. and int.	6,489,768	—	—	100	6,489,768	
Georgia and Yazoo,	5,532,151	—	—	100	5,532,151	
Survey and management,	9,119,417	45	4,103,737	55	5,010,679	
Indian treaties,	85,148,203	32	27,247,425	64	54,494,850	
Total,	\$134,229,375	25	33,233,510	67	90,350,930	

It appears, then, that of the 134 millions of dollars which the public lands in the States and Territories have cost, 33 millions are chargeable to the free states, and 90 millions to the slave states. The 178,616,672 acres of land in the free states cost \$33,233,510, or 19 cents per acre, while the 182,524,002 acres in the slave states cost \$90,350,930, or 50 cents per acre. There is no justice, therefore, in dividing with the slave states, until the prodigious difference in the cost of their lands and ours is equalized in some way or other. But the next table will show the slight prospect there is that this will ever be done. It gives the quantity of land originally owned by the United States, the quantity sold in the several States, north and south, the aggregate value, the price per acre in each State and in each section of country, and the quantity remaining unsold, January 1, 1841.

II.—SALES OF PUBLIC LANDS.

<i>States.</i>	<i>Acres.</i>	FREE STATES.			<i>Value.</i>	<i>Per Acre.</i>	<i>Unsold.</i>	<i>per ct. unsold</i>
		<i>Sold.</i>	<i>pr ct sold.</i>					
Ohio,	*24,810,246	12,965,782	52	\$22,503,231	\$1.73	1,747,258	7	
Indiana,	23,459,619	15,280,406	67	19,478,231	1.27	4,274,700	18	
Illinois,	35,911,902	11,749,458	30	14,723,451	1.25	18,646,960	52	
Michigan,	40,050,832	9,185,720	23	11,557,400	1.26	29,885,315	74	
Wisconsin,	47,271,241	1,915,793	4	2,448,043	1.27	45,355,448	95	
Iowa,	7,082,832	1,069,255	15	1,504,576	1.41	6,013,577	85	
Total,	178,616,672	52,166,414	29	\$72,214,932	\$1.38	105,923,258	59	

<i>States.</i>	<i>Acres.</i>	SLAVE STATES.			<i>Value.</i>	<i>Per Acre.</i>	<i>Unsold.</i>	<i>per ct. unsold</i>
		<i>Sold.</i>	<i>pr ct sold.</i>					
Alabama,	31,699,470	10,471,784	33	\$16,907,940	\$1.67	19,863,853	62	
Mississippi,	21,920,786	9,563,097	44	12,929,286	1.35	11,524,128	52	
Louisiana,	20,437,559	3,040,222	14	3,880,255	1.27	16,783,547	82	
Missouri,	40,241,436	7,841,659	19	9,749,305	1.24	31,186,358	77	
Arkansas,	31,468,911	2,585,234	8	3,148,630	1.22	27,906,780	88	
Florida,	36,755,840	927,240	2	1,113,483	1.20	35,828,600	97	
Total,	182,524,002	37,429,236	20	47,728,899	1.27	143,093,266	78	
Grand Total,	361,140,674	89,595,650	24	119,943,831	1.34	249,016,525	69	

AMERICAN ANTI-SLAVERY ALMANAC.

This table shows, that while the lands of the north have produced, on an average, 138 cents per acre, those of the south have averaged only 127 cents; that the aggregate value of lands sold in the free states is \$72,214,932, while the aggregate of the slave states is only \$47,728,899: that while the northern lands have already yielded 218 per cent. of their cost, making a balance in their favor of \$38,981,423, the southern lands have yielded but 53 per cent. of their cost, leaving a balance against them of \$42,622,031, showing a money difference between the two parties of more than 80 millions of dollars.

The next table will show, by contrast, the comparative growth of the two sections at the present time; from which it will appear evident that the inequality is continually becoming greater, and that while the growth of the free states advances in an increased ratio, that of the slave states is yearly lessening in proportion.

I.—FREE STATES.

Years.	Ohio.	Indiana.	Illinois.	Mich'n.	Wisk'n.	Iowa.	Total.
1833	551,153	554,681	360,240	447,780			1,913,854
1834	478,847	673,656	354,013	512,760			2,019,276
1835	661,435	1,586,904	2,096,620	630,027	217,543		5,192,538
1836	1,282,991	3,245,344	3,199,708	4,189,853	646,133		12,563,999
Total 4 years	2,974,426	6,060,585	6,010,590	5,780,390	863,676		21,689,667
Per cent. of orig. quant'y,	12	26	17	14	2		12
1837	470,420	1,249,317	1,012,849	773,522	178,783		3,685,391
1838	243,095	602,424	778,560	97,533	87,266	274,605	2,084,473
1839	242,444	618,748	1,132,876	134,984	650,722	298,152	3,077,926
1840	28,352	121,704	412,837	25,862	135,356	496,498	1,221,209
Total 4 years	984,911	2,592,693	3,337,122	1,031,901	1,052,117	1,069,255	10,068,999
Per cent. of orig. quant'y,	4	11	9	2	2	15	6
Per cent. of unsold now,	56	60	18	3	2	18	10
Total 8 years	3,959,337	8,653,278	9,347,712	6,812,291	1,915,793	1,065,255	31,758,666
Pr. ct. of uns.	227	202	51	17	4	18	30

II.—SLAVE STATES.

Years.	Alabama.	Miss'ppi.	Louis'a.	Missouri.	Arkans.	Florida.	Total.
1833	451,319	1,121,494	89,441	226,285	41,859	11,970	1,941,368
1834	1,072,457	1,064,054	82,570	253,791	149,756	16,309	2,538,937
1835	1,587,007	2,931,181	325,955	662,180	630,027	48,364	6,184,714
1836	1,901,409	2,023,709	879,456	1,655,687	963,536	87,071	7,510,867
Total 4 years	5,012,192	7,140,438	1,377,422	2,797,943	1,785,777	163,714	18,196,886
Per cent. of orig. quant'y,	16	33	6	7	6	4	11
1837	381,773	556,354	250,952	663,987	281,915	100,725	2,215,706
1838	159,969	271,074	164,178	510,423	156,971	68,814	1,331,429
1839	121,935	17,787	509,307	1,038,065	154,858	56,499	1,898,451
1840	56,298	19,621	198,761	654,592	120,524	38,820	1,036,716
Total 4 years	719,975	864,836	1,103,198	2,867,067	714,268	264,958	6,534,302
Per cent. of orig. quant'y,	2	3	5	8	2	7	3
Per cent. of unsold now,	4	5	6	9	3	7	4
Total 8 years	5,732,167	8,005,274	2,480,620	5,665,010	2,499,445	428,772	24,731,188
Pr. ct. of uns.	29	67	14	17	9	1	11

From this it appears, that during the years 1833--6, called the years of speculation, the free states and territories sold 12 per cent. of their original lands, and the slave states and territories sold 11 per cent. In the four years of re-action following, the free states sold six per cent. and the slave states three per cent. of their original contents. But if we compare their sales respectively with the quantities of land now remaining unsold, we find that the free states sold in the last four years 10 per cent. of the amount, while the slave states in the same years sold but four per cent. In the eight years subsequent to 1832, the free states sold a quantity equal to 30 per cent. of the amount now remaining, or about one-quarter of what was unsold at the end of the year 1832, while the sales in the slave states in the same time equalled but 11 per cent. of the quantity now remaining, or less than one-tenth of what was unsold at the end of 1832. In the year 1838, which is regarded as about an average year, the free states, excluding territories, sold three per cent. of their lands, and the slave states only one per cent. Of the sales in the slave states since 1836, amounting to 5,478,792, more than one half, 2,867,067 acres were sold in the state of Missouri, nearly all, I believe, to free laborers, going therefore to hasten the period of revolution in that state, while it also shows that the future resources of the country in the public lands depend mainly on free labor.

The land sold by Government in the free states may be regarded as all bought for cultivation, and exceeds by more than five millions the quantity now under cultivation in the United Kingdom. The sales in the last eight years are 31,758,666 acres, being only two and a quarter millions less than the land now cultivated in the island of Great Britain. Of this quantity, 10,068,909 acres, or 31 per cent., were sold in the last four years, since the season of speculation was over; which fact, taken in connection with the vast influx of emigration during the preceding four years, conclusively proves that a much smaller proportion of the land sales of that remarkable period, in these states, were taken for speculation than is generally supposed. At the rate of sales of the whole eight years, the lands in these states would be entirely disposed of in less than twenty years; and at the rate of the last four years, the whole would be sold in seventy-two years.

The running down of the sales in the slaveholding country since the credit bubble burst, is very instructive, falling from seven and a-half millions in 1836, to a trifle over one million in 1840, and of that amount more than 60 per cent. was in Missouri, chiefly to free cultivators. The sales in the two new territories of the north, one of which began to be settled in 1835, and the other in 1838, showing in the whole but little over 54 millions of acres, exceed by 13 per cent. the sales in the whole south, (leaving out Missouri,) containing three times the quantity of land.

We call upon the new states of the north-west to look where they will be twenty years hence, when their public lands will be nearly all sold, and the avails put into the national treasury, and divided among all the states, or expended for the common benefit, while the new states of the south-west will be dragging along, at about one per cent. a-year, and will still have a hundred and twenty millions of acres under mortgage to pay one-half the proceeds to the Federal Government. Do you think they will be quiet? No, certainly, here will be another source of contention between the north and the south, and another nullification war. Let us avoid, as far as possible, the multiplication of causes of controversy with the south, so that both they and we may be able to give undivided attention to the GREAT QUESTION.

The effect of adopting the federal numbers as the basis of distribution, instead of the free population, may be seen by comparing the two columns in the census table for 1840, marked Land Division and Free Division. The table is calculated upon a distribution of three millions annually. By adopting the federal basis, the slave states receive \$190,496 more, and the free states \$173,644 less, than equity allows, making a difference of \$364,140. By taking this property basis, Maryland receives first a gratuity of one representative in Congress, and then a further gratuity of \$3,260 yearly in money from the national treasury. The two adjoining states of Indiana and Kentucky, are now equal in political power—but of this public donation, each free inhabitant of Kentucky will receive 22.2 cents and each free inhabitant of Indiana but 18.8 cents. Perhaps it is a conceded point in all the west, that 100 Kentuckians are equal in merit to 118 Hoosiers.

American Wheat and English Corn Laws.

Within a few months, the attention of philanthropists, on both sides of the Atlantic, has been drawn to a consideration of the English Corn Laws, as connected with the abolition of slavery in the United States. The only article of American production which Great Britain receives free from burdensome duties, is cotton; the growth of the Slave States, while grain, the growth of the free States, is burdened with heavy duties. Would she allow an open trade in grain, it would help the growth of the new states of the North West, and throw the whole influence of trade and of politics, in this country, into the hands of freemen, and in favor of free labor.

The British corn law, as settled in 1828, by the act of 9 Geo. IV., c. 60, is one of the most ingeniously contrived schemes that can well be imagined, calculated to injure the grain-growing interests of other countries, and the grain-consuming portions of her own people, without, it is believed, a corresponding advantage to the agricultural interests, for whose benefit it was intended. The variable scale of duties, rising as the price of grain falls, and falling as the price rises, is but little understood in this country. The "general average," as it is called, is declared every Thursday, at the exchequer; and is obtained by first finding the average of all the grains sold during the week ending on the preceding Saturday, at 150 of the principal towns and markets, and then taking an average of this with the five last preceding general averages; and this last is the declared or general average for that week. When the declared average of wheat is 73s. or upwards per quarter of 8 bushels, the duty is 1s.; and when the price is 52s. or under, the duty is 34s. 8d.; the intermediate duties being graduated by a scale, or tariff, as follows:

TABLE,

Showing the duty on foreign wheat, by the variable scale established by the English corn-law of 9 Geo. IV. c. 60, passed July 25. 1828, with the corresponding duty on flour per barrel of 296 lbs. in sterling money, and its equivalent in Federal currency, and the rate per cent. of the duty.

Average price per quarter.	Duty per quarter.	Duty per barrel.	Duty in Federal currency.	Rate per cent. of duty.
	s. d.	s. d.		
If 52s. and under 53s.	34 8	20 10½	\$5 05	68.6
53	33 8	20 3	4 90	65.
54	32 8	19 8	4 25	61.1
55	31 8	19 0½	4 61	57.5
56	30 8	18 5½	4 47	54.7
57	29 8	17 10½	4 33	52.
58	28 8	17 3	4 17	49.4
59	27 8	16 7½	4 02	46.9
60	26 3	16 0½	3 87	44.4
61	25 8	15 5½	3 73	42.
62	24 8	14 10½	3 59	40.4
63	23 8	14 3	3 45	37.7
64	22 8	13 7½	3 29	35.4
65	21 8	13 0½	3 15	32.3
66	20 8	12 5½	3 01	31.3
67	18 8	11 2½	2 71	27.8
68	16 8	10 0½	2 42	24.4
69	13 8	8 2½	2 08	19.9
70	10 8	6 5	1 55	15.2
71	6 8	4 0½	97	9.2
72	2 8	1 7½	38	3.7
73 and upwards	1 0	7½	14	1.3

The attempt to overrule the great and irreversible laws of trade, which strike the balance between demand and supply—or, in other words, to prevent fluctuations in

a market where the demand was constant, and the supply constant, could not but fail. Twenty years ago it was considered that a deficiency of one tenth of one bushel would raise the price of wheat three tenths, and a deficiency of one third would treble the price. The arithmetical sensibility of the market in consequence of the increase of population overpowers the increase of production. The yearly consumption of all kinds of grain in Great Britain is estimated at 52 millions quarters, equal to 416 millions of bushels, or 15 bushels to each inhabitant, of which 14 millions of quarters, or 104 millions bushels, being 31 bushels to each inhabitant, is wheat. The only country to which she can look, with advantage, for supplies is the free North West. It is at once an immense market for manufactures, and an unlimited city for the production of wheat in return.

The grain crop of the North West, in 1839, showing the whole product of wheat, of Indian corn, and of all other kinds of grain, in the six North Western States, with the proportion to each inhabitant, with quantity, in the whole United States.

States.	Wheat	To each inhabitant	Indian corn	To each inhabitant	Other grain	To each inhabitant	Total to each inhabitant
	<i>Bushels</i>	<i>Bushels</i>	<i>Bushels</i>	<i>Bushels</i>	<i>Bushels</i>	<i>Bushels</i>	<i>Bushels</i>
Ohio	16,292,961	10.7	33,954,167	22.1	15,684,499	10.3	48.1
Indiana	4,154,256	6	28,008,051	40.9	6,078,279	9.4	56.3
Illinois	2,740,380	5.6	22,116,527	45.4	4,846,877	9.8	60.8
Michigan	1,899,289	9	2,215,787	10.5	3,978,646	18.8	38.3
Wisconsin							
Iowa	154,737	3.6	1,325,941	30.9	977,118	5.9	30.4
Total,	25,941,607	8.6	87,430,486	29.8	29,725,909	10	48
U. States*	75,995,787	5	301,947,658	20	139,773,993	9	34.4

There is a great increase since, in the North West. The Hon. Henry W. Taylor of Michigan, estimates the disposable *surplus* of wheat in that State alone, for the year 1841, at from two to two and a half million bushels, and he says the present population would easily raise five million bushels for sale. There was a steady market.

Growth of the North West.

Population of the six new States of the North West in the years 1810, 1820, 1830, and 1840, with the increase per cent. in each period of ten years.

States.	1810	1820	Increase per cent	1830	Increase per cent	1840	Increase per cent
Ohio,	230,780	581,434	162	937,675	61	1,515,685	61.6
Indiana,	24,520	147,178	500	341,580	137	693,414	100
Illinois,	12,282	65,211	349	157,575	186	486,173	308
Michigan,	4,762	8,896	87	28,600	232	211,705	640
Wisconsin*	—	—	—	2,000	—	30,692	1,000
Iowa*	—	—	—	—	—	43,117	—
Total,	269,324	792,719	262	1,468,662	85	2,915,486	101

* In 1838 Wisconsin had 18,149 inhabitants; and Iowa had 27,269. Consequently, Wisconsin gained, in two years, 17.13, or 69 per cent., and Iowa gained, in two years, 20.55, or 90 per cent.

Suppose England would agree to receive our wheat free of duty. Orders would be sent from this country for manufactures, that would set every wheel, and spindle, and hammer in motion. Immediately, the north-west states would be willing to tax themselves for the interest of the state debt, because they would see how taxes could be paid. Immediately the state stocks would rise, because the interest would be secured, with a certainty that the public works would be completed and rendered productive. The free manufacturing industry of England, and the free agricultural industry of the north-west, would be stimulated to the highest productiveness, by the best of all encouragements—the hope of a fair reward.

The demand for the public lands would pour a steady stream into the national treasury on the one hand; to be met by a deeper current from the imports on the other, furnishing an adequate revenue for the completion of our harbor works and national defences. Our exports, no longer confined to a single staple raised by slaves, but drawn from the most productive of all branches of labor—the cultivation, by free hands, of a rich soil that costs next to nothing—would keep foreign exchanges in a healthy state; new ties of mutual advantage, and new inducements to mutual justice, forbearance, and peace, would arise between two nations of common origin, from whose influence the world has so much to hope for; our own manufactures would be left, under their present protection, to a healthy and natural growth with the growth of the country; and our nation would be saved from another tariff controversy, to occupy and embitter the debates of another political generation.

A Terrible Deed.

In illustrating the desperate condition to which the lower classes in England are reduced through grinding poverty and scarcity of food, the London correspondent of the Boston Post relates the following occurrence, the bare perusal of which makes the blood run cold; he says, however, that it is too well authenticated to be doubted.

"One of the rules of the 'Stockport Burial Society' is, that if a member loses a child by death, the parents receive £3 8s. 6d. for funeral expenses. At the late Chester Assizes, two married couples, whose average ages were only twenty-six, were indicted. Their names were Sandys—and one couple were charged with having administered arsenic to their child, by which they murdered it, and the others were charged with being accessories to the crime before and after the fact. The deceased, with whose murder they were accused, was thus awfully killed for the diabolical purpose of obtaining the sum of three pounds eight-and-sixpence from the Stockport Burial Society."

THE DIFFERENCE.—It is estimated that the English Corn Laws cause 20,000 deaths annually, and the American Slave Laws 25,000. Which is worse?

The Spirit of Liberty.

Soon after the close of the long French war in Europe, a boy was standing on one of the bridges that cross the Thames at London, with a number of small birds in a cage for sale. A sailor who was passing, observed the little prisoners fluttering about the cage, peeping through the wires, and manifesting their eager desire to obtain their liberty. He stood for some time looking at the birds, apparently lost in thought. At length, addressing the boy, he said,—

"How much do you ask for your birds?" "Sixpence a piece, sir," was the reply.

"I don't ask how much a piece," said the sailor; "how much for the lot? I want all hands."

The boy began his calculations, and found they came to six shillings and sixpence.

"There is your money," said the sailor, handing out the cash, which the boy received with evident satisfaction at his morning's trade. No sooner was the bargain settled, than the sailor opened the cage door, and let the birds fly away.

The boy, looking quite astonished, exclaimed, "What did you do that for, sir? See, you have lost all your birds now."

"I'll tell you why I did it," said the sailor. "I was shut up three years in a French prison, as a prisoner of war, and I am resolved never to see anything in a prison that I can make free."

VOTES FOR PRESIDENT.

States.	Popular Vote.			Electoral Vote.	
	1840.	1836.	1840.	1836.	1840.
	Harrison.	V. Buren.	Binney.	Harrison.	V. Buren.
Maine,	46,012	46,701	194	15,239	22,990
N. Hampshire,	26,158	32,761	111	0,228	20,697
Massachusetts,	72,874	61,944	1,415	42,247	24,474
Connecticut,	31,601	25,396	174	18,749	19,291
Rhode Island,	6,278	3,301	42	2,710	2,964
Vermont,	32,440	18,018	319	20,996	14,039
New-York,	226,817	212,627	2,808	138,543	160,815
New-Jersey,	33,351	31,034	69	20,187	26,592
Pennsylvania,	144,021	143,672	343	87,111	91,476
Delaware,	6,967	4,874		4,783	4,153
Maryland,	33,628	29,752		25,662	22,269
Virginia,	42,601	43,893		27,669	30,261
Ohio,	148,167	124,782	903	103,405	96,948
Kentucky,	68,489	82,616		36,687	33,025
N. Carolina,	46,376	83,782		23,626	26,910
S. Carolina,	(Chooses	Electors	by	Legisla	ture.
Georgia,	40,261	31,938		24,930	22,126
Alabama,	38,471	83,991		16,612	20,508
Indiana,	66,302	61,604		41,281	82,780
Illinois,	46,637	47,476	169	14,292	17,476
Michigan,	22,933	21,131	224	4,072	7,833
Mississippi,	19,618	16,976		9,689	9,979
Tennessee,	60,291	48,289		35,962	26,120
Louisiana,	11,296	7,616		8,393	3,643
Missouri,	22,972	29,766		8,337	10,996
Arkansas,	4,363	6,048		1,239	2,400
Total in twenty-five States,	1,274,203	1,128,403	6,831	737,711	763,587
In 1840, Harrison's majority 145,900.				In 1836, V. B. maj. 25,879.	Har. maj. 174

The Ballot-Box.

We have a weapon, firmer set
And better than the bayonet—
A weapon that comes down as still
As snow flakes fall upon the sod ;
But executes a freeman's will
As lightning does the will of God.

"I'll ask my Wife."

That is what old Judge Thatcher, of Massachusetts, said to Blount, of North Carolina, when they were members of Congress, at Philadelphia, and when the latter challenged the Judge to fight a duel. "I'll ask my wife, sir," replied the Judge, taking off his three-cornered hat and making a bow ; "and if she is willing, I'll meet you."

Unconstitutional Law of Alabama.

"And be it further enacted, That it shall be lawful for any person to seize and make a slave for life, to his own use, any free person of color who may have come into the state of Alabama since the first day of February, 1832 ; and be it further enacted, That it shall and may be lawful for any person to seize upon and make a slave for life, any free person of color who may be found in the state of Alabama after the passage of this act, and who shall have come into the state since its passage."—Approved, Feb. 2, 1839.

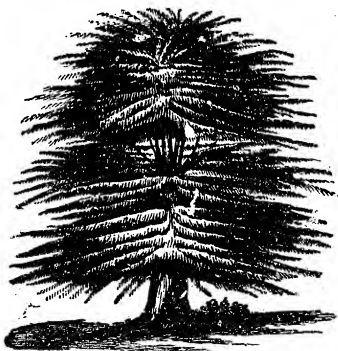
It will be perceived at once that all this is in direct defiance of the following provision of the Constitution of the United States.

"The citizens of each state shall be entitled to all the privileges and immunities of citizens in the several states."—Constitution of the United States, Art. IV. Sec. 2.

The Cedar Tree.

Those abolitionists who have entered systematically upon the political warfare against slavery, have adopted for their emblem the CEDAR OF LEBANON. The print below, taken from the Pictorial Bible, is said to be an exact picture of one of these venerable trees, supposed to have stood from the days of King David.

"The Righteous shall grow like a Cedar of Lebanon.—PSALM XCII. 12.



THE CEDAR OF LEBANON.

The Cedar is the emblem of Constancy, of Protection, of Renown, of Immortality.

"JAMES G. BIRNEY.—When the Hickory of Tennessee, the Elm of New York, the Buckeye of Ohio, and the Persimmon of Virginia, shall have perished into oblivion, our serviceable, fragrant, and ever-enduring CEDAR shall stretch its sheltering arms over the nation, and tower aloft, as a memorial of virtuous deeds, and a witness to the latest ages that God loves the good, and them that honor him he will honor."

Song.

A song of the towering Cedar Tree,
The emblem of the free;
Here's glorious success to his tall, proud crest,
May it shade the Buckeye tree!
He hath stood in the wintry tempest's blast,
No trembling fear showed he;
But firm he stood as the storm howled past,
With his strong arms branching free.

CHORUS.—Then sing to the brave old Cedar Tree,
Who shall rule in this land ere long;
Here's health and renown to his broad green crown,
When the Buckeye tree is gone.

He saw the dark age, when popular rage
Was a saddening sight to see,
And church and hall, both large and small,
Were shut in the face of the free;
And the night throughout, the maddening shout
Was heard of the drunken train;
They, the vile and the base, shall die in disgrace,
But the CEDAR shall remain.

CHORUS.—Then sing to the brave old Cedar Tree,
Who shall rule in this land so long;
Here's health and renown to his broad green crown,
When the Buckeye tree is gone.

Political Principles.

The Anti-Slavery Almanac for 1839, which obtained universal currency among abolitionists in that day, laid down the principle as an axiom, "We will vote for no man who votes against liberty!"

The great National Convention, of August 1, 1839, at Albany, adopted the following resolutions:—

1. "Resolved, That we will neither vote for, or support the election of any man for President or Vice President of the United States, or for Governor or Lieutenant Governor, or any legislative office, who is not in favor of the immediate abolition of slavery.

2. "Resolved, That every abolitionist who has a right to vote, be earnestly entreated to lose no opportunity to carry his abolition principles to the polls, and thereby cause our petitions to be heard through the medium of the ballot-box.

The following pledge is now recommended by the New-York Central Committee to be circulated by town committees, for the purpose of ascertaining how many voters may be depended on in elections:

PLEDGE.—The undersigned, legal voters of the town of ———, believing that slavery is the greatest political evil in this nation, and that while it continues we cannot hope for permanent prosperity, do agree to unite our political power for its peaceful and constitutional overthrow; and we hereby pledge to each other and the world our sacred honor to vote for the candidates of the Liberty Party for executive and legislative offices whenever that party nominate men of good character and suitable qualifications; and in case that party should fail to nominate such candidates, we agree to vote for such persons only as will go to the extent of their constitutional power for the immediate abolition of slavery.

Necessity.

One crime creates a necessity for another; but this very necessity aggravates rather than justifies the guilt it produces. A case: The colored steward of a steam-boat hears a white man abuse his captain, and call him a miserable, trifling fellow. The steward gives him the lie—the white man strikes him, and is struck in return. The negro is taken up and sentenced to nine months' imprisonment, and the white man goes clear. "It is necessary," said the gentleman who told this—they could not get along in safety without such severity. Yes, it is necessary—and so, he that steals, finds it necessary to lie.

Another case:—A minister of the gospel—we knew such a one—meek, pious, gentle, self-denying: he is a merciful master, and has been so educated that it never strikes him slavery is wrong. One of his negroes expresses his feelings in rather too manly a style, on being rebuked; in other words, is "impertinent." The merciful man, the minister of Christ, draws off, and fells him to the earth with his fist. He never imagines that he is doing wrong—he sees that such acts are absolutely necessary, if he would maintain obedience among his slaves. Having once admitted the rightfulness of slavery, he must, by logical necessity, recognize as right whatever is necessary to maintain it. If slaves are insolent, they must be whipped—else slavery must cease. If slaves run off, they must be whipped, stocked, or thumb-screwed, else slavery must cease.

Strength of the North.

The north has always had a majority in the U. S. House of Representatives.

Year.	1789	1793	1803	1813	1819	1823	1833	1839
North.	35	57	77	103	105	124	141	142
South.	30	50	65	79	81	90	99	100
Maj.	5	7	12	24	24	34	42	42

In the Senate the north had a majority of two, (except from 1796 to 1802,) till 1812, when the admission of Louisiana equalized the representation in that body. Still the north, having power to choose the Vice President, may have the casting vote. It follows that every act of the nation is *an act of the free nation*. They are *virtually the nation*. Whatever Congress does, or refuses to do, the final responsibility rests upon the free states. The only way to absolve ourselves from the guilt and shame of our national crimes is to discard those who perpetrate them, and choose men to represent us who will not vote down the foundation principles of our government.

After the new apportionment, which will take effect in 1842, the representation on a basis of 60,000 will be, north 154, south 97; north majority, 57. On the admission of Iowa, Wisconsin, and Florida, which will doubtless take effect in 1843, it will be 156 to 98; north majority, 58. The Senate will then stand, north 30, south 28; north majority, 2. The electoral vote will then be, north 186, south 126; north majority, 60!

"To the Polls."

BY SUSAN WILSON.

Father! in a happy home,
Smiling when thy children come,
Clustering around thy knee,
Wilt thou have those children free?
Have them, one day, firmly stand
On their "own," their "native land,"
Never for a single hour,
Helpless slaves of tyrant power;
Have the proffer'd gifts of heaven,
Chainless hand, unbranded brow,
Ever to thy loved ones given?
To the polls!—secure them now.

Brother, with a parent's care!
He who filled that vacant chair,
He who watched thy early years
With a father's hopes and fears,
Left a sacred charge to thee,—
Blooming youth and infancy!
Guard that precious charge from wrong!
Threat'ning ills around them throng;
Though a darkening cloud is o'er thee,
Heed it not!—serenely bright
Is the narrow path before thee,
To the polls!—support the right.

Husband! who each passing year
Provest thy chosen one more dear,
Think of many a deep felt trial,
Uncomplaining self denial;
Torturing cares in silence borne,
Smiles of love, forever worn;
All her warm heart's pure affection,—
Every claim on thy protection!
Be her breast to fear a stranger!
Though the threat'ning Southrons come,
Guard her from approaching danger,
To the polls!—protect her home.

Freemen! would you still be free?
As ye prize your liberty,
As you wish your sons may stand
With unfettered soul and hand;
As ye feel for those who've borne
Undeserved reproach and scorn;
As ye do not seek to find
Heavier chains the slave to bind;
As ye will not, lowly kneeling,
Bend *your own* necks to the chain—
Oh! by every generous feeling,
To the polls!—ne'er pause again.

A Church Sorely Bitten.

The committee of funds of Old School Presbyterians, lately reported, forty three thousand three hundred and fifty four dollars, exclusive of the funds invested in the Vicksburg bank—as having been lost by the depreciation in the value of stocks, chiefly in the South and South West. The amount sunk in the Vicksburg Bank is supposed to be very large. So much for church investments among those who trade in the souls and bodies of men.

Relief for Sorrow.

The following stanzas, by the late Rev. C. Wilcox, contain true philosophy, as well as poetry of surpassing beauty.

Wouldst thou from sorrow find a sweet relief,
Or is thy heart oppressed with woes untold?
Balm wouldst thou gather for corroding grief?—
Pour blessings round thee, like a shower of gold.
Rouse to some word of high and holy love,
And thou an angel's happiness shalt know—
Shalt bless the earth, while in the world above :
The good begun by thee shall onward flow,
In many a branching stream, and wider grow ;
The seed that in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield the fruits divine, in heaven's immortal bowers.

Education Maxims.

The following maxims, from the Common School Almanac for 1842, will show where the strength and wealth and improvement of the country are found. Remarks are added in brackets.

PROTECTION.—"Education," said Edmund Burke, "is the cheap defence of nations."

[In the slave states, the mass of the people are uneducated, and the slave community is unprotected.]

INSURANCE.—Education is the great Insurance Company, which insures all other insurance companies. The safety of life and the security of property lie in the virtue and intelligence of the people; for what force has law, unless there is intelligence to perceive its justice, and virtue to which that law can appeal.

[Hence the insecurity of both life and property throughout the south, and the anxiety of slaveholders to remove their families and their capital to the north.]

AGRICULTURE.—The soil does not produce according to its natural richness, but according to the intelligence that works it. Therefore, the best manure farmers can obtain, is a good school for the district where their children are to receive the entire education. A good school will make the rich soil a blessing, and the barren one productive.

[Who wonders that the soil of the south wears out, when "the intelligence that works it" is systematically reduced to the lowest possible degree?]

GOVERNMENT.—To govern men, there must be either Soldiers or Schoolmasters, Books or Bayonets, Camps and Campaigns, or Schools and Churches—the cartridge box or the ballot box.

[The south is governed by the bowie knife and whip, and governs the north by the power of sectarian and party discipline.]

ECONOMY.—I would say, it is cheaper to educate the infant mind, than to support the aged criminal. Yes, bestow the pence on common schools, and save the pounds on prisons. Man was not made to be sent to prison, but to be educated; and "the very worst use you can put a man to is to hang him."

[The next worst use of a man is to make him a slave; for

"Jove fix'd it certain that whatever day

Makes man a slave, takes half his worth away."

UNKNOWN LAWS.—The writer was once passing through a park and saw nailed to one of the trees, this warning: "All dogs found in this park will be shot." A friend who was with us, remarked, "unless dogs can read they are pretty badly off here." Now a man not able to read is worse off than the dog, for the dog has a master to read for him; but man has no master between him and his God.

[How dreadful the cruelty of making statutes, as is done in the slave states, to punish men who cannot read them, and how satanical the sacrilege of prohibiting man from learning to read the laws of his God.]

Fruits of Emancipation.

The liberality of the freed Christians in the West Indies, in contributing money from their scanty resources for the furtherance of the gospel, is most remarkable, and may well attract the attention of those managers of benevolent societies in the United States, who are courting the patronage of a handful of slaveholders, forgetful of the time to come, when three millions of emancipated Americans will throng with their gifts to the treasury of the Lord.

The following anecdote, related by a minister from the West Indies, at a missionary meeting in England, is copied from the London Chronicle :

"You will perceive a considerable increase in the income of the station during the past year. That increase has been chiefly owing to a great effort which the people are now making towards a new chapel. In many instances I was obliged to restrain their liberality. One incident occurred which I shall never forget. In calling over the names, to ascertain how much they could give, I happened to call the name of "Fitzgerald Matthew." "I am here, sir," he instantly replied, and at the same time, I saw him hobbling with his wooden leg out of the crowd, to come up to the table pew, where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was, however, forcibly struck with his apparent earnestness. On coming up, he put his hand into one pocket, and took out a handful of silver wrapped in paper, and said, with a lovely kind of abruptness, "That's for *me*, massa." "Oh," said I, "keep your money at present, I don't want it *now*, I only wanted to know how much you could afford to give; I will come for the money another time." "*Ah massa*," he replied, "*God's work must be done, and I may be dead*," and with that he plunged his hand into another pocket, and took out another handful of silver, and said, "That's for *my wife*, massa." Then he put his hand into a third pocket, and took out a somewhat similar parcel, and said, "That's for *my child*, massa," and at the same time giving me a slip of paper, which somebody had written for him, to say how much the whole was. It was altogether near £3 sterling—a large sum for a poor field negro with a wooden leg. But his expression was to me worth more than all the money in the world. I have heard eloquent preachers in England, and have felt, and felt deeply under their ministrations; but never have I been so impressed with anything they have said, as with the simple expression of this poor negro. Let me never forget it; let it be engraven on my heart; let it be my motto in all that I take in hand for the cause of Christ—*God's work must be done, and I may be dead.*"

Woman.

Not she with trait'rous kiss her Saviour stung
Not she denied him with unholy tongue;
She, when apostles shrunk, could danger brave,
Last at the Cross, and earliest at the grave.

Public Opinion.

Laws do not change opinion, but opinion changes Law.

Public opinion is the Throne of a republic; and it is eloquently and correctly said by M. de Tocqueville, that "the greatest *despotism* on earth is an excited, untaught public sentiment; and hence, we should not only hate despots, but *despotism*."

"When I feel the hand of unjust power, I care little to know who oppresses me; the yoke is not easier, because it is held out to me by the hands of a million of men."

The best means of correcting public sentiment, is to agitate it; for "when thought is agitated truth rises." Therefore, let light, by means of the Press, and the living voice, be poured upon the public mind.

We must *agitate*: for Reform, like a top, will fall as soon as we stop whipping.

We have not only to strike while the iron is hot, but we must make the iron hot by striking.

"They can't take care of themselves."

Two slaves in Louisiana were let out by their master, at a considerable distance from his own residence. They were skilful, intelligent mechanics, and of course he obtained high wages for their work. What time remained after their daily allotted tasks were finished, they were allowed to have for themselves; and these precious hours they employed most industriously, with the view of purchasing their freedom. When they had accumulated, by patient toil, a sum which they deemed sufficient, they endeavoured to negotiate with their master; but without success. Again they went to work; and after two or three years, were enabled to offer a sum so large, that they felt almost certain it would tempt him to accede to their wishes. But he found them too profitable to be lightly parted with; moreover, whatever they had of property was in reality his. He might, with perfect impunity, have taken all their hard-earned wages, and kept them in slavery still, as thousands of slaveholders had done before him. But whether he doubted their having so much money as they pretended, or whether he was too honorable to steal more than ninety-nine hundredths of their earnings, I know not; at all events, he would not listen to their proposition on any terms.

Finding they could not purchase liberty, they wisely resolved to take it. The enterprise was a perilous one; for through a long line of slave States, they must run the gauntlet of patrols, blood-hounds, lynchers, jail-keepers, and rifles—and if they reached the States called free, they must dodge constables and kidnappers, backed by the glorious Constitution.

They were sufficiently intelligent and well-informed to understand the dangers they would incur, and to devise a most cunning method of avoiding them.

They made themselves acquainted with a white beggar and made him offers large enough to secure his secrecy. They dressed him in a handsome suit of clothes, and through his agency purchased a carriage and a fine span of horses. They brought the carriage to an appointed place, stood hat in hand while he entered, and then mounted outside, as footman and groom. Of course no patrol thought of challenging such an equipage; and a white gentleman travelling through the country, attended by his servants, was welcome at all the inns. The obsequiousness of their manners was an admonition to their brethren in bonds. "Yes, massa," and "Certainly, massa," were accompanied with the most profound bows, and spoken in the humblest tones.

The trio arrived in Buffalo unmolested; there the carriage and horses were sold; and the white beggar paid handsomely for consenting to play the gentleman.

The slaves passed over to Victoria's dominions, whence they wrote a very friendly letter to their whilom master, begging that he would feel no uneasiness on their account, as they were most comfortably situated.—L. M. C.

Southern Paymasters.

At a late anti-slavery convention in Hamilton county, Ohio, S. P. Chase, Esq., said he had endeavored to ascertain the amount annually lost by the counties of Hamilton, Clermont, and Brown, through the inability of southern planters and merchants to pay their debts, contracted for produce and merchandise sold to them on credit from those counties, and that so far as he could find data, *the sum was equal to the taxes* paid by those counties. The Hon. Thomas Morris confirmed this statement, and said moreover, that it was in reality greater than the amount of taxes thus paid. The daily professional business of these gentlemen is extending to all these counties, and they have every facility to ascertain the fact.

In looking over the June number of the Knickerbocker, we perceive the names of delinquent subscribers are published, with the sums that are due from each. The whole sum due from such subscribers in the number before us, is \$173, of which sum \$145 50 is due from southern subscribers, which is more than five-sixths of the whole. It is believed that there are ten numbers of the Knickerbocker taken at the north, where there is one at the south. If so, then we have indebtedness from the south about 60 to 1.

Patriotism and its Reward.

An Ohio paper gives the following piece of history, which may well make our Anglo-Saxon pride hide its head.

"In the late American war with Great Britain, at the battle of Brownstone, in the year 1812, when the American soldiers were defeated and flying in every direction from a savage foe, ensign Foster, of Williamsburg, Clermont county, discovered his friend, Capt. Boerstler, of the same place, wounded in the forehead with a small rifle ball, which had penetrated the skull, but had lodged on the *dura mater*. Captain B. was sitting on a log, his horse killed, and he unable from his wound to make a retreat. At this moment Mr. B——, who was slightly wounded in the wrist, came hurrying by on horseback, under the care of Col. —, of the Chillicothe regiment. Ensign Foster, seeing this opportunity for the escape of his friend, Capt. Boerstler, seized him with herculean strength, and in an instant set him on the horse behind Mr. B——. Mr. B. immediately became alarmed for his own safety, and began to cry, supposing the weight of the captain on his horse would retard his flight. Col. —, who had the care of Mr. B., on seeing what had transpired, immediately drew his sword on Ensign Foster, who gave back, and Capt. Boerstler fell from the horse to the ground. At this moment, Capt. John, a man of color, the waiter of Gen. Finley, of Cincinnati, came in sight, making good his retreat on a swift horse. On seeing the ignoble conduct of Col. — and Mr. B., in refusing assistance to a wounded fellow soldier in the hour of danger, he became indignant, dismounted his horse at once, placed the captain in his saddle, and ensign Foster behind to assist him in securing his retreat, while he (Capt. John,) fled on foot. So the persons of whom I have spoken arrived safely at the fort. Capt. Boerstler, though his wound was not mortal, died in a short time, being killed by a drunken surgeon in attempting to extract the ball.

All will be anxious to know what has become of Mr. B., and what has become of Capt. John. Mr. B.'s wound in the wrist being slight, he soon recovered, returned to his friends, by whom he was caressed and regarded as an honorable man, and a soldier who had braved the dangers of war, and fought the battles of his country. Nor did his country do him less honor. He has drawn a pension of ninety-six dollars per annum, to the amount of hundreds of dollars. He is now living in Clermont county, in the possession of a good living, enjoying all the blessings of liberty.

But where is Capt. John, who so generously perilled his own life to save that of a fellow soldier? Did he return to his country crowned with military honors? *He was denied a country.* Was he pensioned by the General Government for his bravery on the battle field, and his generosity evinced in voluntarily giving up his own horse to save a fellow soldier, and trusting to his own fleetness for safety? No! He was one of those persons who, by the black acts of 1804 and 1807, are prohibited from settling in Ohio, unless they give a resident white security for their good behavior! Ask a man to give security for his good behavior, who behaves himself as Capt. John did at the battle of Brownstown! !

In 18—, when the doctrine held and taught by the Colonization Society, that negroes are fit only for missionaries, had been extensively propagated and generally believed, the self-styled guardians of the liberties of the people, in true mobocratic style, drove Capt. John, with hundreds of others, out of Cincinnati. As Capt. John was on his way from Cincinnati to Canada, he called at Williamsburgh, where he had an interview with the surviving friends of Capt. Boerstler, who advised him to give security for his good behavior, &c., to which he replied, "I will give no security in a country where I have fought his battles and am not even suspected of crime."

The Greatest Man.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and from without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, on God, is unshaken.—*Channing.*

Testimony from Jamaica.

The Hon. Edward Jordon, of Kingston, Jamaica, is a magistrate, a member of the Provincial Assembly, and one of the editors of the leading daily Journal. His position is conservative, rather leaning to the planting interest; so much, that he has been denounced by the ultra-abolitionists of the island as recreant to liberty. In a letter to the Rev. C. S. Renshaw, dated May 5, 1841, he makes the following statements in regard to the effect of emancipation.

You ask, "is there any manifest improvement in the physical and moral conditions of the rural population generally." My answer is, I think there has been a very manifest improvement in the physical and moral condition of the rural population of the island. The transition from slavery and apprenticeship, to unrestricted freedom, has been productive of the best effects. The increased pecuniary means of the people, has led to their increased comfort and happiness. They are better fed, clothed, and lodged, than they were. They have more time for rest, and to attend to their religious duties. Marriage is becoming, or has become more general among them, and altogether the effects of religious instruction appear to me more evident, than at any previous period. It is impossible to contrast the present and the past condition of the people generally, without being struck with the astonishing change that has taken place for the better.

"What are the causes of the great falling off in the island staples?"

The demand for high wages on the part of the newly emancipated, which the employers would not consent to pay, together with the disputes about rent of houses and grounds, prevented the available labor of the colony from being applied to the extent it otherwise would have been. These disputes had scarcely terminated, when the drought set in. To these circumstances I attribute the falling off, which has been very considerable.

"Has property generally appreciated, or only when broken into small lots?"

It is not only when broken into small lots that the value of property has increased. Estates in the country, and houses in the towns, have since the abolition sold readily, and at higher rates than were ever expected. This, however, was the result of a large amount of compensation money being brought into the colony for investment, as well as the increased confidence produced by emancipation.

Be Faithful unto the End.

A German, whose sense of sound was remarkably acute, was passing by a church, a day or two after he had landed in this country, and the sound of music attracted him to enter, though he had no knowledge of our language. The music proved to be a piece of nasal psalmody, sung in a most discordant fashion; and the sensitive German would fain have covered his ears. As this was scarcely civil, and might appear like insanity, his next impulse was to rush into the open air. "But this, too, I feared to do," said he, "lest offence might be given; so I resolved to endure the torture with the best fortitude I could assume; when, lo! I distinguished amid the din, the soft, clear voice of a woman, singing in perfect tune. She made no effort to drown the voices of her companions, neither was she disturbed by their noisy discord; but patiently and sweetly she sang in full, rich tones; one after another yielded to the gentle influence; and before the tune was finished, all were in perfect harmony."

I have often thought of this story, as conveying an instructive lesson to reformers. The spirit that can thus sing patiently and sweetly in a world of discord, must indeed be of the strongest as well as the gentlest kind. Scarce can one hear his own voice amid the braying of a multitude; and ever and anon comes the temptation to sing louder than they, and drown the voices that cannot thus be forced into perfect time. But this were a pitiful experiment; the melodious tones, cracked into shrillness, would only increase the tumult.

Stronger, and more frequently comes the temptation to stop singing, and let discord do its own wild work. But blessed are they that endure to the end—singing patiently and sweetly, till all join in with loving acquiescence, and universal harmony prevails, without forcing into submission the free discord of a single voice.—

Mrs. Child.

Principles of Christian Fellowship.

The Congregational Church in Canterbury, N. H., April 9, 1841,
Resolved, That we cannot, conscientiously, extend the hand of Christian fellowship to churches that tolerate slaveholding in their members; nor will we invite to our communion table, or into the pulpit, those who claim a right to hold property in man.

The Presbytery of Ripley, Ohio, May 7, 1841,
Resolved, That in the opinion of this Presbytery, the sin of slaveholding should be treated as any other sin, and therefore, that this Presbytery will not receive under its care, for the purpose of licensure, any person known to be guilty of this sin, without satisfactory evidence of his having repented of it. And that ministers thus guilty, who may be received to this Presbytery by certificate from other Presbyteries, be instructed, that we shall feel ourselves bound to pursue the same steps of labor and discipline, as in the case of any other similar offence; and that the sessions of our churches be requested to act on the same principle in regard to the admission of members to their respective churches.

The Baptist Association of Black River, N. Y., 1841,
Resolved, That American slavery is sinful under all possible circumstances—essential ingredients are those flagrant violations of God's law and the rights of man which the Bible everywhere condemns, and which, separate from slavery, everywhere exclude those who are guilty of them from the pale of the Christian church.

Resolved, Therefore, that to exclude slaveholders from the pulpit and the communion table, is to institute no new "test"—that the test is as old as Christianity, and identical with its most legitimate workings and its most commonly received practices.

The General Anti-Slavery Convention in London, June, 1840, on motion of Rev. John Angell James,

Resolved, That this meeting, while it disclaims the intention or desire of dictating to Christian communities the terms of their fellowship, respectfully submits that it is their incumbent duty to separate from their communion all those persons, who, after they have been faithfully warned in the spirit of the gospel, continue in the sin of enslaving their fellow creatures, or holding them in slavery—a sin, by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instance, they give the support of their example to the whole system of compulsory servitude, and the unutterable horrors of the slave trade.

What has become of that Leather?

An industrious and careful citizen of the North, a tanner by trade, was arguing with an abolitionist, that he had no concern with slavery.

Abol. How much did you lay up last year?

Tan. You know I could not lay up a great deal, I lost so much.

Abol. How came you to lose so much?

Tan. I sold fifteen hundred dollars worth of leather to Mr. ———, the carriage-maker, on credit, and he failed, and I lost the debt.

Abol. How came Mr. ——— to fail? He has been considered a very industrious man and a good manager, neither intemperate nor extravagant?

Tan. You know he sells his carriages chiefly at the South, where they always have to give long credits, and for four or five years it has been so difficult to collect debts in Mississippi and Alabama, and the exchanges have been so bad, that it has used up all his capital, profits, credit, and everything, and he can't pay me a cent for my leather.

Abol. But what makes it so difficult to collect debts at the South? Why don't they work harder and live closer, when it comes hard times, as we do, and so pay up?

Tan. I see what you are driving at. It is all owing to slavery. I understand now, that the fifteen hundred dollars is my tax for this year to support slavery.

Abol. Just so.

THE
AMERICAN ANTI-SLAVERY
ALMANAC,
FOR
1843.

BEING THE THIRD AFTER BISSEXTILE, OR LEAP YEAR:
AND UNTIL JULY 4th, THE SIXTY-SEVENTH
OF THE INDEPENDENCE OF THE
UNITED STATES.



O hail Columbia! Happy land!
The sacred land of Liberty!
Where none but negroes bear the brand,
Or feel the lash of slavery.

Then let the glorious anthem peal—
And down, "Britannia rules the waves"—
Strike up the song that men can feel—
"Columbia rules three million slaves!" DR. MADDEN.

COMPILED BY L. M. CHILD.

NEW-YORK:

Published by the American Anti-Slavery Society, 143 Nassau street,
New-York: 25 Cornhill, Boston; and 31 North
Fifth street, Philadelphia.

DEATHS.

Died at his residence in Philadelphia, March 4th, 1842, the venerable and beloved JAMES FORTEN, aged 76. Though struggling under the disadvantages which no man of his complexion escapes, he amassed a handsome fortune by enterprise and industry, and maintained the highest character for intelligence, integrity, and benevolence. He presided at the first meeting held by the colored people to protest against the deceitful scheme of Colonization. He gave a liberal and zealous support to temperance, anti-slavery, peace, and moral reform. Among the last words he uttered was his love for William Lloyd Garrison. His own habits were extremely regular and temperate: it is said he never tasted ardent spirits as a drink, during the whole of his long life.

He was ever ready in every good word and work. With his own hands he saved twelve persons from drowning; for which he received a handsome diploma from the Humane Society of Philadelphia.

He was a sail-maker. Being once requested to rig a ship engaged in the slave trade, he indignantly refused; considering the request an insult.

He took an active part in the Revolutionary War, and in 1780 fell into the hands of the enemy, while serving in the Royal Louis, under the father of the celebrated Decatur. He was extremely hospitable to strangers, who were invariably interested in his agreeable conversation and polished manners. His funeral, one of the largest ever seen in Philadelphia, was attended by thousands, of all classes and complexions, including many merchants, ship-pers, and sea-captains, who had known and respected him for years.

Died suddenly at the bank of Washington, May 31st, 1842, WILLIAM COSTIN, a free colored man, aged 62. He had been porter of the Bank twenty-four years, and preserved a high character for punctuality and integrity. After his death, the Bank Directors unanimously passed a resolution expressive of the highest respect for his memory, and presenting fifty dollars to his family. The National Intelligencer gave him an honorable obituary, from which we copy the following:

"Possessing the unlimited confidence of the President, directors and officers of the bank, millions of money were allowed to pass through the hands of the deceased; and in no one instance, as we are authorized to say, was there discovered the slightest defalcation."

"The citizens of Washington generally, bear testimony to his excellent qualities. His colored skin covered a benevolent heart. He raised respectably, a large family of his own, and, in the exercise of the purest benevolence, took into his family and supported four orphan children." His funeral was attended by a very large number of persons, including citizens of the highest respectability. There were over seventy carriages, followed by a long procession of colored men on horseback; among whom, to his credit be it spoken, rode one white gentleman, Francis S. Key, Esq. a sincere and consistent Colonizationist. John Quincy Adams, while discussing the suffrage question in Congress, remarked: "The late William Costin, though he was not white, was as much respected as any man in the district; and the large concourse of citizens that attended his remains to the grave—as well white as black—was an evidence of the manner in which he was estimated by the citizens of Washington. Now, why should such a man as that be excluded from the elective franchise, when you admit the vilest individuals of the white race to exercise it?"

"Domestic slavery is the only institution I know of, which can secure the spirit of *equality among freemen*, so necessary to the true and genuine feeling of *republicanism*; without propelling the body politic into the dangerous vices of agrarianism, and legislative intermeddling between the laborer and the capitalist."

"The hirelings who perform the menial offices of life, will not, and cannot be treated as equals by their employers."

How can he get wisdom that holdeth the plough, that driveth oxen, and is occupied in the labors, and whose talk is of bullocks?"—*Professor Dean*, of William & Mary College, Virginia.

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UNTIL JULY 4th, THE SIXTY-SEVENTH OF THE INDE-
PENDENCE OF THE UNITED STATES.



“To the Christ of the Cross man is never so holy,
As when braving the proud in defence of the lowly.”

COMPILED BY L. M. CHILD.

NEW-YORK:

Published by the American Anti-Slavery Society, at 143 Nassau street,
New-York; 25 Cornhill, Boston; and 31 North
Fifth street, Philadelphia.

THE NATIONAL ANTISLAVERY STANDARD.

Published weekly, at the office of the American Anti-Slavery Society, 143 Nassau street, New-York, edited by L. M. Child, and D. L. Child.

The Executive Committee commend this journal to the support of every friend of liberty and truth. While it is a constant and watchful advocate of the rights of the colored man, it furnishes a good proportion of miscellaneous literature, intelligence, foreign and domestic, and practical hints for house-keepers. In a word, it is intended to be a pleasing and useful family newspaper, as well as an earnest anti-slavery advocate. It is the organ of no sect in religion, and of no party in politics; but impartially rebukes all sects and parties, which exert a pro-slavery influence, while it cheerfully awards praise without preference to those who discharge the obligations of Christianity, in relation to this great curse of our land. It represents that class of abolitionists who consider the formation of a distinct political abolition party unwise and injurious; but it makes no war upon those who think differently.

TERMS.—Two dollars a year in advance; two dollars and fifty cents if not paid within six months.

☞ Ten dollars in advance, will pay for SIX copies for one year, sent to one address.

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☞ All remittances, and letters relating to the pecuniary concerns of the paper, should be addressed to ISAAC T. HOPPER, 143 Nassau street, New-York.

"Were I in the Legislature of New-York, I would present a bill for the abolition of slavery with great care; and I would never cease to be a member. I believe God governs the world, and I believe it to be a maxim in His as in our court, that those who ask for equity ought to do it."—Letter from John Jay.

"The institution of slavery supersedes the necessity of an order of nobility. It will be fortunate for the non-slaveholding States if they are not driven to a similar institution in less than a quarter of a century."—*Annual Message of Gov. McDuffie, of South Carolina.*

ECLIPSES IN THE YEAR 1843.

There will be two Eclipses of the Sun and one of the Moon this year.

I. There will be an Eclipse of the Sun on the 27th of June, at 2h. 24m. in the afternoon, invisible to us.

This Eclipse will be central and annular on the meridian in longitude 109 deg. 41 minutes west from Greenwich, and latitude 5 deg. 30 minutes north. On this occasion a small Eclipse may be seen on the Sun's southern limb in Texas, and in some parts of Louisiana, Mississippi, and Alabama. Magnitude in parts of a digit, at Natchez, 0.63; at Mobile, 0.48; at New Orleans, 0.95; and at Austin, the new capital of Texas, 1.80 digits.

II. There will be an Eclipse of the Moon on the 6th of December, in the evening, visible. Beginning, 6h. 22m.; Middle, 7h. 15m.; End, 8h. 8m.; Duration, 1h. 46m. Magnitude, 2.42 digits on the Moon's southern limb.

III. There will be an Eclipse of the Sun on the 21st of December, at 0h. 13m. in the morning, invisible in America.

This Eclipse will be central and total on the meridian in longitude 102 deg. 26 minutes east of Greenwich, and latitude 8 deg. 27 minutes north. It will be visible nearly all over Asia.

MORNING AND EVENING STARS.

Venus will be the Morning Star until October 2, then Evening Star until July 23, 1844. Jupiter will be Evening Star until January 25, then Morning until August 15, then Evening Star until February 29, 1844.

What awaits, O new-born year!
On thy brief, untried career?
Pass not, till the world is free
From the yoke of tyranny:
Broken be the oppressor's rod,
In the dust his throne be trod.

W. L. GARRISON.

New-York.—1st Qr 8d 3h 15m eve; Full Moon, 16d 3h 31m mor; 3d Qr 23d 8h 5m eve;
New Moon, 30d 7h 5m mor. Boston.—1st qr 9d 3h 27m eve; Full Moon, 16d
3h 43m mor; 3d qr 23d 8h 17m eve; New Moon, 30d 7h 17m mor.

Day of Month	Days of Week	Sun's decl.	Calendar for N. York City; Conn. N. Jersey; Penn. Ohio; Indiana, & Illinois.				Calendar for Boston; New- Eng. N. York St. Mich. Wisconsin and Iowa.			
			Sun Ris.	Sun Sets.	Moon Sets.	H Wa N. Y.	Sun Ris.	Sun Sets.	Moon Sets.	H Wa Bost'n
1	1 S	23 2	7 27	4 41	5 46	9 35	7 32	4 36	5 40	mor.
2	2 Mon	22 57	7 27	4 42	6 50	10 15	7 32	4 36	6 46	0 11
3	3 Tue	22 51	7 27	4 43	7 53	10 52	7 32	4 37	7 50	0 51
4	4 Wed	22 45	7 27	4 44	8 54	11 28	7 32	4 38	8 52	1 28
5	5 Thu	22 38	7 27	4 45	9 53	mor.	7 32	4 39	9 52	2 4
6	6 Frid	22 31	7 27	4 46	10 52	0 27	7 32	4 40	10 52	2 38
7	7 Satu	22 24	7 27	4 47	11 50	0 37	7 32	4 41	11 52	3 13
8	1 S	22 16	7 27	4 48	mor.	1 13	7 32	4 42	mor.	3 49
9	2 Mon	22 8	7 27	4 49	0 50	1 50	7 32	4 43	0 52	4 26
10	3 Tue	21 59	7 26	4 50	1 51	2 33	7 31	4 44	1 55	5 9
11	4 Wed	21 50	7 26	4 51	2 54	3 32	7 31	4 46	2 58	6 8
12	5 Thu	21 40	7 26	4 52	3 56	4 45	7 31	4 47	4 2	7 21
13	6 Frid	21 30	7 25	4 53	4 57	6 17	7 31	4 48	5 3	8 37
14	7 Satu	21 20	7 25	4 54	5 53	7 11	7 30	4 49	5 59	9 47
15	1 S	21 9	7 25	4 55	6 42	8 37	7 30	4 50	6 47	10 39
16	2 Mon	20 58	7 24	4 56	rises.	8 52	7 29	4 51	rises.	11 23
17	3 Tue	20 46	7 24	4 57	6 57	9 35	7 29	4 52	6 53	ev. 11
18	4 Wed	20 34	7 23	4 58	8 11	10 17	7 28	4 54	8 9	0 53
19	5 Thu	20 22	7 23	5 0	9 26	10 59	7 28	4 55	9 25	1 35
20	6 Frid	20 9	7 22	5 1	10 39	11 41	7 27	4 56	10 40	2 17
21	7 Satu	19 56	7 22	5 2	11 52	ev. 23	7 26	4 57	11 54	2 59
22	1 S	19 43	7 21	5 3	mor.	1 7	7 26	4 59	mor.	3 43
23	2 Mon	19 29	7 20	5 4	1 4	1 54	7 25	5 0	1 8	4 30
24	3 Tue	19 14	7 20	5 6	2 15	2 49	7 24	5 1	2 20	5 25
25	4 Wed	19 0	7 19	5 7	3 22	4 27	7 23	5 2	3 28	6 38
26	5 Thu	18 45	7 18	5 8	4 23	5 25	7 22	5 4	4 20	8 1
27	6 Frid	18 30	7 17	5 9	5 16	6 50	7 21	5 5	5 21	9 26
28	7 Satu	18 14	7 16	5 10	6 0	7 54	7 21	5 6	6 5	10 30
29	1 S	17 58	7 16	5 12	6 37	8 43	7 20	5 8	6 41	11 19
30	2 Mon	17 42	7 15	5 13	sets.	9 25	7 19	5 9	sets.	mor.
31	3 Tue	17 25	7 14	5 14	6 42	10 27	7 18	5 10	6 39	0 1

Jan. 1817, a meeting of more than 3000 free colored citizens assembled at Philadelphia to express their distrust and abhorrence of the Colonization scheme. The venerable James Forten presided.

The New-England Anti-Slavery Society, formed at Boston, Jan. 30th, 1832. It was the first formed in the United States, and originally consisted of twelve members; not fishermen, but "fishers of men." It is now called the Massachusetts Anti-Slavery Society.

Jan. 1841, the Supreme Court of the United States decided what is called the Mississippi Slave Case. Mississippi had passed a law against the further importation of slaves, and out of the violation of this law arose a law-suit, referred to the Supreme Court. Judge McLean pronounced the memorable opinion that "Slaves being considered as *merchandise* in some States cannot divest them of the leading and controlling quality of *persons*." According to this decision, Congress has no power to regulate the internal slave trade; for that power could be derived only from the clause of the Constitution which empowers it to "regulate commerce."

Jan. 1841, Supreme Court of United States decided that the Africans taken in the *Amistad* were free.

Jan. 13th, 1842, the first Slaveholder's Convention met at Annapolis, Maryland. Their object was to induce the Legislature to pass laws to prevent manumission, and to increase the oppressive weight already resting on the free colored people; and thus if possible to drive them off, with the aid of Colonization. The resolutions adopted were tyrannical and barbarous in the extreme. They excited so much indignation in benevolent and religious-minded citizens, that several memorials were sent to the legislature remonstrating against the passage of such despotic laws; and they were not passed. At this Convention Rev. Charles T. Torrey was arrested and thrown into prison for the crime of being present as a reporter.

Jan. 24th, 1842, HEN. J. Q. ADAMS presented a petition, signed by forty citizens of Haverhill, Mass. praying Congress "peaceably to dissolve the Union." He moved that it might be referred to a committee, with instructions to report *against* the prayer. Nevertheless, the wrath of southern members was so intense against him, that they demanded he should be visited with the severest censure of the House. After several days of fierce uproar, the whole subject was laid on the table. This petition, so offensive, coming from the North, was a *literal copy* of a petition from the South, during the days of nullification.

Jan. 30th, 1842, at the anniversary of the Massachusetts Anti-Slavery Society, was read in Faneuil Hall, Boston, the Irish Address, signed by 60,000, among whom were Daniel O'Connell, Father Mathew, and Dr. Madden. It was an exhortation from the Irish to their countrymen in America, to co-operate with the abolitionists for the overthrow of slavery. It was received with great enthusiasm; many Irishmen being present. Large meetings of Irishmen in various parts of the country, expressed great indignation at this proceeding, and pronounced the document a forgery; to which opinion Bishop Hughes of New-York, gave his public sanction. It was, however a genuine document, sent spontaneously from Irish hearts.

MASONS AND DIXON'S LINE.—This boundary takes its name from Charles Mason and Jeremiah Dixon, appointed to run unfinished lines between Maryland and Pennsylvania, on the territories subject to the heirs of Lord Baltimore and William Penn. The disputed question was settled by their survey in 1762.

Where'er a human voice is heard
 In witness for the true and right,
 Where'er a human heart is stirred
 To mingle in Faith's glorious fight,
 That voice revere—that heart sustain!
 It shall not be to thee in vain.

A. W. WESTON.

NEW-YORK.—1st Qr 7d 11h 36m mor; Full Moon, 14d 3h 14m eve; 3d qr 21d 5h 50m mor.
 BOSTON.—1st quarter, 7d 11h 48m mor; Full Moon, 14d 3h 26m eve; 3d qr 21d 5h 2m mor.

Day of Month	Days of Week	Sun's decl. S.	Calendar for N. Y. City; Conn. N. Jersey; Penn. Ohio; Indiana, & Illinois.				Calendar for Boston; New- Eng. N. York St. Mich. Wisconsin and Iowa.			
			Sun Ris.	Sun Sets.	Moon Sets.	H Wa N. Y.	Sun Ris.	Sun Sets.	Moon Sets.	H Wa Bost'n
14	Wed	17 8	7 13	5 15	7 42	10 33	7 17	5 12	7 40	0 38
25	Thu	16 51	7 12	5 17	8 41	11 37	7 16	5 13	8 40	1 9
36	Frid	16 33	7 11	5 18	9 39	11 34	7 15	5 14	9 40	1 39
47	Satu	16 16	7 10	5 19	10 38	mor.	7 13	5 16	10 40	2 10
51	S	15 58	7 9	5 20	11 38	0 37	7 12	5 17	11 41	2 39
62	Mon	15 39	7 8	5 22	mor.	0 35	7 11	5 18	mor.	3 11
73	Tues	15 21	7 7	5 23	0 39	1 77	7 10	5 20	0 43	3 43
84	Wed	15 27	5 5	24	1 40	1 44	7 9	5 21	1 45	4 20
95	Thu	14 43	7 4	5 25	2 40	2 31	7 7	5 22	2 46	5 7
106	Frid	14 23	7 3	5 27	3 38	3 45	7 6	5 23	3 43	6 21
117	Satu	14 47	2 5	28	4 29	5 11	7 5	5 25	4 34	7 47
121	S	13 44	7 1	5 29	5 15	6 37	7 4	5 26	5 20	9 13
132	Mon	13 24	6 59	5 30	5 55	7 43	7 2	5 27	5 58	10 19
143	Tues	13 46	58	5 32	rises.	8 32	7 1	5 29	rises.	11 8
154	Wed	12 43	6 57	5 33	7 3	9 16	7 0	5 30	7 2	11 52
165	Thu	12 22	6 55	5 34	8 19	9 58	6 58	5 31	8 19	ev. 34
176	Frid	12 16	6 54	5 35	9 35	10 40	6 57	5 33	9 37	1 16
187	Satu	11 40	6 53	5 36	10 51	11 21	6 55	5 34	10 54	1 57
191	S	11 19	6 51	5 38	mor.	eve. 26	6 54	5 35	mor.	2 38
202	Mon	10 58	6 50	5 39	0 4	0 44	6 52	5 36	0 9	3 20
213	Tue	10 36	6 49	5 40	1 14	1 27	6 51	5 38	1 19	4 3
224	Wed	10 14	6 47	5 41	2 17	2 22	6 49	5 39	2 23	4 58
235	Thu	9 52	6 46	5 42	3 13	3 33	6 48	5 40	3 18	6 9
246	Frid	9 30	6 44	5 44	3 59	5 6	6 46	5 42	4 4	7 42
257	Satu	9 8	6 43	5 45	4 38	6 36	6 45	5 43	4 42	9 12
261	S	8 46	6 41	5 46	5 10	7 42	6 43	5 44	5 14	10 18
272	Mon	8 23	6 40	5 47	5 38	8 29	6 42	5 45	5 41	11 5
283	Tue	8 16	6 38	5 48	6 3	9 56	6 40	5 46	6 4	11 41

James Madison thought it *wrong* to admit into the Constitution of the United States the idea that there could be *property in men*. The Convention thought so likewise; therefore the original clause was altered, so as to recognize slaves as *persons*, not as *property*.

Feb. 20th, 1835. the brig *Enterprise*, which sailed from the District of Columbia to Charleston, S. C. with 78 slaves on board, put into Bermuda, in distress. At the request of the Friendly Society of colored people, the slaves were brought before the Chief Justice, and he pronounced them free, under the operation of British laws. They all remained there, except a woman with five children, who chose to return to the United States; a proceeding for which her children may hereafter curse her memory.

Feb. 13th, 1833, Prince Stanislaus Poniatowski, brother of the last king of Poland, died at Florence, aged 78. He rendered himself illustrious by being the first to emancipate his serfs throughout his extensive estates.

SONNET.

Addressed to ISAAC T. HOPPER, of New-York city, who, for more than half a century, has been the active, uncompromising, and dauntless friend and advocate of the colored population of the United States, (both bond and free)—and through whose instrumentality, multitudes of wandering fugitives from the southern prison-house of bondage have been put in possession of the inestimable boon of liberty.

HOPPER! thou venerable friend of man,
 In heart and spirit young, though old in years,
 The tyrant trembles when thy name he hears,
 And the slave joys thy honest face to scan.
 A friend more true and brave, since time began,
 HUMANITY has never found: her fears
 By thee have been dispelled, and wiped the tears
 Adown her sorrow-stricken cheeks that ran.
 If like Napoleon's appears thy face,*
 Thy soul to his bears no similitude;
 He came to curse, but thou to bless our race—
 Thy hands are white—in blood were his imbrued:
 His memory shall be covered with disgrace,
 But thine embalmed among the truly great and good.

WM. LLOYD GARRISON.

* The resemblance of this venerable philanthropist, in person and features, to Napoleon, is said, by Joseph Bonaparte, to be most remarkable,—beyond that of any other person whom he has seen in the old or new world.

THE PRESS.

How shall I speak thee, or thy power address,
 Thou god of our idolatry, the Press?
 By thee, Religion, Liberty, and Laws,
 Exert their influence, and advance their cause;
 By thee, worse plagues than Pharaoh's land befall,
 Diffused, make earth the vestibule of hell.
 Thou fountain, at which drink the good and wise;
 Thou ever-bubbling spring of endless lies;
 Like Eden's aread, probationary tree,
 Knowledge of Good and Evil is from thee.

COWPER.

Was man ordained the slave of man to toil?
 Yoked with the brutes and fettered to the soil?
 Weighed in a tyrant's balance with his gold?
 NO! Nature stamped us in a heavenly mould
 She bade no wretch his thankless labor urge,
 Nor trembling take the pittance and the scourge.

T. CAMPBELL.

New-York.—New Moon, 1d 1h 7m mor; 1st qr 9d 4h 53m mor; Full Moon, 16d 1h 3m mor;
 3d qr 22d 5h 33m eve; New Moon, 30d 6h 53m eve. Boston.—New Moon, 1d 1h 19m mor;
 1st qr 9d 5h 5m mor; Full, 16d 1h 15m mor; 3d qr 22d 5h 50m eve; New, 30d 7h 5m eve.

Day of Month	Days of Week	Sun's decl.	Calendar for N. York City; Conn. N. Jersey; Penn. Ohio; Indiana & Illinois.				Calendar for Boston; New- Eng. N. York St. Mich. Wisconsin and Iowa.			
			Sun Ris.	Sun Sets.	Moon Sets.	H.W. N. Y.	Sun Ris.	Sun Sets.	Moon Sets.	H.W. Bost'n
14	Wed	7 58	6 37	5 49	sets.	9 38	6 38	5 48	sets.	mor.
25	Thu	7 15	6 35	5 50	7 31	10 9	6 37	5 49	7 31	0 14
36	Frid	6 52	6 34	5 52	8 29	10 36	6 35	5 50	8 31	0 45
47	Satu	6 29	6 32	5 53	9 29	11 5	6 33	5 51	9 31	1 12
51	S	6 6	6 31	5 54	10 29	11 33	6 32	5 53	10 32	1 41
62	Mon	5 43	6 29	5 55	11 29	mor.	6 30	5 54	11 33	2 9
73	Tue	5 19	6 27	5 56	mor.	0 16	6 28	5 55	mor.	2 37
84	Wed	4 56	6 26	5 57	0 28	0 33	6 27	5 56	0 34	3 9
95	Thu	4 33	6 24	5 58	1 25	1 12	6 25	5 57	1 31	3 48
106	Frid	4 9	6 23	5 59	2 18	1 58	6 23	5 59	2 23	4 34
117	Satu	3 46	6 21	6 0	3 5	3 36	6 22	6 0	3 10	5 39
121	S	3 22	6 19	6 2	3 46	4 36	6 20	6 1	3 50	7 12
132	Mon	2 59	6 18	6 3	4 23	6 7	6 18	6 2	4 26	8 43
143	Tue	2 35	6 16	6 4	4 56	7 17	6 17	6 3	4 57	9 53
154	Wed	2 11	6 14	6 5	5 26	8 6	6 15	6 4	5 26	10 42
165	Thu	1 48	6 13	6 6	rises.	8 50	6 13	6 6	rises.	11 26
176	Frid	1 24	6 11	6 7	8 26	9 31	6 11	6 7	8 28	ev. 7
187	Satu	1 0	6 9	6 8	9 44	10 13	6 10	6 8	9 47	0 49
191	S	0 37	6 8	6 9	10 58	10 56	6 8	6 9	11 3	1 32
202	Mon	S 13	6 6	6 10	mor.	11 39	6 6	6 10	mor.	2 15
213	Tue	N 11	6 4	6 11	0 6	ev. 21	6 4	6 11	0 12	2 57
224	Wed	0 34	6 3	6 12	1 6	1 8	6 3	6 12	1 12	3 44
235	Thu	0 58	6 1	6 13	1 56	2 26	6 1	6 14	2 2	4 38
246	Frid	1 22	5 59	6 14	2 38	3 12	5 59	6 15	2 43	5 48
257	Satu	1 45	5 58	6 15	3 12	4 45	5 57	6 16	3 16	7 21
261	S	2 9	5 56	6 16	3 42	6 12	5 56	6 17	3 44	8 48
272	Mon	2 32	5 54	6 17	4 7	7 16	5 54	6 18	4 9	9 52
283	Tue	2 56	5 53	6 18	4 31	8 0	5 52	6 19	4 32	10 36
294	Wed	3 19	5 51	6 20	4 54	8 37	5 50	6 20	4 53	11 18
305	Thu	3 43	5 49	6 21	sets.	9 7	5 49	6 21	sets.	11 43
316	Frid	4 6	5 48	6 22	7 22	9 36	5 47	6 23	7 24	mor.

March 2d, 1807, the Foreign slave trade prohibited by act of Congress; to take effect Jan. 1st, 1808. "The *foreign slave trade*, I mean, sir."

March 1820, Missouri was admitted into the Union as a slaveholding State. All the representatives from the Slave States voted for the admission, and 14 from the Free States. Any two of them might have prevented this extension of our great curse.

March, 1841, Gov. Seward, of New-York, refused to deliver up to the Executive of Virginia, Peter Johnson, Edward Smith, and Isaac Gansey, charged with the crime of stealing a slave. The reason assigned for refusal was that stealing a slave, within the jurisdiction, and against the laws of Virginia, is not a felony, or other crime, within the meaning of the second section of the fourth article of the Constitution of the United States. A long official correspondence ensued, distinguished on Gov. Seward's part by great courtesy and dignity, combined with firmness.

March 1st, 1842, the Supreme Court of the United States decided that the provisions in the Constitution of the United States, relative to fugitive slaves, executes itself so far as to *authorise the owner or his agent to seize the fugitive in any State of the Union as property*:—and that no State law is constitutional which *interferes* with such right.

That Congress having legislated, such legislation is the supreme law of the land, excluding all State legislation upon the subject.

This decision was drawn forth by a suit Maryland *vs.* Pennsylvania. A slave girl married a free man, and removed to Pennsylvania. A relative of her master, some years after, seized her and her children as slaves; and though the latter were *born in Pennsylvania*, the Supreme Court decided that those who carried them off were *not kidnappers*. This decision has greatly emboldened slave-hunters, and increased the dangers of the colored population.

March 21st, 1842, Joshua R. Giddings, of Ohio, submitted to Congress certain resolutions concerning the Creole. They purported that the *Federal government* had jurisdiction over all subjects of commerce and navigation on the *high seas*; that when the Creole left the territorial jurisdiction of Virginia, the slave laws of *that State* ceased to have jurisdiction over those on board said brig; and that, in resuming their natural right to personal liberty, they had violated no law of the *United States*, to which alone they were amenable.

This excited great uproar; and there was immediate demand that Mr. Giddings should be censured. At first, they showed no disposition to allow him a chance to defend himself; but growing cooler next day, it was graciously intimated that it might be allowed as a *favor*. But Mr. G. would either speak as a matter of *right*, or not at all. This not being accorded, he resigned his seat, and returned to Ohio. He was soon sent back, however, by an overwhelming majority.

A TEMPERANCE GEM.—S. J. May, talking with a young man on the use of wine, thus stated the complete argument in a few emphatic words: "If it is a *small sacrifice* for you to give up drinking wine, do it for the sake of *others*; if it is a *great sacrifice*, do it for your *own sake*."

The world has heard the tocsin of truth and is awaking. Man is felt to be MAN—whether European prejudice frown upon him on account of his *station*, or American prejudice because of his color.—Charles Follen.

They found them slaves! but who that title gave?
 The God of Nature never formed a slave!
 Though fraud or force acquire a master's name,
 Nature and justice must remain the same—
 Nature imprints upon what e'er we see,
 That has a heart and life in it, BE FREE!

COWPER.

New-York.—1st Qr 7d 6h 10m eve; Full Moon, 14d 9h 23m mor; 3d qr 21d 7h 29m mor;
 New Moon, 29d 11h 23m mor. Boston.—1st Qr 7d 6h 22m eve; Full Moon, 14d 9h
 45m mor; 3d quarter, 21d 7h 41m mor; New Moon, 29d 11h 35m mor;

Day of Month	Days of Week	Sun's decl. N.	Calendar for N. York City; Conn. N. Jersey; Penn. Ohio; Indiana & Illinois.				Calendar for Boston; New-Eng. N. York St. Mich. Wisconsin and Iowa.			
			Sun Ris.	Sun Sets.	Moon Sets.	HWa N. Y.	Sun Ris.	Sun Sets.	Moon Sets.	HWa Bostn
17	Sat	4 29	5 46	6 23	8 21	10 5	5 45	6 24	8 25	0 12
21	S	4 52	5 45	6 24	9 21	10 35	5 43	6 25	9 26	0 41
32	Mon	5 15	5 43	6 25	10 21	11 5	5 42	6 26	10 26	1 11
43	Tue	5 38	5 41	6 26	11 18	11 36	5 40	6 27	11 23	1 41
54	We	6 1	5 40	6 27	mor.	mor.	5 38	6 28	mor.	2 12
65	Th	6 24	5 38	6 28	0 11	0 9	5 37	6 29	0 17	2 45
76	Fri	6 46	5 36	6 29	0 59	0 50	5 35	6 30	1 4	3 26
87	Sat	7 9	5 35	6 30	1 41	1 40	5 33	6 31	1 45	4 16
91	S	7 31	5 33	6 31	2 18	2 42	5 32	6 33	2 21	5 18
102	Mon	7 53	5 32	6 32	2 51	4 10	5 30	6 34	2 53	6 46
113	Tue	8 16	5 30	6 33	3 22	5 34	5 29	6 35	3 23	8 10
124	We	8 38	5 28	6 34	3 52	6 43	5 27	6 36	3 51	9 19
135	Th	8 59	5 27	6 35	4 23	7 36	5 25	6 37	4 21	10 12
146	Fri	9 21	5 25	6 36	rises.	8 21	5 23	5 38	rises.	10 57
157	Sat	9 43	5 24	6 37	8 32	9 4	5 22	6 39	8 36	11 40
161	S	10 4	5 22	6 38	9 46	9 50	5 20	6 40	9 51	ev. 26
172	Mon	10 25	5 21	6 39	10 52	10 35	5 18	6 41	10 57	1 11
183	Tue	10 46	5 19	6 40	11 48	11 19	5 17	6 43	11 53	1 55
194	We	11 7	5 18	6 41	mor.	ev.	5 15	6 44	mor.	2 41
205	Th	11 28	5 16	6 42	0 34	0 52	5 14	6 45	0 39	3 28
216	Fri	11 48	5 15	6 43	1 12	1 47	5 12	6 46	1 16	4 23
227	Sat	12 9	5 13	6 44	1 44	2 51	5 11	6 47	1 47	5 27
231	S	12 29	5 12	6 45	2 11	4 12	5 9	6 48	2 13	6 48
242	Mon	12 49	5 11	6 46	2 35	5 24	5 8	6 49	2 36	8 0
253	Tue	13 8	5 9	6 47	2 58	6 30	5 6	6 50	2 59	9 6
264	We	13 28	5 8	6 48	3 21	7 20	5 5	6 51	3 20	9 56
275	Th	13 47	5 6	6 49	3 45	7 58	5 3	6 53	3 42	10 34
286	Fri	14 6	5 5	6 50	4 10	8 34	5 2	6 54	4 7	11 10
297	Sat	14 25	5 4	6 52	sets.	9 6	5 0	6 55	sets.	11 42
301	S	14 43	5 2	6 53	8 15	9 38	4 59	6 56	8 19	mor.

"I am very sensible of the honor you propose to me, of becoming a member of the society for the abolition of the slave trade. You know that nobody wishes more ardently to see an abolition, not only of the trade but of the condition of slavery; and certainly nobody will be more willing to encounter every sacrifice for that object."—Thomas Jefferson.

WEST INDIA EMANCIPATION.

Having recently arrived in this country from Jamaica, and purchased a farm in Ohio, with a view to spend the remainder of my days in this land, and finding the minds of the people so blinded as to the real state of slavery on the one hand, and the results of emancipation in the British Colonies on the other, I feel it to be a duty I owe to God and to the slave, to publish to the world my knowledge of the effects of slavery, and to bear testimony to the happy results of emancipation in the West Indies. As I have resided thirty-one years in Jamaica, and the Island of Old Providence, during which time I was a slaveholder, it may be supposed that I can give a pretty accurate statement of the horrors of slavery. I was considered by my neighbors in Jamaica as too indulgent to my slaves. They said I spoiled them—made them lazy—and that thus they were a bad example to the other slaves around me. Yet my treatment of them was harsh and arbitrary in the extreme. I would often flog men and women without mercy, and without sufficient cause. I thank God that he has awakened me to a sense of my guilt in treating my fellow men worse than the beasts of burden. I have seen enough of slavery to convince me that it is a system that every Christian should shudder at, and look upon as revolting to humanity, and contrary to the blessed precepts of our Lord Jesus Christ, viz. "whatsoever ye would that men should do to you, do ye even so to them."

I can assert without the fear of contradiction, that emancipation in the Island of Jamaica has been a blessing to all classes of its inhabitants, and has had the effect of influencing the emancipated to be industrious, orderly, and useful members of society. So far as my knowledge goes, this is the case in all the British Colonies. Having been a participator in the sin of holding my fellow men in cruel bondage, I rejoice and thank God that the blacks in Jamaica are now the happiest class of peasantry, I believe in the world. They are seizing with avidity the means which are employed to enlighten their minds and point them to the cross of Christ. Another pleasing feature in the character of this people is the desire they manifest to have their children educated; and I am happy in being able to affirm that their children are as docile as any class of white children I ever saw. They are making rapid improvement in their studies. I have no other motive in thus coming before the public, than to give a simple and unvarnished statement of facts which I feel it incumbent on me to publish.

P. LIVINGSTON.

Governor SEWARD'S answer to the demand of the Governor of Virginia.

"I cannot believe that a being of human substance, form, and image—endowed with the faculties, propensities, and passions common to our race, and having the same ultimate destiny, can, by the force of any human constitution or laws, be converted into a chattel, or thing, in which another being, like himself, can have property; depriving him of his free will, and of the power of cultivating his own mind, and pursuing his own happiness. I cannot believe that can be *stolen*, which is not, and cannot be, *property*."

SPEAK THE TRUE WORD, LIVE THE TRUE LIFE.—One watch set right will do to try many by; and on the other hand, one that goes wrong may be the means of misleading a whole neighborhood.

Whether we sow or reap the fields,
Her admonitions Nature yields,
That not by bread alone we live,
Or what a hand of flesh can give;
That every day should leave some part
Free for a Sabbath of the heart.

WORDSWORTH.

New-York.—1st Qr 7d 3h 23m mor; Full Moon, 13d 5h 38m eve; 3d qr 20d 10h 58m eve.
New Moon, 29d 1h 59m mor. Boston.—1st Quarter, 7d 3h 40m mor; Full Moon, 13d
5h 50m eve; 3d qr 20d 11h 10m eve; New Moon, 29d 2h 11m mor.

Day of Month	Days of Week	Sun's elev. N.	Calendar for N. Y. City; Conn. N. Jersey; Penn. Ohio; Indiana & Illinois.				Calendar for Boston; New- Eng. N. York St. Mich. Wisconsin and Iowa.			
			Sun Ris.	Sun Sets.	Moon Sets.	Hwa N. Y.	Sun Ris.	Sun Sets.	Moon Sets.	Hwa Bostn
12	Mon	15 2	5 1	6 54	9 13	10 10	4 58	6 57	9 18	0 14
23	Tue	15 20	5 0	6 55	10 7	10 42	4 56	6 58	10 13	0 46
34	Wed	15 33	4 59	6 56	10 56	11 18	4 55	6 59	11 2	1 18
45	Thu	15 55	4 57	6 57	11 40	11 55	4 54	7 0	11 44	1 54
56	Frid	16 12	4 56	6 58	morn.	morn.	4 52	7 1	morn.	2 31
67	Sat	16 29	4 55	6 59	0 17	0 38	4 51	7 2	0 2	3 14
71	S	16 46	4 54	7 0	0 51	1 30	4 50	7 3	0 53	4 6
82	Mon	17 3	4 53	7 1	1 21	2 29	4 49	7 5	1 23	5 5
93	Tue	17 19	4 51	7 2	1 50	3 46	4 48	7 6	1 50	6 22
104	Wed	17 35	4 50	7 3	2 20	4 58	4 46	7 7	2 18	7 34
115	Thu	17 50	4 49	7 4	2 51	6 7	4 45	7 8	2 48	8 43
126	Frid	18 6	4 48	7 5	3 25	7 02	4 44	7 9	3 21	9 38
137	Sat	18 21	4 47	7 6	rises.	7 53	4 43	7 10	rises.	10 29
141	S	18 35	4 46	7 6	8 31	8 42	4 42	7 11	8 36	11 18
152	Mon	18 50	4 45	7 7	9 33	9 33	4 41	7 12	9 39	ev. 9
163	Tue	19 4	4 44	7 8	10 25	10 20	4 40	7 13	10 30	0 56
174	Wed	19 18	4 43	7 9	11 7	11 4	4 39	7 14	11 12	1 40
185	Thu	19 31	4 43	7 10	11 42	11 49	4 38	7 15	11 46	2 25
196	Frid	19 44	4 42	7 11	morn.	ev. 36	4 37	7 16	morn.	3 12
207	Sat	19 57	4 41	7 12	0 12	1 27	4 36	7 17	0 14	4 3
211	S	20 9	4 40	7 13	0 38	2 20	4 35	7 18	0 39	4 56
222	Mon	20 21	4 39	7 14	1 1	3 21	4 34	7 19	1 2	5 57
233	Tue	20 33	4 38	7 15	1 24	4 28	4 34	7 20	1 24	7 4
244	Wed	20 44	4 38	7 16	1 48	5 27	4 33	7 21	1 46	8 3
255	Thu	20 55	4 37	7 17	2 13	6 25	4 32	7 22	2 10	9 1
266	Frid	21 6	4 36	7 17	2 40	7 15	4 31	7 22	2 37	9 51
277	Sat	21 16	4 36	7 18	3 12	7 56	4 31	7 23	3 8	10 32
281	S	21 26	4 35	7 19	3 50	8 35	4 30	7 24	3 44	11 11
292	Mon	21 36	4 35	7 20	sets.	9 14	4 29	7 25	sets.	11 50
303	Tue	21 45	4 34	7 21	8 54	9 51	4 29	7 26	8 59	morn.
314	Wed	21 54	4 34	7 21	9 39	10 27	4 28	7 27	9 44	0 2'

"Slavery in Maryland was founded in a disgraceful traffic, to which England lent her fostering aid from motives of interest. But wherefore should we confine the edge of censure to our ancestors, or those from whom they were purchased? Are we not EQUALLY guilty? They strewed around the seeds of slavery—we cherish and sustain the growth. They introduced the system—we enlarge, invigorate, and confirm it. Its continuance is as shameful as its origin."—William Pinckney.

May 26th, 1836, the United States House of Representatives passed the following resolution, which still remains in force:

Resolved, That all petitions, memorials, resolutions, and propositions, relating in *any way*, or to *any extent whatever* to the subject of slavery, shall, without being either printed or referred, be laid on the table, and no further action whatever shall be had thereon.

May 14th, 1838, Pennsylvania Hall, in Philadelphia, was opened for free discussion of all subjects interesting to American citizens. On the 17th of the same month it was burned by a mob, because abolitionists were allowed to hold a meeting there.

May 1st, 1841, the Legislature of New-York repealed the law that allowed slaveholders to hold their slaves nine months, within the jurisdiction of New-York.

May 1st, 1845, the Inspection Laws of Virginia, went into operation. They were passed in retaliation of Gov. Seward's refusal to deliver up the citizens of New-York, who were accused of bringing away slaves. Under pretext of searching every vessel for hidden slaves, New-York captains are subjected to processes involving vexatious delays, while they are compelled to pay the officers who serve them. They have paid the expense without murmuring, but they immediately rose in proportion on the price of freight; so that the expense, in fact, falls on Virginia.

COLORED GUESTS.

It is well known that very few colored people belong to the Society of Friends. Natural temperament, and the influences of their station in life, both tend to make them partial to more exciting forms of religion; and the Friends, being no more free from prejudice against color than other sects, offer no additional attraction to draw them into their meetings. On this point, our friend Isaac T. Hopper once bore his testimony in a very characteristic manner. David Mapes and his wife, the only colored members of ——— meeting, were a very worthy and respectable couple. They came, among other Friends, to share the hospitality of Isaac's house, at Yearly meeting. Some questions arose in the family whether or not the white Friends would be offended to eat with them. "Leave that to me," said Isaac. When the hour came, he announced it thus: "Friends, dinner is now ready. David and his wife will come with me; and as I like that all should be accommodated, those who object to dining with them, can wait till they have done."

Several smiled, but none of the guests remained behind.

Mr. Pierpont being asked for his autograph, at the Massachusetts Fair, hastily wrote with a pencil the following happy effusion:

THEY CANNOT TAKE CARE OF "THEMSELVES."

Our Tobacco they plant, and our Cotton they pick;

And our Rice they can harvest and thrash;

They feed us in health, and they nurse us when sick;

And they earn—while we pocket—our cash.

They lead us when young, and they help us when old;

And their toil loads our tables and shelves;

But they're "niggers;" and therefore, (the truth must be told,)

They cannot take care of *hemselves*.

Wake! children of the men who said,
 "All are born free"! Their spirits come
 Back to the places where they bled,
 In Freedom's holy martyrdom,
 And find you sleeping on their graves,
 And hugging there your chains—ye slaves! J. PIERPONT.

NEW-YORK.—1st Quarter 9d 9h 39m mor; Full Moon, 12d 2h 1m mor; 3d quarter, 19d 3h 34m eve; New Moon, 27d 2h 24m eve. BOSTON.—1st Quarter, 5d 9h 51m mor; Full Moon, 12d 2h 27m mor; 3d qr 19d 3h 46m eve; New Moon, 27d 2h 26m eve.

Day of Month	Days of Week	Sun's decl. N.	Calendar for N. York City; Conn. N. Jersey; Penn. Ohio; Indiana and Illinois.				Calendar for Boston; New- Eng. N. York St. Mich. Wisconsin and Iowa.				
			Sun Ris.	Sun Sets.	Moon Sets.	H Wa N. Y.	Sun Ris.	Sun Sets.	Moon Sets.	H Wa Bostn	
15 Thu	22 2	4	337	22 10	19 11	3	4	287	27 10	23 1	3
26 Frid	22 10	4	337	23 10	53 11	45	4	277	28 10	56 1	39
37 Satu	22 18	4	327	23 11	24 mor.		4	277	29 11	26 2	21
41 S	22 25	4	327	24 11	53 0	28	4	277	29 11	53 3	4
52 Mon	22 32	4	327	25 mor.		1 19	4	267	30 mor.		55
63 Tue	22 39	4	317	25 0	21 2	14	4	267	31 0	20 4	50
74 Wed	22 45	4	317	26 0	50 3	17	4	267	31 0	48 5	53
85 Thu	22 51	4	317	27 1	22 4	26	4	257	32 1	19 7	2
96 Frid	22 56	4	317	27 1	58 5	32	4	257	33 1	54 8	8
107 Satu	23 1	4	307	28 2	41 6	36	4	257	33 2	35 9	12
111 S	23 5	4	307	28 3	32 7	37	4	257	34 3	25 10	13
122 Mon	23 9	4	307	29 rises.		8 31	4	247	34 rises.		7
133 Tue	23 13	4	307	29 9	0 9	21	4	247	35 9	5 11	57
144 Wed	23 16	4	307	30 9	39 10	8	4	247	35 9	43 ev.	44
155 Thu	23 19	4	307	30 10	11 10	53	4	247	36 10	14 1	29
166 Frid	23 22	4	307	31 10	39 11	35	4	247	36 10	40 2	11
177 Satu	23 24	4	307	31 11	4 ev.	16	5	247	37 11	4 2	52
181 S	23 25	4	307	31 11	27 0	59	4	247	37 11	27 3	35
192 Mon	23 26	4	307	31 11	51 1	43	4	257	37 11	49 4	19
203 Tue	23 27	4	307	32 mor.		2 27	4	257	37 mor.		3
214 Wed	23 28	4	317	32 0	15 3	19	4	257	38 0	12 5	55
225 Thu	23 28	4	317	32 0	41 4	25	4	257	38 0	38 7	1
236 Frid	23 27	4	317	32 1	11 5	27	4	257	38 1	7 8	3
247 Satu	23 26	4	317	32 1	46 6	26	4	267	38 1	41 9	2
251 S	23 25	4	327	33 2	28 7	23	4	267	38 2	22 9	59
262 Mon	23 23	4	327	33 3	17 8	9	4	267	38 3	11 10	45
273 Tue	23 21	4	327	33 sets.		8 51	4	277	38 sets.		27
284 Wed	23 19	4	337	33 8	18 9	32	4	277	38 8	22 mor.	
295 Thu	23 16	4	337	33 8	55 10	13	4	277	38 8	58 0	8
306 Frid	23 12	4	337	33 9	27 10	54	4	287	38 9	29 0	49

"We have found that this evil has preyed upon the very vitals of the Union; and has been prejudicial to all the States in which it has existed."—
 James Munroe.

June, 1840, the first General Anti-Slavery Convention, sometimes called "The World's Convention," was held in London. Lucretia Mott, (a highly-gifted minister in the Society of Friends) and two or three other women, were appointed delegates from various parts of the United States. They were treated with much courtesy as individuals, but not allowed to take their place as delegates; on the ground that custom did not authorize women to take part in deliberative assemblies. A young girl of 18 was at the same time the supreme head of the British nation, and Commander of its armies, and navy.

WITTY CHATELS.

Of the many cunning contrivances to escape from slavery, we think the following is about the most shrewd we have heard yet. Two slaves in a certain county of Virginia, ran away with one of their master's horses. They started very early in the morning, in the following fashion. One of the slaves fastened a strong rope round the other's body, tied him to the saddle, and drove off. When met and questioned, the rider answered, "That black rascal undertook to run away from massa. I've caught him, and am taking him home, quick step. I guess he won't be for running away again in a hurry, after massa's had the cooking of him." This failed not to elicit warm approbation, accompanied with hospitable offers of refreshment for himself and his horse.

When arrived at a convenient place, the slaves exchanged places; the rider submitting to the rope in his turn, while the other performed his part to admiration; and, like him received assistance and praise for his honest zeal in his master's service.

Thus they journeyed "in tye," till they reached Pennsylvania, when the rope was no longer necessary. Thence they passed over into Canada.

A PARAPHRASE OF ISAIAH—Chapter LXI. Verses, 1, 2.

To ————.

'Tis God himself, within me, that I feel—
He prompts my lips his purpose to reveal!
I come—the Lord's anointed—here to speak,
And preach his word—glad tidings to the meek;—
To heal the broken-hearted captive's pain;
~~Forever to dissolve~~ OPPRESSION'S CHAIN:—
*From prison to release the wretched thrall,
While, from his limbs the galling fetters fall.*
Hark! hapless mourner! lend an anguish'd ear,
Hark! I proclaim the Lord's accepted year.
The day of vengeance of our God unroll;
And herald comfort to the mourner's soul.

See Luke iv. 17—21.

JOHN QUINCY ADAMS.

I rejoice to hear the guilt of slavery charged upon England. Yes, heap it upon sinning, erring England! So much the more need that Englishmen should strive to atone for the mischief she has done. As you have copied England in her *sin*, copy her in her *repentance*.—
George Thompson.

Oh God! what mockery is this!
 Our land how lost to shame!
 We'll may all Europe jeer and hiss,
 At mention of her name!
 For while she boasts of LIBERTY,
 'Neath Slavery's iron sway
 Three millions of her people lie,
 On Independence day.

W. L. GARRISON.

NEW-YORK--1st Quarter, 4d 2h 7m eve; Full Moon, 11d 0h 10m eve; 3d quarter, 19d 8h 44m morning; New Moon, 27d 0h 46m morning. BOSTON--1st Quarter, 4d 2h 19m evening; Full Moon, 11d 0h 22m eve; 3d qr 19d 8h 56m mor; New Moon, 27d 0h 58m mor.

Day of Month	Days of Week	Sun's decl. N.	Calendar for N. York City; Conn. N. Jersey; Penn. Ohio; Indiana and Illinois.				Calendar for Boston; New- Eng. N. York St. Mich. Wisconsin and Iowa.			
			Sun Ris.	Sun Sets.	Moon Sets.	H Wa N. Y.	Sun Ris.	Sun Sets.	Moon Sets.	H Wa Bostn
1 7	Satu	23 9	4 34	7 33	9 57	11 34	4 28	7 38	9 58	1 30
2 1	S	23 5	4 34	7 33	10 25	mor.	4 29	7 38	10 25	2 10
3 2	Mon	23 0	4 35	7 32	10 54	0 15	4 29	7 38	10 52	2 51
4 3	Tue	22 55	4 35	7 32	11 24	1 2	4 30	7 38	11 21	3 38
5 4	Wed	22 50	4 36	7 32	11 58	1 54	4 31	7 37	11 54	4 30
6 5	Thu	22 44	4 37	7 32	mor.	2 49	4 31	7 37	mor.	5 25
7 6	Frid	22 38	4 37	7 31	0 37	3 53	4 32	7 37	0 32	6 29
8 7	Satu	22 31	4 38	7 31	1 23	5 4	4 32	7 37	1 17	7 40
9 1	S	22 24	4 38	7 31	2 18	6 20	4 33	7 36	2 11	8 56
10 2	Mon	22 17	4 39	7 30	3 19	7 26	4 34	7 36	3 12	10 3
11 3	Tue	22 9	4 40	7 30	rises.	8 23	4 34	7 35	rises.	10 59
12 4	Wed	22 1	4 40	7 29	8 9	9 13	4 35	7 35	8 13	11 49
13 5	Thu	21 53	4 41	7 29	8 39	9 59	4 36	7 34	8 41	ev. 35
14 6	Frid	21 44	4 42	7 28	9 5	10 38	4 37	7 34	9 6	1 14
15 7	Satu	21 35	4 43	7 28	9 30	11 16	4 38	7 33	9 30	1 52
16 1	S	21 25	4 43	7 27	9 53	11 51	4 38	7 32	9 52	2 27
17 2	Mon	21 15	4 44	7 27	10 17	ev. 24	4 38	7 32	10 15	3 0
18 3	Tue	21 5	4 45	7 26	10 43	1 3	4 39	7 31	10 39	3 37
19 4	Wed	20 55	4 46	7 25	11 11	1 39	4 40	7 30	11 7	4 15
20 5	Thu	20 44	4 47	7 25	11 43	2 21	4 42	7 30	11 38	4 57
21 6	Frid	20 32	4 48	7 24	mor.	3 14	4 43	7 29	mor.	5 50
22 7	Satu	20 21	4 48	7 23	0 22	4 26	4 44	7 28	0 16	7 2
23 1	S	20 9	4 49	7 22	1 7	5 37	4 44	7 27	1 1	8 13
24 2	Mon	19 56	4 50	7 22	2 1	6 48	4 45	7 26	1 54	9 24
25 3	Tue	19 43	4 51	7 21	3 1	7 47	4 46	7 25	2 55	10 23
26 4	Wed	19 30	4 52	7 20	4 8	8 33	4 47	7 24	4 3	11 9
27 5	Thu	19 17	4 53	7 19	sets.	9 16	4 48	7 23	sets.	11 52
28 6	Frid	19 3	4 54	7 18	7 59	9 56	4 49	7 22	8 0	mor.
29 7	Satu	18 49	4 55	7 17	8 28	10 37	4 50	7 21	8 28	0 32
30 1	S	18 36	4 56	7 16	8 57	11 16	4 51	7 20	8 56	1 13
31 2	Mon	18 20	4 56	7 15	9 28	11 58	4 52	7 19	9 25	1 52

July 11th, 1707, John Quincy Adams was born.

July 20th, 1835, a great meeting of southerners was held in Tammany Hall, New-York, to put down the abolitionists. Nobody mobbed them for interfering with *our* peculiar institutions; but they turned the Secretary of the American Anti-Slavery Society out of doors, because he was quietly taking notes.

July 25th, 1835, Ainos Dresser, a pious young man, travelling to distribute Bibles, was flogged 20 lashes on his bare back, in the public square of Nashville, Tenn. His crime was being the member of an anti-slavery society, and having a few anti-slavery publications in his trunk. Some pious church members assisted in the work.

July 29th, 1835, the Mails of the United States were broken open by a mob, at Charleston, S. C. The anti-slavery documents were taken out, and burnt in the street, with the effigies of Arthur Tappan, W. L. Garrison, and Rev. Samuel Cox.

July, 1842, three young men, by the name of Thompson, Work, and Burr, attempted to assist some slaves to escape. The slaves, perhaps thinking they were kidnappers, made known the place of assignation. They were seized and sentenced to twelve years' imprisonment in the State Prison of Missouri; and there they now are at hard labor in their chains. Their motives were those of unmixed benevolence; and it was admitted that they broke no law of Missouri, because there was none to meet the case. Two of them belonged to the Mission Institute, in Illinois; the other was a mechanic of that State. Mr. Work is a native of Connecticut. They bear their severe afflictions with that heavenly resignation, which religion can alone inspire.

July 1842, in Senate of the United States, on motion of Messrs. Calhoun and Preston, of South Carolina, colored men were forbidden to serve in the navy or army, except as cooks, stewards, servants, and musicians; passed, 24 to 16. A rare instance of slaveholding cowardice. Some of the bravest soldiers of the Revolution were colored; and colored soldiers distinguished themselves at New Orleans and Lake Champlain, in a manner that elicited the warmest praise.

APPROPRIATE FOR THE FOURTH OF JULY.

Who can with patience for a moment see
The medley mass of pride and misery,
Of whips and charters, manacles and rights,
Of slaving blacks, and democratic whites,
And all the piebald policy that reigns
In free confusion o'er Columbia's plains?
To think that man, thou just and righteous God!
Should stand before Thee, with a tyrant's rod,
O'er creatures like himself—with souls from thee—
And yet to boast of perfect liberty!
Away! away! I'd rather hold my neck
In doubtful tenure from a Sultan's beck,
In climes where liberty has scarce been named,
Nor any right, save that of ruling, claimed,—
Than in this Land, where bastard freedom waves
Her fustian flag in mockery over slaves. THOMAS MOORE.

If the North would do its duty, every southern man would go back from his visits to the free States, humbled and thoughtful, a missionary in the cause of freedom.—*Ellis Gray Loring.*

Then swelled the choral anthem,
 Those sunny isles among!
 The free'd MAN shouted in his joy,
 And songs were on his tongue!
 Songs of Thanksgiving—bursts of prayer,
 On every hill were heard;
 The vales were vocal, and the air
 With melody was stirred.

W. H. BURLEIGH.

NEW-YORK.—1st Quarter, 2d 6h 31m eve; Full Moon, 10d 11h 58m eve; 3d quarter, 18d 1h 54m morning; New Moon, 25d 9h 39m morning. BOSTON.—1st Quarter, 2d 6h 43m eve; Full Moon, 10d 0h 10m mor; 3d qr 18d 2h 6m mor; New Moon, 25d 9h 51m mor.

Day of Month	Days of Week	Sun's elev. N.	Calendar for N. York City;				Calendar for Boston; New-			
			Conn. N. Jersey; Penn. Ohio; Indiana & Illinois.				Eng. N. York St. Mich. Winsconsin and Iowa.			
			Sun Ris.	Sun Sets.	Moon Sets.	HWA N. Y.	Sun Ris.	Sun Sets.	Moon Sets.	HWA Bostn
1	3 Tue	18 6	4 57	7 14	10 0	morn.	4 53	7 18	9 57	2 34
2	4 We	17 50	4 58	7 13	10 38	0 40	4 54	7 17	10 33	3 16
3	5 Th	17 35	4 59	7 12	11 21	1 27	4 55	7 16	11 15	4 3
4	6 Fri	17 19	5 0	7 11	morn.	2 19	4 56	7 15	morn.	4 55
5	7 Sat	17 3	5 1	7 10	0 12	3 24	4 57	7 13	0 5	6 0
6	1 S	16 47	5 2	7 9	1 10	4 47	4 58	7 12	1 3	7 23
7	2 Mon	16 30	5 3	7 7	2 13	6 12	4 59	7 11	2 7	8 48
8	3 Tue	16 13	5 4	7 6	3 19	7 23	5 0	7 10	3 13	9 59
9	4 We	15 56	5 5	7 5	4 25	8 17	5 1	7 8	4 20	10 53
10	5 Th	15 39	5 6	7 4	rises.	9 4	5 2	7 7	rises.	11 40
11	6 Fri	15 21	5 7	7 2	7 33	9 43	5 3	7 6	7 33	ev. 19
12	7 Sat	15 3	5 8	7 1	7 57	10 17	5 4	7 4	7 56	0 53
13	1 S	14 45	5 9	7 0	8 20	10 49	5 6	7 3	8 19	1 25
14	2 Mon	14 27	5 10	6 58	8 45	11 20	5 7	7 2	8 43	1 56
15	3 Tue	14 8	5 11	6 57	9 12	11 49	5 8	7 0	9 8	2 25
16	4 We	13 49	5 12	6 56	9 43	ev. 22	5 9	6 59	9 38	2 58
17	5 Th	13 30	5 13	6 54	10 18	0 55	5 10	6 57	10 13	3 31
18	6 Fri	13 11	5 14	6 53	11 0	1 33	5 11	6 56	10 54	4 9
19	7 Sat	12 52	5 15	6 51	11 49	2 22	5 12	6 54	11 42	4 58
20	1 S	12 32	5 16	6 50	morn.	3 31	5 13	6 53	morn.	6 7
21	2 Mon	12 12	5 17	6 48	0 45	4 55	5 14	6 51	0 39	7 31
22	3 Tue	11 52	5 18	6 47	1 48	6 17	5 15	6 50	1 43	8 53
23	4 We	11 32	5 19	6 46	2 57	7 21	5 16	6 48	2 52	9 57
24	5 Th	11 11	5 20	6 44	4 9	8 12	5 17	6 47	4 5	10 48
25	6 Fri	10 51	5 21	6 43	sets.	8 54	5 18	6 45	sets.	11 30
26	7 Sat	10 30	5 22	6 41	6 58	9 34	5 19	6 43	6 57	morn.
27	1 S	10 9	5 23	6 39	7 29	10 14	5 20	6 42	7 26	0 10
28	2 Mon	9 48	5 24	6 38	8 2	10 54	5 21	6 40	7 58	0 50
29	3 Tu	9 27	5 25	6 36	8 38	11 36	5 22	6 38	8 34	1 30
30	4 We	9 5	5 26	6 35	9 21	morn.	5 24	6 37	9 15	2 02
31	5 Th	8 44	5 27	6 33	10 10	0 18	5 25	6 35	10 3	2 54

Let us thank God, that when a short-sighted worldly prudence, or natural fear, might have raised their voices against it, there was found one great nation willing to trust God that duty was safety.—Wendell Phillips.

1st of August 1842, occurred the worst of several mobs against the colored people of Philadelphia. It was an entirely unprovoked attack upon a temperance procession of colored citizens, in commemoration of British emancipation. A church and Hall, built with the hard earnings of colored citizens, was burnt down, their houses demolished or badly injured, and themselves beaten and mangled in the most ferocious manner. The city authorities afforded no efficient protection till the mischief was all done, in a riot of two days. The National Intelligencer, the organ of Government could draw no other moral from the bloody scene, than that "it would serve to teach the colored people the danger of having processions."

22d of August, 1839, departed this life, Benjamin Lundy; one of the earliest, most active, and most disinterested friends of the American slave.

August 1st, 1834, Great Britain emancipated 800,000 slaves in her West India Islands; a glorious reward for the 800,000 women who sent a petition to Parliament almost too bulky to be carried in. Up to this time, not a single plantation has been fired, nor a single drop of blood shed by the emancipated slaves. The worst result is that large planters have to pay more for labor, because their former servants are eager to settle on small farms of their own.

August 10th, 1835, an academy established for children, without regard to complexion, in Canaan, N. H. was drawn off into the swamp, by a mob.

August 11th, 1835, Dr. Reuben Crandell was thrown into prison, at Washington, D. C. for having an anti-slavery paper in his trunk.

1st of August, abolitionists in various parts of Massachusetts held picnic parties, in commemoration of British Emancipation.

FIRST OF AUGUST.

Dr. Madden, then resident in Jamaica, thus wrote to Dr. Richardson, August 6th, 1834:

"The first of August passed over without the slightest disorder. I did not see a drunken negro, nor any great appearance of exultation, except that which, in the subdued form of grateful piety, I witnessed in the churches.

"In fact, for a great festival, it was as quiet a day as can well be imagined. The only symptom I saw of turbulent joy, was on the part of some negro urchins, who were throwing stones at a drunken sailor, and who, when poor Jack made a reel after them, scampered away, shouting most lustily to each other, 'What for you run away? We all free now! Buckra can't catch we? Hurra for fuss of Augus! Hi, hi, fuss of Augus! Hurra for fuss of Augus!'

Then the *elite* of the liberated blacks would courageously wheel round and give poor Jack another volley of pebbles, and cut all manner of ridiculous capers before him. This was the only emanation of the great spirit that had just walked abroad, that I happened to get a glimpse of."

If you could be in the British West Indies on the first of August, you would see throngs of happy sable faces, coming up from the fruitful vallies, and wandering in long procession over the sun-lit hills. Stop them in the loneliness of their forests, where the bright sunshine wakes and watches over the deep sleeping shadows of the bamboo and the cocoa, the cedar and the palm. Ask them, "What do you think of freedom now?" The women will drop on their knees, the men uncover their heads, and look reverently upward, as they answer, "Oh, massa, thank God, and the good English people! Liberty so sweet!"—L. M. C.

Our fathers to their graves have gone ;
 Their strife is past, their triumph won ;
 But sterner trials wait the race
 Which rises in their honored place—
 A moral warfare with the crime
 And folly of an evil time:

J. G. WHITTIER.

New-York.—1st Quarter, 1d 0h 26m mor ; Full, 8d 2h 1m eve ; 3d quarter, 16d 6h 17m eve
 New, 23d 5h 67m eve ; 1st qr 30d 9h 15m mor. Boston.—1st Qr 1d 0h 33m mor ; Full, 8d
 2h 13m eve ; 3d qr 16d 6h 29m eve ; New, 23d 6h 9m eve ; 1st qr 30d 9h 27m mor.

Day of Month	Days of Week	Sun's dele. N.	Calendar for N. York City ; Conn. N. Jersey ; Penn. Ohio ; Indiana & Illinois.				Calendar for Boston ; New- Eng. N. York St. Mich. Wisconsin and Iowa.			
			Sun Ris.	Sun Sets.	Moon Sets.	HWa N. Y.	Sun Ris.	Sun Sets.	Moon Sets.	HWa Bostn
1 6	Fri	8 22	5 28	6 32	11 5	1 3	5 26	6 33	10 59	3 39
2 7	Sat	8 0	5 29	6 30	morn.	1 57	5 27	6 32	12 0	4 33
3 1	S	7 38	5 30	6 28	0 7	3 5	5 28	6 30	morn.	5 41
4 2	Mon	7 16	5 31	6 27	1 11	4 26	5 29	6 28	1 5	7 12
5 3	Tue	6 54	5 31	6 25	2 16	6 5	5 30	6 27	2 11	8 41
6 4	We	6 32	5 32	6 24	3 20	7 12	5 31	6 25	3 16	9 48
7 5	Th	6 9	5 33	6 22	4 22	8 3	5 32	6 23	4 20	10 39
8 6	Fri	5 47	5 34	6 20	5 23	8 44	5 33	6 22	5 22	11 20
9 7	Sat	5 24	5 35	6 19	rises.	9 17	5 34	6 20	rises.	11 53
10 1	S	5 1	5 36	6 17	6 49	9 48	5 35	6 18	6 47	ev. 24
11 2	Mon	4 39	5 37	6 15	7 15	10 19	5 36	6 16	7 12	0 55
12 3	Tue	4 16	5 38	6 14	7 44	10 48	5 37	6 15	7 40	1 24
13 4	We	3 53	5 39	6 12	8 18	11 18	5 38	6 13	8 13	1 54
14 5	Th	3 30	5 40	6 10	8 56	11 46	5 39	6 11	8 50	2 22
15 6	Fri	3 7	5 41	6 9	9 41	ev. 19	5 40	6 9	9 35	2 55
16 7	Sat	2 44	5 42	6 7	10 33	0 56	5 41	6 8	10 27	3 32
17 1	S	2 20	5 43	6 5	11 32	1 44	5 42	6 6	11 26	4 20
18 2	Mon	1 57	5 44	6 4	morn.	2 51	5 44	6 4	morn.	5 27
19 3	Tue	1 34	5 45	6 2	0 37	4 20	5 45	6 2	0 31	6 56
20 4	We	1 10	5 46	6 0	1 45	5 44	5 46	6 1	1 41	8 20
21 5	Th	0 47	5 47	5 59	2 57	6 54	5 47	5 59	2 54	9 30
22 6	Fri	N. 24	5 48	5 57	4 10	7 42	5 48	5 57	4 8	10 18
23 7	Sat	0 0	5 49	5 55	5 25	8 26	5 49	5 55	5 24	11 2
24 1	S	S. 23	5 50	5 53	sets.	9 5	5 50	5 53	sets.	11 41
25 2	Mon	0 47	5 51	5 52	6 35	9 47	5 51	5 52	6 31	morn.
26 3	Tue	1 10	5 52	5 50	7 16	10 31	5 52	5 50	7 11	0 23
27 4	We	1 33	5 53	5 48	8 4	11 13	5 53	5 48	7 58	1 7
28 5	Th	1 57	5 54	5 47	8 59	11 57	5 54	5 46	8 53	1 49
29 6	Fri	2 20	5 55	5 45	10 0	morn.	5 56	5 44	9 54	2 33
30 7	Sat	2 44	5 56	5 43	11 4	0 44	5 57	5 43	10 59	3 20

"From a persuasion that equal liberty was originally the portion, and is still the birthright of all men, and influenced by the strong ties of humanity and the principles of their institutions, your memorialists conceive themselves bound to use all justifiable endeavors to loosen the bands of slavery, and promote a general enjoyment of the blessings of freedom."—Benjamin Franklin.

September 5th, 1841, a ferocious mob destroyed, for the *third* time, the printing press of the Philanthropist, an anti-slavery paper published in Cincinnati, Ohio. They tore down a house, where they suspected a runaway slave was concealed; were guilty of the most ferocious cruelty to colored men, and indecent brutality to colored women. They were supposed to be instigated by slaveholders in Kentucky.

Sept. 15th, 1829, slavery abolished in Mexico, by a proclamation of the President.

Sept. 5th, 1835, a large meeting in Clinton, Missouri, resolved that "abolitionists are worthy of immediate death, and that they would receive it in any part of that State." They also very highly recommended the Colonization Society.

Sept. 17th, 1835, Grand Jury of Oneida county, N. Y. made a presentment, in which they say that those who form abolition societies are guilty of sedition and of right ought to be punished; and that it is the duty of all citizens, friendly to the Constitution of the United States, to destroy all their publications wherever found.

SLAVE ADVERTISEMENTS.

The following was published by authority of Congress, in the National Intelligencer. Northern men have a majority in Congress. "What has the North to do with slavery?"

"NOTICE.—Was committed to the jail of Washington County, *District of Columbia*, as a runaway, a negro woman, by the name of Polly Leiper, and her infant child William. * * * * Says she was set free by John Campbell of Richmond, Va. in 1818 or 1819. The owner of the above-described woman and child, if any, are requested to come and prove them, and take them away; or they will be SOLD FOR THEIR JAIL FEES AND OTHER EXPENSES, AS THE LAW DIRECTS.

"May 19, 1827.

TENCH RINGGOLD, Marshall."

"RUNAWAY NEGRO TAKEN.—on the first of November I took up a runaway, and, *for want of a jail*, PUT HIM IN IRONS, and shall endeavor to keep him on my plantation, on the Mississippi river, five miles from Randolph. The negro says he belongs to Mr. Algon Smith, about 60 miles above Louisville, but he does not know the county or the nearest town, in consequence of never having lived with his master,—that about two years ago, Smith bought him in Maryland, since then he has been constantly hired out; that he has worked at Little Sandy Salt Works, that his name is Squire. He is full six feet high, well made, and is strong and active, but stoops a little forward as he walks; is about 30 years old. He had on, when I took him, a strong cotton shirt, linsey (white) pantaloons, black tabby velvet vest, and blanket coat. He lost his hat and bundle in the cane *while running from my dogs*. He is a negro of good countenance; black, though not what would be considered very black: has two small scars on his face, one on his forehead, and one over the right eye, neither of which would be noticed unless closely examined. N. ROSS, "Randolph, Tipton co. Tennessee."—*Louisville Journal, Ky.*

COMMITTED to the Jail of Tuscaloosa county, Ala. on the 21st of August, 1840, a runaway Negro, who calls his name Hughey, and says he belongs to Patrick O'Neal, of Sumpter county. Hughey is about 23 or 24 years old, 6 feet high, slender made, dark color, *badly scarred on his thighs with the lash*. The owner is requested to come forward, prove property, pay charges, and take him away, as the law directs. R. W. BARBER, Jailor. August 26, 1840.—Flag of the Union! Ala.

An appropriate Flag for this Union, truly!

Let mammon hold, while mammon can,
 The bones and blood of living man;
 Let tyrants scorn, while tyrants dare,
 The shrieks and writhings of despair;
 The end *will* come—it will not wait—
 Bonds, yokes and scourges have their date;
 Slavery itself must pass away,
 And be a tale of yesterday.

J. MONTGOMERY.

New-York.—Full Moon, 8d 6h 20m mor; 3d qr 16d 9h 3m mor; New, 23d 2h 40m mor; 1st qr 29d 9h 47m evening. Boston.—Full Moon, 8d 6h 32m morning; 3d quarter, 16d 9h 15m morning; New, 23d 2h 52m morning; 1st quarter 29d 9h 59m evening.

Day of Month	Days of Week	Sun's delc. S.	Calendar for N. York City; Conn. N. Jersey; Penn. Ohio; Indiana & Illinois.				Calendar for Boston; New- Eng. N. York St. Mich. Wisconsin and Iowa.			
			Sun Ris.	Sun Sets.	Moon Sets.	H Wa N. Y.	Sun Ris.	Sun Sets.	Moon Sets.	H Wa Bostn
1	1 S	3 7	5 57	5 42	mor.	1 41	5 58	5 41	mor.	4 17
2	2 Mon	3 30	5 58	5 40	0 9	2 54	5 59	5 39	0 4	5 30
3	3 Tue	3 53	5 59	5 38	1 13	4 20	6 0	5 37	1 9	6 56
4	4 Wed	4 17	6 0	5 37	2 16	5 45	6 1	5 36	2 13	8 21
5	5 Thu	4 40	6 1	5 35	3 16	6 53	6 2	5 34	3 14	9 29
6	6 Frid	5 3	6 2	5 33	4 16	7 38	6 3	5 32	4 15	10 14
7	7 Satu	5 26	6 4	5 32	5 14	8 14	6 5	5 31	5 15	10 50
8	1 S	5 49	6 5	5 30	rises.	8 48	6 6	5 29	rises.	11 24
9	2 Mon	6 12	6 6	5 29	5 47	9 19	6 7	5 27	5 43	11 55
10	3 Tue	6 35	6 7	5 27	6 19	9 49	6 8	5 26	6 15	ev. 25
11	4 Wed	6 57	6 8	5 25	6 56	10 19	6 9	5 24	6 51	0 55
12	5 Thu	7 20	6 9	5 24	7 39	10 49	6 10	5 22	7 33	1 25
13	6 Frid	7 43	6 10	5 22	8 28	11 20	6 11	5 21	8 22	1 56
14	7 Satu	8 5	6 11	5 21	9 23	11 54	6 13	5 19	9 17	2 30
15	1 S	8 27	6 12	5 19	10 23	ev. 35	6 14	5 17	10 18	3 11
16	2 Mon	8 50	6 13	5 18	11 28	1 20	6 15	5 16	11 23	3 56
17	3 Tue	9 12	6 14	5 16	mor.	2 24	6 16	5 14	mor.	5 0
18	4 Wed	9 34	6 15	5 15	0 36	3 46	6 17	5 13	0 32	6 22
19	5 Thu	9 55	6 17	5 13	1 46	5 8	6 19	5 11	1 43	7 44
20	6 Frid	10 17	6 18	5 12	2 58	6 17	6 20	5 9	2 57	8 53
21	7 Satu	10 39	6 19	5 10	4 12	7 10	6 21	5 8	4 13	9 46
22	1 S	11 0	6 20	5 9	5 29	7 55	6 22	5 6	5 31	10 31
23	2 Mon	11 21	6 21	5 7	sets.	8 39	6 23	5 5	sets.	11 15
24	3 Tue	11 42	6 22	5 6	5 52	9 25	6 25	5 3	5 47	mor.
25	4 Wed	12 3	6 23	5 5	6 46	10 10	6 26	5 2	6 40	0 1
26	5 Thu	12 24	6 25	5 3	7 47	10 55	6 27	5 0	7 41	0 43
27	6 Frid	12 44	6 26	5 2	8 53	11 42	6 28	4 59	8 47	1 31
28	7 Satu	13 5	6 27	5 0	10 0	mor.	6 30	4 58	9 54	2 18
29	1 S	13 25	6 28	4 59	11 5	0 31	6 31	4 56	11 1	3 7
30	2 Mon	13 44	6 29	4 58	mor.	1 25	6 32	4 55	mor.	4 1
31	3 Tue	14 4	6 30	4 57	0 9	2 29	6 33	4 54	0 6	5 5

October 21st, 1835, mob at Utica, to break up a meeting to form a New-York State Anti-Slavery Society; headed by Samuel Beardsley, member of Congress. Before proceeding to business, the mob passed a resolution that they were "respectable."

October 21st, 1835, a mob of 5000 "gentlemen of property and standing," in Boston, mobbed the Boston Female Anti-Slavery Society, and dragged W. L. Garrison through the streets with a rope about his body.

SLAVE ADVERTISEMNTS.

Congress passed a bill appropriating \$17,000 for the maintenance of a Police Guard at Washington to protect the public buildings, and "enforce the regulations of the city." The people of the Free States, of course must do their full share toward supporting these public buildings, and this Police Guard. The business of that police is seen in the following advertisement, which appeared in the National Intelligencer of June 13.

FIFTY DOLLARS REWARD.—I will pay the above reward to any person or persons, who will inform me who he or she was who entered the enclosure of the lock-up house on Thirteenth street, (second ward,) and therefrom released and aided in the escape of a mulatto girl, aged 17 years, and a *slave for life*, named JANE STEWART, the same being placed by a police officer therein for safe keeping for the night. The person giving such information will be required to assist in prosecuting and the obtaining and delivery of said negro to me.

JAMES MAGUIRE,

June 17—31

11th street.

A girl of seventeen years old placed in the watch-house, for being a slave for life—"for safe keeping for the night." Doubtless in the morning she was to have been carried off to some distant place.

ONE HUNDRED DOLLARS REWARD.—Ranaway from the subscriber on Tuesday, the 14th instant, a negro man slave named Levi, who call himself Levi Carroll, about 28 or 30 years of age, dark complexion, rather a pleasing countenance when in conversation, about 5 feet 7 or 8 inches high. It is deemed useless to describe his dress, as he took a variety of clothing with him. He left home *without the slightest provocation*, where he has a wife and child; he has a mother living with a Mr. Brashears, within 5 or 6 miles of Vansville, Maryland, where it is possible he may stop for a short time.

I will give \$25 if taken in this District, \$50 if taken in Maryland, and the above reward of \$100 if taken in any other State, and secured so that I get him again, and all reasonable expenses paid if brought home.

MARGARET A. CULVER, Washington City.

June 20.

National Intelligencer.

Being compelled to toil without wages is not "the slightest provocation" to run away; is it? We are happy to state that Levi is at a safe distance from the Washington slave-jails. In Albany, he told a friend, that his wife and children were *free*; and he discovered that his mistress was going to *sell him* away from them. But then this was not "the slightest provocation."

For forty, out of forty-eight years, slavery has had a president from her own territory.

For thirty, out of thirty-six years, we have had a slaveholding Speaker in the House of Representatives, who has the appointment of all the Committees.

Ye Christian ministers of him . . .
 Who came to make men free ! . . .
 While at the Almighty Maker's throne, . . .
 You bend the suppliant knee—
 From the deep fountains of your soul . . .
 Then let your prayers ascend , . . .
 For the poor Slave—who hardly knows . . .
 That God is still his friend. . . . E. L. FOLLEN.

NEW-YORK.—Full Moon, 7d 0h 26m morning; 3d Quarter, 14d 9h 57m evening; New, 21d 0h 39m eve; 1st Quarter, 28d 2h 12m eve. BOSTON.—Full Moon, 7d 0h 39m mor; 3d Quarter, 14d 9h 49m eve; New, 21d 0h 50m eve; 1st Quarter, 28d 2h 24m eve

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1 4	We	14 23	6 32	4 55	1 10	3 48	5 33	4 52	1 8	6 24
2 5	Th	14 43	6 33	4 54	2 10	5 4	6 36	4 51	2 9	7 40
3 6	Fri	15 2	6 34	4 53	3 8	6 9	6 37	4 50	3 9	8 45
4 7	Sat	15 20	6 35	4 52	4 7	7 1	6 38	4 48	4 8	9 37
5 1	S	15 39	6 36	4 51	5 5	7 42	6 40	4 47	5 7	10 18
6 2	Mon	15 57	6 38	4 50	6 4	8 19	6 41	4 46	6 7	10 55
7 3	Tue	16 15	6 39	4 48	rises.	8 52	6 42	4 45	rises.	11 28
8 4	We	16 32	6 40	4 47	5 38	9 25	6 44	4 44	5 32	ev. 1
9 5	Th	16 50	6 41	4 46	6 25	9 56	6 45	4 43	6 19	0 32
10 6	Fri	17 7	6 42	4 45	7 18	10 28	6 46	4 42	7 12	1 4
11 7	Sat	17 24	6 44	4 44	8 17	11 2	6 47	4 41	8 11	1 38
12 1	S	17 40	6 45	4 43	9 19	11 36	6 49	4 40	9 14	2 12
13 2	Mon	17 56	6 46	4 42	10 24	ev. 17	6 50	4 39	10 20	2 53
14 3	Tue	18 12	6 47	4 42	11 31	1 3	6 51	4 38	11 28	3 39
15 4	We	18 28	6 48	4 41	morn.	2 0	6 52	4 37	morn.	4 36
16 5	Th	18 43	6 50	4 40	0 39	3 9	6 54	4 36	0 37	5 45
17 6	Fri	18 58	6 51	4 39	1 49	4 25	6 55	4 35	1 49	7 1
18 7	Sat	19 12	6 52	4 38	3 2	5 33	6 56	4 34	3 3	8 9
19 1	S	19 27	6 53	4 38	4 18	6 35	6 57	4 33	4 20	9 11
20 2	Mon	19 41	6 54	4 37	5 35	7 29	6 59	4 32	5 38	10 5
21 3	Tue	19 54	6 55	4 36	sets.	8 19	7 0	4 32	sets.	10 55
22 4	We	20 7	6 57	4 36	5 27	9 8	7 1	4 31	5 20	11 44
23 5	Th	20 20	6 58	4 35	6 32	9 57	7 2	4 30	6 26	morn.
24 6	Fri	20 32	6 59	4 34	7 41	10 43	7 4	4 30	7 35	0 33
25 7	Sat	20 44	7 0	4 34	8 50	11 30	7 5	4 29	8 45	1 19
26 1	S	20 56	7 1	4 33	9 56	morn.	7 6	4 29	9 53	2 6
27 2	Mon	21 7	7 2	4 33	11 0	0 17	7 7	4 28	10 57	2 53
28 3	Tue	21 18	7 3	4 33	morn.	1 3	7 8	4 28	12 0	3 42
29 4	We	21 28	7 4	4 32	0 1	1 58	7 9	4 27	morn.	4 24
30 5	Th	21 38	7 6	4 32	1 0	2 55	7 11	4 27	1 0	5 31

"That the dangerous consequences of this system of bondage have not as yet been felt, does not prove they never will be. To me, sir nothing, for which I have not the evidence of my senses, is more clear than that it will one day destroy that reverence for liberty, which is the vital principle of a Republic."—William Pinckney.

Nov. 1835, the Grand Jury of Tuscaloosa county, Alabama, indicted R. G. Williams, publishing agent of the Anti-Slavery Society, as "a wicked, insidious, seditious, and ill-disposed person," for publishing the following sentence in the *Emancipator*, "God commands and all nature cries out that man should not be held as property." Governor Gayle, of Alabama, demanded of Governor Marcy, of New-York that he should be given up under that indictment, to be tried by the laws of Alabama. Gov. Marcy respectfully declined the requisition, not being able to discover that the Constitution imposed upon him any such obligation.

Nov. 7th, 1837, Rev. Mr. Lovejoy, editor of a paper favorable to anti-slavery, but of a very mild character, was murdered by a mob at Alton, Illinois. His press was dragged off and thrown into the river.

Nov. 7th, 1841, the American brig *Creole*, bound from Richmond, Va. to New Orleans, with a cargo of 102 slaves, was seized by 19 of the slaves, and carried into Nassau, New Providence, one of the British West India islands. One passenger was killed, and the captain and a few others wounded. The whole affair was managed with a remarkable degree of bravery, discretion, and mercy. Every movement indicated an earnest desire to do as little mischief as possible, consistently with securing their own freedom. The ring-leader, a very large and strong mulatto, was named Madison Washington. He had previously run away from bondage, and staid in the family of Hiram Wilson, in Canada. But he grew homesick for his wife, whom he left a slave in Virginia; and he determined to rescue her at all hazards. He went back for this purpose, and was probably caught by his master, and sold to New Orleans as a punishment. At all events, he was next heard of as the hero of the *Creole*. It is believed that his beloved wife was with him on board that vessel. The authorities of New Providence declared all the slaves free. Four or five of the women (supposed to be mistresses of the white men) were at first inclined to go back to the United States; but when the case had been truly represented to them by the colored people of the island, they took their freedom.

Daniel Webster, Secretary of State, officially demanded of Great Britain redress of these grievances, in a style which slaveholders applauded to the echo.

SLAVE ADVERTISEMENT.

TEN DOLLARS REWARD.—Ranaway from the subscribers, on the 15th of last month, the negro man *Charles*, about 45 years of age, 5 feet 6 inches high; red complexion; has had the *upper lid of his right eye torn, and a scar on his forehead*; speaks English only, and stutters when spoken to; had on when he left, an *iron collar*, the prongs of which he broke off before absconding. The above reward will be paid for the arrest of said slave. W. E. & R. MURPHY, 132 Old Basin.

We have accidentally lost the name of the southern newspaper, from which we cut the the above advertisement. It is a *true bill*, nevertheless.

ANTI-SLAVERY ZEAL.—When Samuel J. May first began to feel interested in the anti-slavery cause, Mr. Garrison's zeal naturally seemed to him excessive. Having one day listened to an outburst of indignation, he exclaimed, "Why, brother Garrison, you are all on fire!" With eloquent solemnity, he replied, "Brother May, I have *need* to be all on fire!—for there are mountains of ice around me to melt."

Of tyrants and their servile train
 Speak as your pilgrim fathers spoke !
 To embrace you from their rest they bend !
 Each word falls like a lightning stroke,
 So, the veil of doubt to rend.

Speak ! till their dust, now slumbering, stirs

In each high place of sepulchres !

M. W. CHAPMAN.

NEW-YORK.—Full Moon, 6d 7h 5m eve ; 3d Quarter, 14d 7h 57m mor ; New, 21d 0h 13m mor ; 1st Quarter, 29d 9h 57m mor. BOSTON.—Full Moon, 6d 7h 17m eve ; 3d Quarter, 14d 8h 9m morn ; New Moon, 21d 0h 25m morn ; 1st Quarter, 29d 10h 9m morn.

Day of Month	Days of Week	Sun's decl. &	Calendar for <i>N York City ; Conn. N. Jersey, Penn. Ohio, Indiana, & Illinois</i>				Calendar for <i>Boston ; New-Eng. N. York St. Mich. Wisconsin and Iowa.</i>			
			Sun Ris.	Sun Sets	Moon Sets.	HWa N.Y.	Sun Ris.	Sun Sets	Moon Sets.	HWa Bostn
1	6 Fri	21 48	7 7 4	31	1 59	4 5	7 12	4 26	2 0	6 41
2	7 Sat	21 57	7 8 4	31	2 57	5 9	7 13	4 26	2 59	7 45
3	1 S	22 6	7 9 4	31	3 56	6 10	7 14	4 26	3 59	8 46
4	2 Mon	22 14	7 10 4	31	4 55	7 4	7 15	4 26	4 59	9 40
5	3 Tue	22 22	7 11 4	31	5 53	7 46	7 16	4 25	5 57	10 22
6	4 We	22 30	7 12 4	31	rises.	8 26	7 17	4 25	rises.	11 2
7	5 Th	22 37	7 13 4	30	5 13	9 3	7 18	4 25	5 7	1 39
8	6 Fri	22 43	7 13 4	30	6 11	9 39	7 19	4 25	6 5	ev. 15
9	7 Sat	22 50	7 14 4	30	7 12	10 15	7 20	4 25	7 7	0 51
10	1 S	22 55	7 15 4	31	8 17	10 51	7 21	4 25	8 13	1 27
11	2 Mon	23 0	7 16 4	31	9 23	11 28	7 21	4 25	9 19	2 4
12	3 Tue	23 5	7 17 4	31	10 29	ev. 6	7 22	4 25	10 27	2 42
13	4 We	23 10	7 18 4	31	11 37	0 51	7 23	4 25	11 36	3 27
14	5 Th	23 13	7 18 4	31	morn.	1 40	7 24	4 26	morn.	4 16
15	6 Fri	23 17	7 19 4	31	0 46	2 36	7 25	4 26	0 47	5 12
16	7 Sat	23 20	7 20 4	32	1 58	3 42	7 25	4 26	2 0	6 18
17	1 S	23 22	7 21 4	32	3 11	4 51	7 26	4 26	3 15	7 27
18	2 Mon	23 24	7 21 4	32	4 26	6 5	7 27	4 27	4 30	8 41
19	3 Tue	23 26	7 22 4	33	5 38	7 7	7 27	4 27	5 43	9 43
20	4 We	23 27	7 23 4	33	6 45	8 5	7 28	4 28	6 50	10 41
21	5 Th	23 27	7 23 4	34	sets.	8 59	7 29	4 28	sets.	11 35
22	6 Fri	23 28	7 24 4	34	6 27	9 50	7 29	4 29	6 22	morn.
23	7 Sat	23 27	7 24 4	35	7 36	10 34	7 30	4 29	7 32	0 26
24	1 S	23 26	7 24 4	35	8 43	11 18	7 30	4 30	8 40	1 10
25	2 Mon	23 25	7 25 4	36	9 47	12 0	7 30	4 30	9 45	1 54
26	3 Tue	23 23	7 25 4	36	10 48	morn.	7 31	4 31	10 48	2 36
27	4 We	23 21	7 26 4	37	11 48	0 41	7 31	4 31	11 49	3 17
28	5 Th	23 18	7 23 4	38	morn.	1 22	7 31	4 32	morn.	3 58
29	6 Fri	23 15	7 26 4	38	0 47	2 4	7 32	4 33	0 49	4 40
30	7 Sat	23 11	7 26 4	39	1 46	2 53	7 32	4 34	1 48	5 29
31	1 S	23 7	7 27 4	40	2 45	3 54	7 32	4 35	2 48	6 30

"It is a debt we owe to the purity of our religion, to show that it is at variance with that law which warrants slavery."—Patrick Henry.

"I never mean, unless some particular circumstance should compel me to it, to possess another slave by purchase; it being among my first wishes to see some plan adopted by which slavery in this country may be abolished by law."—General Washington.

Dec. 14th, 1799, Gen. Washington died. He manumitted all his slaves by will; giving as a reason for not doing it before, that they were so intermarried with his wife's slaves (whom he had no legal power to manumit) that it would occasion painful separations and heart-burnings. Thus he committed the great mistake of leaving them in old age, with helpless slave-habits, and without the protection and advice, which he might have given in his life time.

Dec. 26th, 1831, Gov. Lumpkin, of Georgia, approved the act of the Legislature of Georgia, offering \$5000 to any one who would arrest and bring to trial *under the laws of that State*, the editor or publisher of the Boston Liberator. The laws of Georgia would have awarded a cruel death; but Massachusetts never took any notice of this invasion of the rights of a guiltless citizen.

Dec. 7th, 1835, Andrew Jackson in his Message to Congress, accused the abolitionists of "unconstitutional and wicked attempts," and recommended curtailment of the liberty of the press, in order to stop their interference with slavery.

Dec. 16th 1835. Resolved, that the Legislature of South Carolina, having every confidence in the justice and friendship of the non-slaveholding States, announces her confident expectation, and she earnestly requests that the governments of these States will promptly and efficiently suppress all those associations within their respective limits purporting to be abolition societies.

Dec. 4th, 1833, a Convention met at Adelphi Hall, Philadelphia, to form the American Anti-Slavery Society. Ten States were represented.

FOREFATHER'S DAY.—December 22.

BY M. W. CHAPMAN.

The memory of the faithful dead
 Be on their children's hearts this day!
 Your father's God, their host that led,
 Will shield you through the stormy way.
 Your Saviour bids you seek and save
 The trampled and the oppressed of earth;
 At his command the storm to brave,
 Faithful and true! come boldly forth!
 Their suffering though your souls must share—
 Though pride oppress and hate condemn,
 Stand up! and breathe your fearless prayer
 For those in bonds, as bound with them.
 Unheeded fall the fierce command
 That bids the struggling sot be dumb!
 Shout with a voice to rouse a land!
 Bid the free martyr spirit come!
 Searcher of hearts, to thee we bow—
 Uphold us with thy staff and rod;
 Our fervent hearts are ready now—
 We come to do thy will, Oh God!

FREE THOUGHT.—It is written, "Many shall run to and fro, and knowledge shall be increased." Surely the plain rule is, let each considerate person have his way and see what it will lead to. For not this man and that man, but *all* men, make up mankind, and their united tasks the task of all mankind. Wise man was he that counselled that speculation should have free course, and look fearlessly toward all the thirty-two points of the compass, whithersoever and howsoever it listed.—*T. Carlyle.*



FREE LABOR AND SLAVE LABOR.

GREAT RACE BETWEEN THE NORTH AND THE SOUTH.

Observe that engraving. It is a very expressive illustration of the effects of free labor and slave labor. Look at those two characters (which may stand as likenesses of master and overseer) one pushing and the other flogging the animal, whose labor they wish to obtain! What is the result of all their efforts? Two idle men are wasting their time and energies; for the creature will not stir one step. He has planted his fore foot out with the most indomitable

obstinacy, as if he had made up his mind to become a fixture in the soil; while his hind-foot is lifted for a kick at his tormentors, if he can get a convenient chance. This is a position which certainly does not indicate that he is a good Christian; but it proves that he is not so much of a Jackass, after all.

Look at the other character, pursuing the opposite policy; wiser, as well as more humane. He has no whip, cudgel or bridle. He simply holds a bunch of vegetables before the creature's nose; and donkey as he is, he sets out after them full chase, allured by the smell of the eatables, and assured that he shall have the chewing of them at last. Hurrah! merrily ride, thou sagacious traveller! Whole volumes of political economy, and huge treatises on education, and folios on the safety of emancipation, are written in that shrewd device of thine. Aye, wave thy hat in triumph, thou practical philosopher! and shout to that cudgeller behind thee, that the northern *donkey* beats the southern, out and out, on the race course of productive labor; and all because a bunch of *beets* are before his nose, instead of *beats* on his back! Never fear giving offense to his *republicanism* by the assinine illustration! He is accustomed to consider all laborers as beasts of burden; he buys them in the market, with oxen and cart-horses. Hurrah! and let him who *can* stop thy speed, while that blessed bunch of provender goes before thee! Will not southern statesmen learn a lesson from this race between the North and the South?

FREE AND SLAVE LABOR.

One mouth and one back to two hands, is the law

That the hand of his Maker has stamped upon man;

But Slavery lays on God's image her paw,

And fixes him out on a different plan;

Two mouths and two backs to two hands she creates;

And the consequence is, as she might have expected,

Let the hands do their best, upon all her estates,

The mouths go half fed, and the backs half protected.

J. PIERPONT.

"If there be one who considers the institution of slavery harmless, let him compare the condition of the slaveholding portion of this commonwealth,—barren, desolate, and seared as it were by the avenging hand of Heaven,—with the description which we have of this same country, from those who first broke its virgin soil. To what is this change ascribable? Alone to the withering and blasting effects of slavery. To that vice in the organization of society by which one half of its inhabitants are arrayed in interest and feeling against the other half; to that condition of things in which half a million of your population can feel no sympathy with society, in the prosperity of which they are forbid-

den to participate, and no attachment to a government at whose hands they receive nothing but injustice."—*Speech of Mr. Faulkner, in the Legislature of Virginia, 1832.*

"Slavery is a mildew, which has blighted every region it has touched, from the creation of the world. Illustrations from the history of other countries, and other times, might be instructive, but we have evidence nearer at hand, in the short histories of the different States of this great confederacy, which are impressive in their admonitions, and conclusive in their character."—*Speech of Mr. Broadnax, in the Legislature of Virginia, 1832.*

"Sir, the evils of this system glare upon us at every step. When the owner looks at his wasted estate, he knows and feels them. When the statesman examines the condition of his country, and finds her moral influence gone, her physical strength diminished, her political power waning, he sees and must confess them."—*Speech of Mr. Summers in the Virginia Legislature, 1832*

"The wide spreading ruin of this system is witnessed in our sparse population of freemen, our deserted habitations, and fields without culture. Strange to tell, even the wolf, driven back long since by the approach of man, now returns, after the lapse of a hundred years, and howls over the desolations of slavery."—*Mr. Curtis of Virginia.*

"Slavery is an institution which presses heavily against the best interests of the State. It banishes free white labor; it exterminates the mechanic, the artisan, the manufacturer. It deprives them of occupation; it deprives them of bread. It converts the energy of a community into indolence, its power into imbecility, its efficiency into weakness."—*Mr. Faulkner in the Virginia Legislature, 1832.*

"The most potent cause of the more rapid advancement of Cincinnati, than Louisville, is the *absence of slavery*. The same influences that made Ohio the young giant of the West, and is advancing Indiana to a grade higher than Kentucky, have operated in the *Queen City*. They have no *dead weight* to carry; and consequently have the advantage of the race."—*Louisville Gazette, Kentucky.*

"Labor is the product of *mind*, as much as of *body*; and to secure that product, we must sway the mind by motives. Laboring against self-interest is what nobody ought to expect of white men; much less of slaves.

The slave system inflicts an incalculable amount of human

suffering, for the sake of making a wholesale waste of labor and capital."—*Harriet Martineau*.

"Wo unto him that useth his neighbor's service without wages, and giveth him not for his work."—*Jeremiah 22. 13.*

CAUSE OF HARD TIMES.

ITEM 1st. *Thirty Millions* of dollars lost in the Florida war. Began, and carried on, to catch slaves. See Giddings' Speech in the House of Representatives, 1841.

ITEM 2nd. At least *Thirty Millions*, northern capital, sunk by United States Bank in *southern debts* and "cotton speculations." (A list has been published of southern extended debts belonging to the United States Bank, amounting to *Twenty-seven Millions* of dollars.)

ITEM 3d. Over *Forty Millions* lost to northern holders of *southern stock*, including stocks of the slave States, as well as those of Vicksburg and other banks, railroad and canal companies, &c.

ITEM 4th. At least *One Hundred Millions*, southern debts, due northern merchants and manufacturers. (The citizens of the small town of Lynn, Mass. sustained a loss, mostly by southern trade, of *Three Millions*, being one thirty-third part of the whole sum we have put down; and several houses in New-York city can show losses by southern debts, varying from *Five Hundred Thousand* to *One Million* of dollars.)

Here then are causes of distress in *Two Hundred Millions of Dollars* lost to the country, compared with which all other alledged causes are as "mole-hills to mountains."

But some will ask, How is it that slaveholding is so destructive to all the pecuniary interests of the community where it exists? I will answer, first, It cuts the sinews of action, takes away all motive to exertion in the laborer, so that he neither can nor will perform half the labor of a freeman. And again, by pouring contempt upon labor, the system begets an all-prevailing desire in the whole community to live a life of idleness. Secondly, slaveholding States pay enormously for that which the free States get for nothing. One hundred thousand laborers at one thousand dollars each, will cost a slave State one hundred millions of dollars, and beside this the wife and children are to be paid for; while to the free State the laborer not only brings himself and family without cost, but brings also his household stuff and money in his pocket; and if it be true, as asserted in the newspapers, that the emigrants on board the ill-fated Erie, had with them one hundred and eighty thousand dollars, this last item should be allowed some weight in the account.—*Emancipator*.

A FREEMAN'S ANSWER.—The mayor of Albany, being asked to assist in recovering "a fugitive from injustice," replied, "In the discharge of my duties, I recognise no obligation to become a slave-catcher."

STATISTICS.

The following is condensed from a long series of tables, in the Cincinnati Philanthropist:

The tables cover the years between 1789, and January, 1842.

TABLE I.

Showing the comparative Representation of the North and South in the Executive and Judicial offices, (the President pro tem. of the Senate, excepted,) of the Federal Government, from March, 1789. to January, 1842.

	South.	North.
Presidents,*	6	4
Secretaries of State,	10	4
Judges of the Supreme Court,†	17	10
Attorneys-General,‡	12	5
Speakers of the House of Representatives,§	20	9
Secretaries of War,	7	9
Postmasters-General,	4	7
Secretaries of the Navy,	6	8
Secretaries of the Treasury,	4	11
Vice Presidents,	4	6
	<hr/> 90	<hr/> 73

TABLE II.

Showing the comparative Representation of the South and North in European Courts, to which the United States have at any time sent a Minister.

	South.	North.
Great Britain,	8	6
France,	13	7
Spain,	11	3
Russia,	6	7
Portugal,	5	4
Sweden,	3	2
Prussia,	1	2
Austria,	1	1
Netherlands,	4	5
Treaty of Ghent,	2	3
Turkey,	2	0
	<hr/> 56	<hr/> 43

* Southern men have occupied the Presidential chair forty years and nine months; northern men, twelve years and one month.

† Within the last eight years, six appointments have been made to the bench of the Supreme Court—all from the slave States.

‡ The present Attorney General, Mr. Legare, used the following language, in a debate had in Congress, on a petition praying for the recognition of the Republic of Haiti:

"It ought to be rejected with reprobation. As sure as you live, sir, if this course is permitted to go on, the sun of this Union will go down—it will go down in BLOOD—and go down to rise no more. I pronounce the authors of such things traitors, traitors not to their country only, but the whole human race."

§ With the exception of J. W. Taylor, of New-York, who served three years, the North has not given a Speaker to the House since 1809.

THE WORLD IS WAKING!

"And shall we scoff at Europe's kings,
 When Freedom's fire is dim with us?
 And round our country's altar clings
 The damning shade of slavery's curse?"

J. G. WHITTIER.

TUNIS.

The *Bey of Tunis* has abolished the slave trade throughout his dominions; and set the example, by emancipating all his own slaves. Many of his courtiers are following his noble example.

SPAIN.

In *Cuba* a memorial has been presented to the government, from which we extract the following:

"The greater part of this community are persuaded that we should greatly gain in safety, in civilization, and in our pecuniary interests, by the substitution of free labor for that of slaves; and everything appears to be prepared for this reform."

RUSSIA.

At the Anti-Slavery Convention in Paris, May, 1842, among many other distinguished foreigners, there was present M. de Tourguenoff, a former minister of the Emperor Alexander, who with his brother had come to concert a plan for the emancipation of the Russian serfs, and who has himself offered to emancipate three hundred peasants.

The Emperor Nicholas is determined to abolish serfdom in Russia; during the past year he made a strong effort to effect it, but was defeated, for the present, by the opposition of his nobles.

BRAZIL.

In 1835, Antonio Ferreira Franca, Deputy for Bahia, urged in the strongest manner, the emancipation of all slaves born in Brazil. Antonio Carlos de Andrada, the late premier, zealously used his influence against slavery; contending that it was impossible Brazil could prosper while one race oppressed the other, and stigmatizing slavery as the plague-spot of Brazil.

Hollandia Cavalcanti, senator, and late Minister of Marine, always the declared enemy of slavery, has lately discharged all slaves from the arsenals of the empire; and on his own plantation employs none but free laborers.

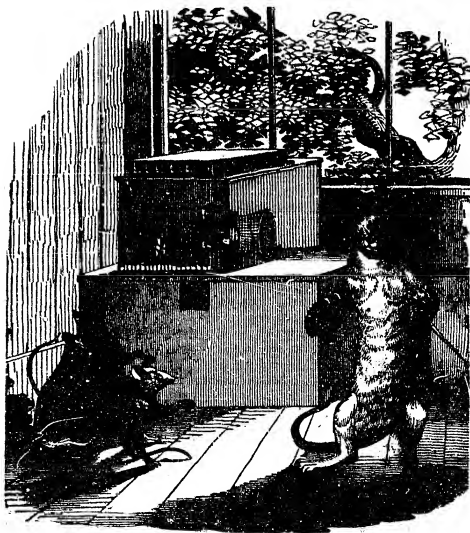
Benefits have been given at theatres of Rio de Janeiro for the purpose of ransoming slaves.

A variety of works against the slave trade and slavery, are sold publicly. J. J. Gurney's work on British emancipation has been translated and circulated without hindrance.

AUSTRIA.

In 1826, the Austrian government issued a decree that every slave who should set foot on Austrian soil, or even on the deck of an Austrian vessel, should become free. New England has not this blessed privilege; and cannot have, by reason of the "glorious Union."

The Slave States have little more than half the white population that the Free States have; yet they have more than two-thirds as many again whites who can neither read nor write; while the great mass of colored population is in midnight ignorance.



COLONIZATION ADDRESSING ITS BELOVED VICTIMS.

Puss. Dearest rats and mice, I pray you go with me. Come and take hold of my paw, and let me lead you; feel of my paw, it is as soft as velvet.

Dear brethren, you can never rise in this land, to the station your merits deserve. Men have a prejudice against you; they compel you to feed on fragments, and live in dirty holes. Now if you will go with me, you shall have whole orchards of nuts and apples, and large rooms to live in; and the shrewdest among you will soon get to be governors and judges.

The old Rat. I say, smooth sir, will you please to tell me what you hold behind you? It looks to me wonderfully like a dagger. As for your velvet paw, I have my suspicions that the claws are only drawn in.

COLONIZATION ADDRESSING ITS ACCOMPLICES.

Puss. Sir, believe me, I have not the slightest intention of injuring your property; on the contrary I would take such measures as would guarantee you its possession forever. You don't catch me talking with the inferior creatures that you've got shut up. You've paid your money for them, and you've a right to them. You've got them into a

tight trap, and very wisely put the Bible on it, as a precious weight to keep all safe and steady. But you see these *free rats* and mice, that are scampering round in such numbers, only serve to make the happy creatures in the trap discontented with their lot; I've caught them with their nose at the bars squeaking together; a practice which you must see is unsafe for your interests. The next thing, they will be pulling the Bible off, upsetting the trap, and gnawing a hole through the platform. Now, just let me colonize them, and they will be nicely out of your way; and now and then for the sake of *appearances*, you can let one out of the trap, and bid him go with his comrades.

Slaveholder. Ha! ha! ha! a good plan, by Jove. But go to the yankees, and make them pay for shipping the nuisances. But harkee, don't call'em *nuisances* there; call'em *missionaries*. They're going to convert Africa, you know. The Devil take'em!"

Puss. Trust me. I have a velvet paw; and nobody shall see what's folded up inside of it.

"The object of the Society, if I understand it aright, involves no intrusion on *property*, nor even upon *prejudice*."—*Fifteenth Annual Report of the Colonization Society.*

At a meeting in Washington, to form the Colonization Society, Mr. Randolph said, "Being myself a slaveholder, I deem it necessary to show that the proposed Society will prove one of the greatest securities to enable the master to keep in possession of his own property."

"Of all classes of our population the most vicious is the free colored."—*Tenth Report of the Colonization Society.*

"Free blacks are a greater nuisance than the slaves themselves."—*African Repository, organ of the Colonization Society.*

"They are a useless and pernicious, if not a dangerous portion of our population."—*Henry Clay.*

"Each emigrant is a missionary, carrying with him credentials in the holy cause of civilization, religion, and free institutions."—*The same Henry Clay.*

"Either moral or physical force must be used to compel these people to go."—*A Virginia Legislator in the Debate of 1832.*

[Pussy's velvet paw is the moral force; her claws and dagger are the physical, kept in reserve, if velvet won't answer.]

By removing the most fruitful sources of discontent (free blacks) from among our slaves, we should render them more industrious, and attentive to our commands.—*Address of Putnam, (Geo.) Colonization Society.*

"When the war cry was heard, I caught my musket, and called Mr. Brown, and all the rest, out to fight. I fired the first musket and put fifty buck shot into Grotio. The people came hundreds of miles afterward to see his head and eyes."—*Address of Mr. Harris, a colored man from Liberia; one of Henry Clay's "missionaries of the Gospel."*

The American Colonization Society has been in existence 27 years. Prior to July 1st 1842, it had expended nearly one million of dollars. In the course of 22 years, it has conveyed to Africa 3704 free blacks and emancipated slaves; and 300 recaptured Africans; total 3734. This averages 169 a year; a much smaller number than is added to the slave population every day.



BENJAMIN LAY.

This singular being, as peculiar in person as he was remarkable in character, was the earliest advocate of anti-slavery on record. He was born in Colchester, England, 1677. In 1718, he removed to Barbadoes. The slave trade was then carried on with great activity in the West Indies, and the cruelties he witnessed soon moved his humane heart to pity and indignation. The boldness with which he testified against slaveholding soon excited popular clamor; and after bearing it thirteen years, he concluded to seek an asylum in America. His excellent wife sympathised entirely in his views. She said she wished to leave Barbadoes, "*Lest by remaining there she might be leavened into the nature of the inhabitants, which was pride and oppression.*"

In Pennsylvania, he soon became known to every man, woman, and child, by the oddity of his appearance, and the singularity of his proceedings.

He was only four feet seven inches in height; his head was large in proportion to his body; the features of his face were remarkable, and boldly delineated, and his countenance was grave and benignant; "bespeaking innocence and righteousness." He was hunchbacked, with a projecting chest, below which his body became much contracted. His legs were so slender, as to appear almost unequal to the purpose of supporting him, diminutive as his frame was, in comparison with the ordinary size of the human stature. He never shaved; and his beard, which was milk-white, hung low upon his breast. His dress was always the same; a white hat, and half-boots, tow coat and trowsers, of his own spinning, of the natural color, often very much darned. It is singular, that his wife very much resembled him in size, and had a crooked back. The similarity of their appearance even excited the remarks of the slaves in Barbadoes; who used to say when they saw

them together, "*That ittle backararar* man, go all over world, see for that backararar woman for himself.*"

He always travelled on foot, oftentimes to a considerable distance. Having once walked to Philadelphia, with an intention of conversing with an individual of considerable note, he found the family at breakfast; Lay was invited to partake with them; but seeing a black servant in attendance, he inquired of his master, "*Is this man a slave?*" "Yes," replied his host. "*Then I will not share with thee the fruits of thy unrighteousness;*" said he; and immediately departed from the house. He never owned a slave himself, neither would he sit with nor partake of the food of any one who did.

On one occasion he met a fine boy of six years old, whom he coaxed to go with him to his dwelling in the woods. Toward night, the agonized parents came to him, exclaiming, "Oh, Benjamin! Our child has been missing all day." "*Your child is safe in my house,*" said he, "*and you may now conceive of the sorrow you inflict upon the parents of the negro girl you hold in slavery; for she was torn from them by avarice.*"

His parents belonged to the Society of Friends, and he was a constant attendant at the Monthly Meetings. At that time, many members of the society were slaveholders. Benjamin gave no peace to any one of that description. As sure as any such character attempted to speak to the business of the meeting, he would start to his feet, and cry out, "There's another negro-master!"

In 1737, he published a book against slavery, which was printed by Benjamin Franklin, who always entertained the highest respect for this singular but most benevolent man. There was likewise a very cordial attachment between Benjamin Lay and Anthony Benezet. He died in 1759, at his residence near Philadelphia. For forty-one years he bore a zealous and persevering testimony against the sin of slavery

* A name for Europeans, or white people.

APPORTIONMENT OF REPRESENTATIVES.

At the long session of Congress in 1842, 70,680 was adopted as the ratio of representation, after a good deal of resistance from the House. An amendment to the bill provided an additional representative for such States as have a fraction over half the ratio.

In the following tables, the first column shows the number of representatives by the old apportionment; the second, by the new; the third, the fractions; the fourth, loss and gain—the gain marked * and the loss marked —:

FREE STATES.				
Maine,	8	7	7,033	—1
New Hampshire,	5	4	1,753	—1
Massachusetts,	12	10	30,819	—2
Rhode Island,	2	2	38,148	
Connecticut,	6	4	27,251	—2
Vermont,	5	4	9,228	—1
New-York,	40	34	25,799	—6
New Jersey,	6	5	19,636	—1
Pennsylvania,	28	24	27,687	—4
Ohio,	19	21	35,185	*2
Indiana,	7	10	49,744	*3
Illinois,	3	7	51,970	*4
Michigan,	1	3	327	*2
Totals.....	142	138	334,581	

SLAVE STATES.

Delaware,	1	1	6,363	
Maryland,	8	6	10,044	—2
Virginia,	21	15	500	—6
North Carolina,	13	9	18,972	—4
South Carolina,	9	7	39,502	—2
Georgia,	9	8	13,574	—1
Alabama,	5	7	65,263	*2
Mississippi,	2	4	14,846	*2
Louisiana,	3	4	2,310	*1
Tennessee,	13	11	49,186	—2
Kentucky,	13	10	124	—3
Missouri,	2	5	7,006	*3
Arkansas,	1	1	18,920	
Totals.....	100	88	236,610	

The old number of members from all the States was 242. The new number will be 221. By the new arrangement, the Slave States lose twelve members, and the Free States lose seven. The number of representatives which the Slave States are allowed for their *slaves* by the new ratio, is twenty. In other words, if the *free* population *only* were represented, the number of members would be sixty-eight, instead of eighty-eight.

What if New England farmers were allowed to give three votes for every five of their oxen? the principle would be quite as rational, and the result quite as republican. The South gains more by the adoption of this high ratio than is apparent in numbers; for a smaller number of active minds hostile to slavery, and with courage to act independently, are likely to be thrown into the House. The more select the character of the body, the easier is it to govern it by a few leaders. The South is obviously jealous of the increasing strength of freedom in the House. In the Senate, their reign is undisputed.

The new apportionment is to remain unchanged until 1852.

THE TWENTY-FIRST RULE.

COMMONLY CALLED JOHNSON'S GAG.

The first gag resolution, infringing the right of petition, Pinckney's, was passed in Congress, May 26, 1836—yeas, 117, nays, 86; majority 46.

The second gag, Hawes', January 18, 1837, was carried by 116 to 47; majority 58.

The third, Patton's, December 21, 1837—122 to 74; majority 47.

The fourth, Atherton's, January 12, 1838—126 to 78; majority 48.

The fifth, "Johnson's Gag," incorporated into the standing rules of the House, January 28, 1840, 114 to 108—majority 6.

On the 7th of June, 1841, the vote by which this rule was "discarded," was 112 to 104; majority 8.

There were twenty-six members from the Free States who voted in favor of "Johnson's Gag," in 1840, and only 22 in 1841, voted against its repeal.

The several votes *against* the gag were 68, 47, 74, 78, 108 and 112. We record these dates to show progress.

In the session of 1841, '42, a report was prepared re-enacting the gag rules of Pinckney and Atherton; but the southerners were afraid to trust it to the House. By their adroit management it was laid on the table, under the operation of the previous question, when the House was thin; yeas, 96, nays, 88.

A question thus disposed of cannot be taken up again except by a vote of two-thirds. The subject, however, was not put to rest, as they expected. Innumerable petitions were so contrived as to bear on the subject of slavery, without coming precisely under the 21st rule; and the ingenuity of John Quincy Adams was more than a match for the South.

The right of petition, and the freedom of discussion, are however, insolently trampled on, as they have been, and will be, while the curse of slavery mingles with our institutions.

DR. CHANNING.

Dr. Channing, in his late work, after dwelling with eloquent earnestness upon the many blessings of this government, and the many reasons why disunion should be deprecated, adds :

"But in all this, I do not mean that union is to be held fast at whatever cost. Vast sacrifices should be made to it; *but not the sacrifice of duty*. For one, I do not *wish* it to continue, if after earnest, faithful effort, the truth should be made clear, that the free States are not to be absolved from giving support to *slavery*. Better that we should part, than be the police of the slaveholder, than fight his battles, than wage war to uphold an oppressive institution. So I say, let the Union be dissolved, rather than admit Texas into the confederacy. This measure, besides entailing on us evils of all sorts, would have for its chief end to bring the whole country under the slave power; to make the General Government the agent of slavery; and this we are bound to resist at all hazards. The free States should declare that the very act of admitting Texas will be construed as a dissolution of the Union."

TEXAS.

The project of annexation was formally introduced into the Senate of Texas, on the 29th of January, by Mr. Greer, who offered a bill directing President Houston to negotiate with the United States for annexation to the Union. A new minister is already appointed to represent Texas at Washington. A slaveholder is at the head of this government. A slaveholder is minister to Mexico. A slaveholder is minister to Texas. A slaveholder is at the head of the Navy Department. A majority of the Committee on Foreign Affairs are slaveholders. A venal hireling of slaveholders is at the head of the State Department.

A slaveholding representative from Virginia has formally declared that the South *demand* the admission of Texas as a counterpoise to Iowa and Wisconsin, because the free States are not at all to be *trusted* to maintain the compromises and guaranties of the Constitution. The Legislatures of the slaveholding State of Alabama has already sent to Congress a strong resolution in favor of annexation. And what is by no means to be forgotten, twelve millions in Texan bonds are afloat somewhere, now as utterly valueless as the old continental money, but annexation would instantly resuscitate them; so that they constitute a vast corruption fund to secure the support of a sufficient number of *Senators* and other public men, and to hush the *press* of the free States to silence. Let the issue be as it may, I have not failed to warn the people of the free States—*Emancipator*.

THE IRISH HEART.

Anecdotes abound to show the energetic, impulsive kindness of the Emerald Isle; but we never met with one that pleased us more than the following: A slaveholder came to New-York, a year or two ago, in search of a fugitive slave. Having one day caught sight of his victim in the crowded street, he began to run after him, crying, "Stop that thief! stop that thief!" A strange reversion of things, this; he being *himself* the thief.

An Irishman, hearing the hue and cry, of course wished to rush into the midst of the uproar. Getting ahead of the flying slave, he faced him, and caught him in his arms. The master came up in the midst of the struggle, and lavished a profusion of thanks, with offers of cash into the bargain.

"I am extremely obliged to you," said he, "for catching that rascally slave of mine. I think he wont run away again in a hurry."

The Irishman's expressive countenance changed at once. "I thought he was a *thief*," said he: "Why the devil didn't you halloo, stop *slave*? Then I should have known what to do."

While the master was explaining, the indignant son of Erin came behind him, and with one jerk of his foot tripped him up on the pavement. "Now run! run!" said he to the astonished slave. He did run; the Irishman escaped in another direction; and the southerner never saw them more.

INCONGRUITIES OF SLAVERY.

South of the Potomac, slaves ride *inside* of stage coaches with their masters and mistresses:—north of the Potomac they must travel on foot, in their own hired vehicles, or in the "Jim Crow" car. In Haiti, the dark skinned man is uppermost. In Georgia, he is undermost. In one State he *holds* property and wills it to his heirs. In another State he *is* property, and by the last testament is bequeath-

ed to the nearest kindred of the man who bought or raised him. In Massachusetts, he can testify, and may be hung. In South Carolina, he may be *hung*, but cannot *testify*. On one side of a line, he is a slave, and must not learn to read. On the other side of the same line, he is free and flourishes a vote for Governor. In one law he is a Chattel—in another law, he is one of the people, and counts in making up a district to send a representative to Congress. Nay, in Secretary Webster's late letter to our Ambassador Everett, the black man appears in a different character in almost every line.

Now he is freight—so set down in the “bill of lading;” then this *freight* is guilty of *mutiny* and murder; next he struts a *freeman* in one of the British Islands—and afterwards his restitution to his owner is demanded because he is *property* on legs. What a black man is, depends upon *where* he is. He has no nature of his own; that depends upon its location. Moreover the contradictions that appertain to him, produce corresponding contradictions in the white man. We will not have a *slave* in this commonwealth, and yet they say we must fight to *protect slavery* south of Mason and Dixon's line. We must not move a finger to loosen the chains of the captive on our own soil, but we must catch with our cruisers, and consign to the hangman all lovers on the high seas, whose *cargoes* are colored people, with two feet, two hands and five senses. The Amistad negroes are sent home. The mutineers of the Creole are demanded by the Secretary of State.

Seriously, very seriously—do not the incongruities, the strange anomalies, in the condition of the colored race, clearly show there is terrible wrong somewhere? Is not the position of this country, in relation to the black man, one that may well cause anxiety? Philanthropy and patriotism, law and humanity—our duty to the North and our contract with the South: all are appealing to us, with different voices. The confusion of tongues is terrible; the confusion of ideas is worse. It is a time, and this is a topic for thought, and not for passion.—*Massachusetts Spy*.

THE DARG CASE.

TWO SIDES OF THE SAME STORY.

1st. *The Pro-Slavery Version*.—Tom Hughes, (the slave of Mr. Darg) who was sent to the State Prison for stealing several thousand dollars from his master, while in this city, under circumstances which involved suspicion, at the time, that he was abetted in the act by certain abolitionists, with a view to the *purchase* of his freedom, has recently been discharged by the expiration of his sentence. By the faithful attention of the prison chaplain and others, he has learned to read; and what is more and better, gives evidence of having become a true Christian. On leaving the

prison, (some of the abolitionists being present, and also Mr. Darg) he was asked what he meant to do with himself now. He replied that Mr. Darg had always treated him well, and he intended to spend his days with him. One of the abolitionists said he wished he had known this sooner, as it would have saved him a great deal of trouble.—*New-York Journal of Commerce.*

The Slave's Version.—The following account was given a few weeks since, by Tom Hughes, to a respectable citizen of New-York. By this it will be seen how much truth there was in the oft-repeated assertion, that he was anxious to return into slavery. I give it nearly in his own words.—Isaac T. Hopper.

"I know it was a disappointment to my friends that I went with Mr. Darg, after my release from prison at Sing Sing. I feel great gratitude for the offer they made to protect me from slavery. I felt sorry that their feelings should have been hurt; knowing that they were unacquainted with my motives in doing so. I went with Mr. Darg, hoping to get my dear Mary, whom I now never expect to see again. Some time before my release from prison, Mr. Darg brought Mary, my wife, to see me. He declared that we should both be free, and that we should enjoy each other's society as long as we lived. He said the abolitionists would do nothing for me; and that I should suffer here at the North. But I went with him solely with a hope of seeing Mary. I thought if I received bad treatment, or if he attempted to hold us as slaves, we should run away the first opportunity that offered. But I soon found that Mr. Darg had deceived me. Soon after I came out of prison, I went with him to Washington, where he said I should see Mary. When we got to Baltimore, he shut me up in prison, and then told me he had sold Mary, and that she had gone to the South. I can't tell you how I felt. He asked me if I consented to come with him on Mary's account, or on his account. I thought it would make it better for me to say on *his* account; and I said so. I hope the Lord will forgive me for telling a falsehood. After being in Baltimore jail sometime, he called to see me, and told me as I did not consent to come with him on account of my wife, he would not sell me; and that I should be free, and he would buy Mary for me, if he could find her. After I came back to New-York, I was told by Mrs. Darg that some ladies, Mrs. Merritt, and Mrs. Peck, had written to Mr. Darg not to sell me, because it was reported by the abolitionists that he carried me to the South on purpose to sell me, and I expect this is the only reason why I was not sold. I know Mrs. Darg did not want to have me sold; and I know that she did not want to have Mary sold; because I believe she loved her. Mrs. Darg was very good to me and Mary, and I feel very sorry that I could not live with her and be free. Mr. Darg always treated me pretty well; but

think he is a great villain, and I have thought so for some time. He don't treat Mrs. Darg very well, and I am very sorry for her; but I would rather live in the States' Prison all my life, than to be a slave. I always calculated on being free; and I only went with Mr. Darg that I might get my wife, and some money."

THE CONSCIENTIOUS SLAVE.

Some time ago, I accidentally met at the house of a farmer, in a remote country town, a fugitive, following the North Star. He told me his story with great simplicity, and a heavy heart. He had escaped from Alexandria in Virginia. His wife belonged to a lady who treated her with great indulgence, and to whom she was strongly attached. He was less fortunate. He belonged to a tavern-keeper, who lived five miles from his wife's residence; an arbitrary, capricious and brutal man. The only time he was allowed to visit his wife was on Sunday night, after all the work of the house and barn was completed. He would seldom leave before 9 o'clock, and often times it was ten or eleven before he could get permission to start. He was required to return by daylight, on pain of a severe flogging. Sometimes, wearied with his long walk, after a week of excessive toil, he would oversleep himself, and not arrive at the appointed time. On such occasions, his master would tie him up by his thumbs, to a beam in the barn, and beat him most cruelly. The white boys belonging to the family, of course, learned the trick of violence; they would curse and swear at him without provocation, and often, for some fancied disrespect, would hurl pitchforks or hammers at him. The poor fellow carried away proofs of this part of his story; for he was covered with scars.

At last, life grew such an intolerable burden, that he told his wife, on one of his visits to her, that if ever one of those dreadful floggings occurred again, he had determined to run away. With many tears, she begged him not to indulge such an idea; for it would kill her to be separated from him. He told her that he would bear almost anything, rather than leave; for he had rather die than go away from her. "But," said he, "if he and his boys go on at the rate they have done, lately, I cannot stand it." He then began to build castles in the air, about the possibility of her following him to the free States, and of their finding some little cabin, where they could live unmolested by enemies. She sobbed and wept, beseeching him not to talk about it; for "what would her poor mistress do without her? and she had always been such a good mistress! It would break her heart to think of leaving her alone; and then they would surely get caught, and that would be so dreadful."

"Ah," said William to me, "If I had only had such a master as she a mistress, I never would have come away from my poor wife. She was as good a wife, as a man ever had. She knit all

my stockings, and made all my clothes. This suit I have on is of her weaving, every thread of it."

I asked him if they had children. He answered, with a good deal of fervor, "No, I thank God, there is none to blame me, that I brought them into the world to be slaves. We had one baby; and we loved it; but when it died, we praised God."

After his conversation about running away, his wife enjoyed his visits but little. She would wake up a dozen times in the night, for fear he would oversleep himself, and get a whipping. At last, the event so much dreaded occurred. He did oversleep himself, and was severely punished. His wife, with many tears, wanted to know whether his resolution had changed; and for her sake he resolved to bear on. But soon after, cruel treatment for some slight cause drove him to desperation, and he secretly made arrangements for departure. He saw his wife once after this final resolution was taken; but, by a powerful effort of self-control, was silent concerning his grievances and his plans. She little dreamed that she was seeing him for the last time.

"Oh, dear," said he, "how I did want to tell her! How my heart did swell! I thought it would burst!"

"I would have told her all my plans, if I had been you," said I; "perhaps she would have agreed to follow you."

"Oh, no, she would not," he replied; "if she could have brought herself to leave her mistress, she would never get the courage. She was never ten miles from home in her life, and was afraid of everything. If I had bid her farewell, she would have cried, till she made me tell her all my plans. They would have gone to her, the first thing, when they missed me, and she would either have been obliged to let out all my secrets, or else to tell a lie; she would not betray me, I know; and *I could not bear to have her tell a lie for me!*"

On the night of his departure, poor William had a dreadful struggle with himself. Twice he turned back towards his wife's abode, and twice, with blinding tears, he retraced his steps. At last, with forced bravery, he hurried on, swallowing his grief.

He had wit enough to travel further south, close hidden in woods and swamps, during the day time; for he well knew they would naturally seek for him toward the North.

It was enough to make any human heart ache to hear him mourn for his wife. "I could not have been driven away," said he, "except by very bad treatment; and now I sometimes wish I had borne it all, and worse, rather than have left Nancy. She was very good to me—always good. We both belonged to the Methodist church, and we took a deal of comfort praying together. She is praying for me now, I know. But how *can* I manage ever to see her again? If my master was not quite so bad, I would go back; but that would be dreadful. We used to hope that he

would sell me. He was offered a thousand dollars for me once, but he wouldn't take it."

I saw William in one of the interior towns of New-York, and I afterward heard of his arrival in Canada.—L. M. C.—*A. S. Stand.*

"THEY ARE A STUPID RACE, MADE TO BE SLAVES."

Two slaves in Louisiana were let out by their master, at a considerable distance from his own residence. They were skillful, intelligent mechanics, and of course he obtained high wages for their work. What time remained after their daily allotted tasks were finished, they were allowed to have for themselves; and these precious hours they employed most industriously with the view of purchasing their freedom. When they had accumulated, by patient toil, a sum which they deemed sufficient, they endeavoured to negotiate with their master; but without success. Again they went to work; and after two or three years, were enabled to offer a sum so large, that they felt almost certain it would tempt him to accede to their wishes. But he found them too profitable to be lightly parted with; moreover, whatever they had of property was in reality his. He might with perfect impunity, have taken all their hard-earned wages, and kept them in slavery still, as thousands of slaveholders had done before him. But whether he doubted their having so much money as they pretended, or whether he was too honorable to steal more than ninety-nine hundredths of their earnings, I know not; at all events, he would not listen to their proposition on any terms.

Finding they could not purchase liberty, they wisely resolved to take it. The enterprise was a perilous one; for through a long line of slave States, they must run the gauntlet of patrols, blood-hounds, lynchers, jail-keepers, and rifles—and if they reached the States called free, they must dodge constables and kidnappers, backed by the glorious Constitution.

They were sufficiently intelligent and well-informed to understand the dangers they would incur, and to devise a most cunning method of avoiding them.

They made themselves acquainted with a white beggar and made him offers large enough to secure his secrecy. They dressed him in a handsome suit of clothes, and through his agency purchased a carriage and a fine span of horses. They brought the carriage to an appointed place, stood hat in hand while he entered, and, then mounted outside, as footman and groom. Of course no patrol thought of challenging such an equipage; and a white gentleman travelling through the country, attended by his servants, was welcome at all the inns. The obsequiousness of their manners was an admonition to their brethren in bonds. "Yes, massa," and "Certainly, inassa," were accompanied with the most profound bows, and spoken in the humblest tones.

The trio arrived in Buffalo unmolested; there the carriage and

horses were sold ; and the white beggar paid handsomely for consenting to play the gentleman.

The slaves passed over to Victoria's dominions, whence they wrote a very friendly letter to their whilom master, begging that he would feel no uneasiness on their account, as they were most comfortably situated.—L. M. C.—*Anti-Slavery Standard*.

THE IRON SHROUD.

Several years ago, we read, in some English periodical, a very exciting article bearing the above title. It was the story of a prisoner of State, placed in a large dungeon, with iron walls, lighted from the top by fourteen long, narrow windows. The second day of his imprisonment, he could count but thirteen windows ; the next day, but twelve ; and so on, until he became aware of the awful fact, that the walls of his prison were every day closing in upon him, and must finally crush him in their iron embrace. Again, and again, have we thought of this thrilling story in connection with slavery ; and never so much as within the last two years. It becomes more and more obvious that the walls *are* closing in upon the foul system, and that it must inevitably be crushed. Not only is there an immense force of moral influence brought to bear upon it from the whole civilized world, but *events* are closing upon it with tremendous power. Slavery is not merely fighting with a few thousands of abolitionists, or even with the moral convictions of the age ; I speak reverently, when I say God himself has visibly enter the lists against her.

How wonderfully has the anti-slavery flame been kindled and fed, through all manner of clouds and tempests ! Again, and again, has slavery sent up a triumphant shout that its light had gone out in a fog ;—but lo ! the fog rolled up, like a curtain, and there, on the mountain-top, blazed the beacon-fire, higher and brighter, kindling hill-sides and valleys with its glow !

My mind is filled with wonder, when I look back upon the rise and progress of this cause, to reflect how, from *every* class of life, and for *every* species of work, there was a laborer raised up, at precisely the moment he was needed. Half a century of silent acquiescence, and of almost unconscious partnership in the guilt of slavery, had wonderfully stupified the moral sense of the people. To speak in the language of metaphor, there was an immense gulf formed, from which issued pestilential vapors, fatal to the nation's health ; and it could not, like the fœbus Roman abyss, be closed by the voluntary sacrifice of one victim. It was necessary for hundreds and thousands of the brave and disinterested to throw themselves in, and thus form a safe bridge for the timid and the time-serving to pass over. How nobly they came up to the work—eager to be trampled on ! We had, indeed no Curtius, with horse and armor ; for we had no need of the *soldier's* aid. But the merchant came with his wealth ; the author with his populari-

ty; woman with her social influence; the scholar, or the rich man's son, surrendering all that gave them name and place; the slaveholder relinquishing his slaves; the bigot throwing away his prejudices; yeoman and mechanic, with the whole of their free, honest hearts; and hardest of all, the clergyman giving up parish popularity, and the good opinion of his brotherhood. All were needed, all came, and all were sacrificed. Of all may it be said, "the places that once knew them, know them no more." Rank and popularity are gone; and those who look on the surface of things, say that they have lost all social influence also. What matter? They have formed the bridge, and the people are pouring over it *en masse*.

And all along our course, *events*, which we could neither foresee nor control, have aided us with miraculous power. It is curious now to imagine what might have been the present state of things, if Garrison had never been imprisoned at Baltimore for publishing an article against a slavetrading yankee, and if the kind heart of Arthur Tappan had not been stirred thereby to pay his fine of a thousand dollars.

In our small beginnings, the Faculty of Lane Seminary, did us most important service. For the sake of securing southern patronage, they made a strong effort to suppress the utterance of free thought; and thus they sent forth the flower of the institution to become anti-slavery lecturers, at a time when they were most needed. In the words of George Thompson, "these young men were firebrands, which Dr. Beecher, finding too hot for his hands to manage, threw from him, and scattered all over the land."

The outrage on the United States mail, the murder of Lovejoy, the Boston and New-York mobs, the burning of Pennsylvania Hall, and innumerable other incidents of the same character, all conspired to do our work, in a manner perceptible enough to us, though not to the world. Slaveholders and their abettors have been our most powerful agents from the beginning; and they will be so unto the end. They cannot help it, let them resolve as much discretion as they may; their free-will is evermore girt round by the iron ring of necessity, forged by the circumstances of their own false position. Would it have been safe for their system to have Congress receive petitions for its abolition, and allow free discussion thereon? Most manifestly not. So they made war upon the right of petition, and thus compelled the North, grievously against her will, to calculate the value of the Union.

And how strange it is that a man should have been educated and trained, as it were, for thirty years, on purpose to do our work in Congress. John Quincy Adams has long been behind the scenes, in the great game of politics. He knows all the dirty bell-ropes, phosphoric lightning, and tin-kettle thunder. He knows too much to be afraid, and far too much not to be feared. He has been President of the United States, and like his father, thrown

out of office by the slaveholding power. If this has not embittered his feelings, it has at least made him keenly observing of southern trickery and usurpation. Thus has the South, in no small degree, prepared *him* for the arduous task, which he performs like a brave old giant. Long may his mortal frame be kept strong enough to do the work of mind and heart!

But of all events having an important bearing on our cause, there is none so remarkable as the case of the *Amistad*. That those Africans should have been cast upon *our* shores, of all the shores of this wide earth; that they should have entered a *north-ern*, instead of a southern port; that public opinion should have been wrought up, by preceding events, to just the right pitch to make the proper moral *improvement* of those incidents; that the slaveholding influence in the Supreme Court should have been diminished by the sudden death of a Judge; truly these things are wonderful!

Not less wonderful is the fact that the *Amistad* case should have prepared the way for the *Creole*. A few years ago Madison Washington would have been dismissed by the American press as a "base wretch," a "cut-throat," &c. Now the press of the free States, with few exceptions, utters no condemnation, while very many pour forth expressions of sympathy, not unmingled with admiration. The spontaneous gushings of the popular heart in favor of the *Amistad* captives doubtless performed a large share of this work.

The South itself is in a state of intense fermentation. In Kentucky is a strong party in favor of getting rid of slavery. Western Virginia can scarcely repress her murmurings against the foul system; but lately, they were uttered in a petition to Congress for abolition. Virginia is moreover in an angry snarl with New-York, whose free-law loco-motive ran against her baggage car, called "Peculiar Institution," on the high-way of State intercourse. This gives birth to lively discussion between proprietors and passengers of the two cars, of which the results will prove most significant. Maryland, in distress for her runaway "property," strives to hold a convention to secure it. Ashamed of her own secrets, she imprisons a peaceable northern reporter, and all the free States hiss threat, to her great annoyance; and to increase her troubles, the more religious portion of her own citizens rise to rebuke her doings. South Carolina is in a fury with Great Britain about her shipwrecked slaves; yet can she in no wise refrain from making common cause with Virginia in her battle with New-York. Louisiana terrified at the increasing population and wealth of the free blacks, at the vicinity of the British West Indies, and the exertion of English influence in Cuba, finds time likewise to join hands with Virginia and South Carolina in this crusade. Georgia does the same, though her old slave controversy with Maine is still

unsettled. All combine together, and in their far-sighted wisdom, pass non-intercourse and inspection laws, which clash with the Constitution. Thus again does the southern whip drive the North to calculate the value of the Union. Mississippi is groaning under \$5 State debts, incurred in part for the purchase of slaves, and involving suits in the Supreme Court of the United States, destined to have a very important bearing on the issue between slavery and freedom.

Then comes the heavy unpaid debts of the South, moving northern merchants, manufacturers, and mechanics, to execrations altogether irreverent toward the sacred Union; and in the midst of the curses, not a few are brought to see and acknowledge that it can in no degree be profitable for communities to eat their own laborers. To this the South replies that the laborers eat their masters; the North responds that she grows daily more dubious whether a partnership in such victualling establishment can be in any wise ~~advantageous~~.

Then come ship-loads of East India cotton, and the phantoms of thousands more, across the already choked up path of the "peculiar institution." Hereat statesmen utter a chorus of howls, which avail nothing.

It were well for the South to pause, and ask herself with whom she is playing her desperate game, what she finds herself thus checkmated at every turn.

On one side is all Europe, combined with South America, and even Texas, for the suppression of the slave trade. On the other, is the United States separated from the civilized world, trying to stretch her staffy flag over the foul enormity. Between the two lies war with England. For the back-ground of that battle piece, see the British West Indies, swarming with black troops, who well remember what slavery is; Haiti, with its vivid recollections, and active sympathies, all arrayed against slavery; Mexico, with abundant cause to hate the United States, particularly the southern portion of it; and the Indians swarming on our borders, with long arrears of wrong to settle, after their fashion, with tomahawk and scalping-knife. These wrongs too, are linked with slavery; for what is our recent Florida Negro Hunt? but a war for the right of kidnapping Indian babes, by mothers once held as slaves? To crown all, the focus around which these inflammable materials are collecting, is the gathering-place for slaves of the worst description. Does a slave commit a crime? He is sold to the southwest. Is he so intelligent, or so violent, as to be considered dangerous? He is sold to the southwest. Is he suspected of plotting insurrection? He is sold to the southwest; there to be goaded into fury by severity greater than that from which he escapes.

Surely the walls are closing around slavery.—I. M. G.

Anti-Slavery Standard.

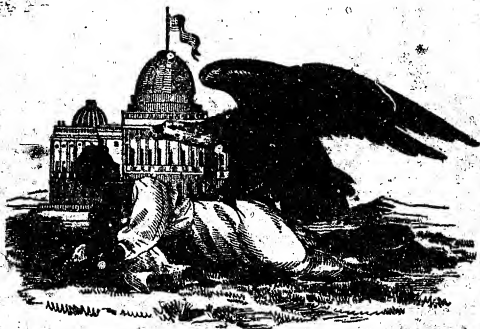
PS-7C E. W. Taylor

THE
**AMERICAN ANTI-SLAVERY
ALMANAC,**

FOR

1844

BEING BISSEXTILE OR LEAP YEAR; AND UNTIL JULY 4TH, THE
SIXTY-EIGHTH OF THE INDEPENDENCE OF THE UNITED STATES.



COMPILED BY D. L. CHILD.

CALCULATED FOR THE MERIDIAN OF CINCINNATI
AND SERVING FOR MARYLAND, NORTHERN PARTS OF VIRGINIA AND
KENTUCKY, AND SOUTHERN PARTS OF OHIO, INDIANA, AND ILLINOIS.

NEW YORK:

PUBLISHED BY THE AMERICAN ANTI-SLAVERY SOCIETY,
143 Nassau street,

CUSTOMARY NOTES.

1. Venus (♀) will be Evening Star until July 23d, then Morning Star until May 16th, 1845.

2. The Moon will run highest this year about the 19th degree of (♊) Gemini, and lowest about the 19th degree of (♐) Sagittarius.

3. Latitude of Herschel (♃) about 43' 42" south this year.

4. Longitude of the Moon's ascending Node (♊) in the middle of this year, 8 signs, 12 degrees.

5. Mean obliquity of the Ecliptic in the middle of this year, 23° 27' 31. 5". True obliquity, same time, 23° 27' 31. 3".

PRINCIPAL ARTICLES.

CHRONOLOGICAL CYCLES.			
Dominical Letters,	-	-	G F
Golden Number,	-	-	2
Epact,	-	-	11
Solar Cycle,	-	-	5
Roman Indiction,	-	-	2
Julian Period,	-	-	6557

MOVEABLE FEASTS.			
Easter Sunday,	April		7
Rogation Sunday,	May		12
Ascension Day,	May		16
Whit-Sunday,	May		26
Trinity Sunday,	June		2
Advent Sunday,	December		1

EQUINOXES AND SOLSTICES.

		D.	H.	M.
Vernal Equinox,	March	20	6	17 Morning.
Summer Solstice,	June	21	3	8 Morning.
Autumnal Equinox,	Sept.	22	5	18 Evening.
Winter Solstice,	Dec.	21	10	5½ Morning.

ECLIPSES IN THE YEAR 1844.

There will be five Eclipses this year, three of the Sun and two of the Moon, in the following order, namely, ☉ ☉ ☉ ☉ ☉.

I. There will be an Eclipse of the Moon on the 31st of May, at 5h. 9m. in the evening, invisible at Cincinnati. The eclipse will end about two minutes after the rising of the Moon at Baltimore.

II. There will be an Eclipse of the Sun on the 15th of June, at 6h. 48m. in the evening, invisible here. Visible in the South Pacific and Great Southern Oceans.

III. There will be an Eclipse of the Sun on the 10th of November, at 5h. 38m. in the morning, invisible. Visible only in a small portion of the Great Southern Ocean.

IV. There will be an Eclipse of the Moon on Sunday November 24th, in the evening, total and chiefly visible.

	H.	M.		H.	M.
Moon rises (4. 14. dig. eclip.)	4	35	Duration of total darkness,	1	33
Beginning of total darkness,	5	20	Whole duration,	-	3 26½
Middle of the Eclipse,	6	6½	Depth of immersion in the Earth's shadow,	17. 22	digits from the northern side.
End of total darkness,	6	53			
End of the Eclipse,	8	1½			

At Baltimore the whole of this Eclipse will be visible, beginning at 4h. 43m. and ending at 5h. 33m.

V. There will be an Eclipse of the Sun on Monday December 9th, in the afternoon, visible.

	Baltimore.	Washing.	Cincinnati.	Indianapolis.	St. Louis.
	H. M.	H. M.	H. M.	H. M.	H. M.
Beginning,	3:21	3 20	2 34	2 24	2 2
Greatest obscuration,	3:58	3 56	3 21	3 12	2 53
End,	4 32	4 30	4 4	3 57	3 41
Duration,	1:11	1 10	1 30	1 33	1 39
Mag. of noi. limb,	1:86 dig.	1. 90 dig.	2. 94 dig.	3. 15 dig.	3. 32 dig.

NOTE.—The calculations in this Almanac are in clock time.

MOON'S PHASES.

	D.	H.	M.
Full Moon,	5	11	56 M.
Third Quarter,	12	3	53 E.
New Moon,	19	0	40 E.
First Quarter,	27	6	53 M.

Sun's Meridian. H. M. S.	Days.	3	4	5	6	7	8	9	10	11	12	13
		Ev.	3	4	5	6	7	8	9	10	11	12
	1	5	9	13	17	21	25	29				

D.	D.	Various Phenomena.	☉	☉	Day's	☉	☉'s	☉	☉	☉
M.	W.		rises	sets.	length	dec.S.	pla.	sets.	South.	
			H. M.	H. M.		°		H. M.	H. M.	
1	2	Circumcision. <i>Look</i>	7 22	4 46	9 24	23 3	☉	3 40	9 3	
2	3	☉ in perigee. <i>for</i>	7 22	4 47	9 25	22 58	☐	4 36	9 54	
3	4	☉ runs high. ☉ ☉.	7 22	4 47	9 25	22 52	20	5 30	10 45	
4	5	☉ sets 8 24. <i>rain</i>	7 22	4 48	9 26	22 46	☉	6 21	11 37	
5	6	<i>or</i>	7 22	4 49	9 27	22 40	15	rises.	morn.	
6	7	Epiphany. <i>snow.</i>	7 22	4 50	9 28	22 33	28	6 12	0 29	
7	8	1st Sunday after Epiphany.	7 22	4 51	9 29	22 26	☉	7 17	1 20	
8	2	New Orleans battle, 1815.	7 22	4 52	9 30	22 18	24	8 24	2 9	
9	3	Aldebaran south 9 12.	7 22	4 53	9 31	22 10	☉	9 31	2 58	
10	4	☉ sets 6 52.	7 22	4 54	9 32	22 1	22	10 39	3 46	
11	5	Dr. Dwight died 1817.	7 22	4 55	9 33	21 52	☉	11 47	4 35	
12	6	[Unpleasant weather.	7 21	4 56	9 35	21 43	20	morn.	5 25	
13	7	☉'s greatest elongation.	7 21	4 57	9 36	21 33	☉	0 58	6 17	
14	8	2d Sunday after Epiphany.	7 21	4 58	9 37	21 23	18	2 9	7 13	
15	2	☉ in perigee. <i>Cold.</i>	7 20	4 59	9 39	21 12	1	3 19	8 11	
16	3	☉ runs low. ☉ ☉.	7 20	5 0	9 40	21 1	16	4 25	9 11	
17	4	Ben. Franklin born 1706.	7 20	5 1	9 42	20 49	☉	5 25	10 11	
18	5	☉ ☉ h. <i>Look for</i>	7 19	5 2	9 43	20 37	15	6 17	11 10	
19	6	☉ stationary. <i>snow.</i>	7 19	5 3	9 45	20 25	29	sets.	ev. 6	
20	7	☉ enters ☉. Fabian.	7 18	5 5	9 46	20 12	☉	6 27	0 57	
21	8	Agnes. <i>Boisterous</i>	7 18	5 6	9 48	19 59	25	7 32	1 46	
22	2	Vincent. <i>winds.</i>	7 17	5 7	9 50	19 46	☉	8 34	2 31	
23	3	☉ sets 9 57.	7 16	5 8	9 52	19 32	21	9 35	3 15	
24	4	☉ ☉.	7 16	5 9	9 53	19 18	☉	10 34	3 57	
25	5	Conversion of St. Paul.	7 15	5 10	9 55	19 3	16	11 32	4 40	
26	6	Rigel south 8 45.	7 14	5 12	9 57	18 48	28	morn.	5 23	
27	7	☉ in apogee. <i>Clear</i>	7 14	5 13	9 59	18 33	☉	0 30	6 8	
28	8	4th Sunday after Epiphany.	7 13	5 14	10 1	18 18	21	1 28	6 55	
29	2	Inferior ☉ ☉ ☉. <i>and</i>	7 12	5 15	10 3	18 2	☐	2 25	7 44	
30	3	☉ runs high.	7 11	5 16	10 5	17 46	15	3 19	8 35	
31	4	Sirius south 9 57. ☉ ☉.	7 10	5 17	10 7	17 29	28	4 11	9 27	

WHAT WILL RUM DO?—It will produce knowing care, heightened by remorse, and prey upon the conscience. It will yield distress both of the body and the mind. Every time it is used, the person will find himself less capable of scaring away the fiend Melancholy. All who partake deeply of intoxicating liquors, become peevish and discontented with the world, turn enemies to the established order of things, and go moping and growling through a brief existence, blaming, instead of themselves, their neighbors, or the government, as the cause of their miserable condition. But this utter destruction of the material man is nothing in comparison with the wreck of the immortal soul. To see the manly soul bowed down and deformed is sufficiently shocking; but when the undying soul is struggling with the destroyer, DELIRIUM TREMENS, the scene becomes horrible beyond all power of description.

MOON'S PHASES.

	D.	H.	M.
Full Moon,	4	3	5 M.
Third Quarter,	10	11	44 E.
New Moon,	18	3	8 M.
First Quarter,	26	4	20 M.

Sun on Meridian.	H.	M.	S.
1	0	13	51
5	0	14	17
9	0	14	30
13	0	14	31
17	0	14	20
21	0	13	57
25	0	13	24
29	0	12	42

D.	D.	Various Phenomena.	☉ rises	☉ sets.	Day's length	☉'s dec.S.	☉'s pla.	☉'s Sets.	☉'s South
M.	W.		H.M.	H.M.		°		H. M.	H. M.
1	5	☉ sets 7 44.	7 10	5 19	10 9	17 12	☉	4 59	10 19
2	6	Purification of B. V. Mary.	7 9	5 20	10 11	16 55	23	5 41	11 11
3	7	<i>mild weather.</i>	7 8	5 21	10 13	16 38	☉	6 20	morn.
4	G	Septuagesima.	7 7	5 22	10 15	16 20	20	rises.	0 2
5	2	Earthquake in Sicily 1780.	7 6	5 23	10 18	16 2	☉	7 19	0 52
6	3	Sirius south 9 33.	7 5	5 24	10 20	15 44	18	8 28	1 41
7	4	<i>Pleasant.</i>	7 4	5 26	10 22	15 25	☉	9 38	2 31
8	5	☉ sets 8 0.	7 3	5 27	10 24	15 6	16	10 48	3 22
9	6	☉ in perigee.	7 2	5 28	10 26	14 47	☉	12 0	4 14
10	7	☉ stationary.	7 0	5 29	10 29	14 28	15	morn.	5 9
11	G	Sexagesima.	6 59	5 30	10 31	14 9	29	1 10	6 6
12	2	☉ runs low.	6 58	5 31	10 33	13 49	1	2 16	7 4
13	3	☉ Ω.	6 57	5 33	10 36	13 29	27	3 17	8 3
14	4	Valentine.	6 56	5 34	10 38	13 8	☉	4 11	9 1
15	5	<i>some snow.</i>	6 55	5 35	10 40	12 48	24	4 56	9 56
16	6	J. Benson died 1821.	6 53	5 36	10 43	12 27	☉	5 35	10 48
17	7	☉ ☉ ☉.	6 52	5 37	10 45	12 7	21	6 9	11 37
18	G	Quinquagesima.	6 51	5 38	10 48	11 46	☉	sets.	ev. 23
19	2	☉ enters ☉.	6 50	5 39	10 50	11 24	17	7 20	1 8
20	3	☉ sets 8 26.	6 48	5 41	10 52	11 3	29	8 20	1 51
21	4	Ash Wednesday.	6 47	5 42	10 55	10 41	☉	9 19	2 34
22	5	Washington born 1732.	6 46	5 43	10 57	10 20	23	10 18	3 18
23	6	☉'s greatest elongation.	6 44	5 44	11 0	9 58	☉	11 16	4 2
24	7	St. Matthias. ☉ in apogee.	6 43	5 45	11 2	9 36	17	morn.	4 48
25	G	1st Sunday in Lent.	6 41	5 46	11 5	9 13	29	0 13	5 36
26	2	<i>Very unpleasant</i>	6 40	5 47	11 7	8 51	☉	1 8	6 25
27	3	☉ runs high. ☉ ☉.	6 39	5 48	11 10	8 29	23	2 0	7 16
28	4	Procyon south.	6 37	5 49	11 12	8 6	☉	2 49	8 7
29	5	☉ ☉ 4. <i>weather.</i>	6 36	5 50	11 15	7 43	18	3 33	8 58

PLAIN QUESTIONS AND PLAIN ANSWERS.—Why does a man swallow Rum ? Because it makes him happy.—How long does the happiness last ? Until the gassy effect is over.—How does he feel then ? Wretched enough.—Does Rum render him healthy ? No, it diseases.—Does it make him respectable ? Far from it ; it degrades him.—Does it make him prosperous ? It impoverishes him, and beggars his wife and children.—What is the end of the victim ? Disgrace.—Where does he repose after death ? In a dishonored grave. What is his memory ? Infamous : his wife and little orphans, his relations, and mankind, speak his name in whispers !—Will you then swallow intoxicating liquors ? Let every man's answer be, No ! I will follow in the track of the IMMORTAL SIX of Baltimore, sign the pledge, and become a comfort and protector to my family, and a useful and respectable member of society, and an example to the rising generation

MOON'S PHASES.

	D.	H.	M.
Full Moon,	4	3	24 E.
Third Quarter,	11	7	42 M.
New Moon,	18	6	39 E.
First Quarter,	26	11	24 E.

Sun on Meridian.	H. M. S.		Days.
	11	0 12 30	
	5	0 11 37	
	9	0 10 37	
	13	0 9 32	
	17	0 8 23	
	21	0 7 11	
	25	0 5 58	
	29	0 4 44	

D.	D.	Various Phenomena.	⊕	⊙	Day's length	dec. S.	⊕'s	⊙'s	South.
M.	W.		H. M.	H. M.				H. M.	H. M.
1	6	St. David. <i>Mild.</i>	6 34	5 51	11 17	7 21	☾	4 13	9 49
2	7	John Wesley died 1791.	6 33	5 53	11 20	6 58	14	4 50	10 40
3	F	2d Sunday in Lent.	6 31	5 54	11 22	6 35	28	5 23	11 30
4	2	<i>Look for snow.</i>	6 30	5 55	11 25	6 12	☾	rises.	morn.
5	3	James Madison born 1757.	6 28	5 56	11 27	5 49	27	7 20	0 21
6	4	Pollux south 8 36.	6 27	5 57	11 30	5 25	△	8 33	1 13
7	5	☿ in perigee. <i>Rain</i>	6 25	5 58	11 33	5 2	26	9 46	2 6
8	6	♀ sets 9 3. <i>or</i>	6 24	5 59	11 35	4 39	☾	10 59	3 2
9	7	♂ rises 4 20. <i>snow.</i>	6 22	6 0	11 38	4 15	26	morn.	4 0
10	F	2d Sunday in Lent.	6 21	6 1	11 40	3 52	†	0 8	4 59
11	2	☿ runs low.	6 19	6 2	11 43	3 28	24	1 11	5 58
12	3	Martyr Gregory.	6 18	6 3	11 45	3 4	☿	2 7	6 56
13	4	♂ discovered 1781.	6 16	6 4	11 48	2 41	21	2 55	7 52
14	5	<i>Look for</i>	6 14	6 5	11 50	2 17	☿	3 35	8 44
15	6	Jackson born 1765.	6 13	6 6	11 53	1 53	17	4 10	9 33
16	7	<i>a storm.</i>	6 11	6 7	11 56	1 30	30	4 41	10 19
17	F	St. Patrick. Mid. Lent. Sun.	6 10	6 8	11 58	1 6	☾	5 9	11 4
18	2	♀ sets 9 24.	6 8	6 9	12 1	0 42	25	sets.	11 47
19	3	♂ rises 3 44.	6 7	6 10	12 3	S 19	☿	7 9	ev. 30
20	4	☿ enters ☿. <i>Perhaps</i>	6 5	6 11	12 6	N 5	20	8 7	1 13
21	5	Benedict. <i>more</i>	6 3	6 12	12 8	0 29	☾	9 6	1 57
22	6	♂ ☿ H. <i>rain.</i>	6 2	6 13	12 11	0 52	14	10 3	2 43
23	7	☿ in apogee.	6 0	6 14	12 14	1 16	25	10 58	3 30
24	F	5th Sunday in Lent.	5 59	6 15	12 16	1 40	II	11 51	4 18
25	2	Annun. of B. V. Mary. ☿	5 57	6 16	12 19	2 3	19	morn.	5 7
26	3	[runs high.	5 55	6 17	12 21	2 27	☾	0 41	5 57
27	4	<i>Blustering.</i>	5 54	6 18	12 24	2 50	13	1 26	6 47
28	5	Charles Wesley died 1788.	5 52	6 19	12 26	3 14	26	2 7	7 37
29	6	Regulus south 9 30.	5 51	6 20	12 29	3 37	☾	2 44	8 27
30	7	♀ sets 9 50.	5 49	6 20	12 31	4 0	22	3 18	9 16
31	F	Palm Sunday.	5 47	6 21	12 34	4 23	☾	3 50	10 7

FEMALE NOBILITY.—The woman, poor and homely-clad as she may be, who balances her income and expenditure—who toils unrepiningly among her well-trained children, and presents them, morning and evening, in rosy health and cheerfulness, as offerings of love to her husband—who seeks the improvement of their minds rather than the adornment of their bodies—is the most exalted of her sex. Before her shall the proudest dame bow her jewelled head, for the bliss of a happy heart dwells with her for ever. If there is one prospect more dear to the soul of a man than another, it is that of meeting at the door his smiling wife and group of happy children. How it stirs up the tired blood of an exhausted man, when he hears the patter of many feet on the stairs—when young voices mix in glad confusion, and the youngest springs to his arms with a mirthful shout. Father Almighty, thy glory shines around the group! Thy smile and blessing hover there!

MOON'S PHASES.

	D.	H.	M.
Full Moon,	3	1	20 M.
Third Quarter,	9	4	31 E.
New Moon,	17	10	54 M.
First Quarter,	25	2	39 E.

Sun on Meridian.	H.	M.	S.
Days.	1	0	3 40
	5	0	2 37
	9	0	1 28
	13	0	0 24
Morning.			
	17	11	59 26
	21	11	58 34
	25	11	57 48
	29	11	57 10

D.	D.	Various Phenomena.	☉ rises	☉ sets.	Day's	☉'s	☉'s	☉'s	☉'s	☉'s	☉'s
M.	W.		H.M.	H.M.	length	dec.	N	pla.	sets.	South	
1	2	Chilling winds.	5 46	6 22	12 36	4 47	☾	4 22	10 58		
2	3	Thom. Jefferson born 1743.	5 44	6 23	12 39	5 10	☾	4 55	11 52		
3	4	Regulus south 9 10.	5 43	6 24	12 41	5 33	☾	rises.	morn.		
4	5	W. H. Harrison died 1841.	5 41	6 25	12 44	5 55	☾	8 38	0 48		
5	6	Good Friday. [☉ in per.	5 40	6 26	12 46	6 18	☾	9 52	1 46		
6	7	Unpleasant	5 38	6 27	12 49	6 41	☾	11 0	2 48		
7	8	Easter Sunday. Sup. ☉ ☽ ☿.	5 37	6 28	12 51	7 3	☾	morn.	3 49		
8	2	still. [☉ ☽.	5 35	6 29	12 54	7 26	☾	0 1	4 50		
9	3	Regulus south 8 46.	5 34	6 30	12 56	7 48	☾	0 52	5 47		
10	4	☉ sets 10 12.	5 32	6 31	12 59	8 10	☾	1 35	6 41		
11	5	Arcturus south ☉ 50.	5 31	6 32	13 1	8 32	☾	2 12	7 31		
12	6	Backward.	5 29	6 33	13 4	8 54	☾	2 43	8 18		
13	7	Spica ☾ south 11 47.	5 28	6 34	13 6	9 16	☾	3 12	9 2		
14	8	Low Sunday.	5 26	6 35	13 9	9 37	☾	3 39	9 46		
15	2	☽ rises 4 6.	5 25	6 36	13 11	9 59	☾	4 6	10 28		
16	3	Look for	5 23	6 37	13 13	10 20	☾	4 33	11 11		
17	4	Franklin died 1790.	5 22	6 38	13 16	10 41	☾	sets.	11 54		
18	5	rain.	5 20	6 39	13 18	11 2	☾	7 55	ev. 39		
19	5	☉ enters ☿. ☉ in apogee.	5 19	6 40	13 21	11 23	☾	8 51	1 26		
20	7	Arcturus south 0 15.	5 18	6 41	13 23	11 43	☾	9 45	2 14		
21	8	☉ runs high. ☉ ☽.	5 16	6 42	13 25	12 4	☾	10 35	3 2		
22	2	Now more	5 15	6 43	13 28	12 24	☾	11 21	3 52		
23	3	St. George.	5 13	6 43	13 30	12 44	☾	morn.	4 41		
24	4	☉ sets 10 35.	5 12	6 44	13 32	13 3	☾	0 3	5 30		
25	5	St. Mark.	5 11	6 45	13 35	13 23	☾	0 41	6 18		
26	6	☉ ☽ 1/2. pleasant.	5 10	6 46	13 37	13 42	☾	1 15	7 6		
27	7	Spica ☾ south 10 52.	5 8	6 47	13 39	14 1	☾	1 47	7 54		
28	8	2d Sunday after Easter.	5 7	6 48	13 41	14 20	☾	2 18	8 44		
29	2	Showery.	5 6	6 49	13 44	14 39	☾	2 49	9 35		
30	3	☽ rises 3 15.	5 4	6 50	13 46	14 57	☾	3 22	10 29		

COMPETENCE.

A competence is vital to content;
 Much wealth is corpulence, if not disease;
 Sick, or encumber'd is our happiness,
 A competence is all we can enjoy.
 O be content, where heav'n can give no more!
 More, like a flash of water from a lock,
 Quickens our spirit's movement for an hour;
 But soon its force is spent, nor rise our joys
 Above our native temper's common stream.
 Hence disappointment lurks in every prize,
 As bees in flow'rs, and stings us with success.

5. MAY.

Begins on Wednesday, 31 days.

1844.

MOON'S PHASES.

	D.	H.	M.
Full Moon,	2	9	38 M.
Third Quarter,	9	2	45 M.
New Moon,	17	3	15 M.
First Quarter,	25	1	52 M.
Full Moon,	31	5	9 E.

Sun on Meridian.	H.	M.	S.
1	11	56	54
5	11	56	29
9	11	56	13
13	11	56	6
17	11	56	9
21	11	56	21
25	11	56	41
29	11	57	8

D.	D.	Various Phenomena.	risers	sets.	Day's	dec.	N	pla.	sets.	South.					
M.	W.		H. M.	H. M.	length	°		H. M.	H. M.						
1	4	Sts. Philip and James.	5	3	6	51	13	48	15	15	☾	3	59	11	27
2	5	☉ in perigee. <i>Spring</i>	5	2	6	52	13	50	15	33	☿	rises.			morn.
3	6	Arcturus south 11 20.	5	1	6	53	13	52	15	51	29	8	39	0	28
4	7	☉ runs low. ☉ U.	5	0	6	54	13	54	16	8	1	9	46	1	32
5	F	☉'s greatest elongation.	4	59	6	55	13	56	16	25	29	10	43	2	35
6	2	<i>advances.</i>	4	58	6	56	13	58	16	42	☿	11	31	3	36
7	3	☉ sets 10 48.	4	56	6	57	14	0	16	59	27	morn.		4	33
8	4	Amer. Tract Society Anni.	4	55	6	58	14	2	17	15	☿	0	11	5	26
9	5	Amer. Bible Society Anni.	4	54	6	59	14	4	17	31	24	0	45	6	15
10	6	<i>Plant maize.</i>	4	53	7	0	14	6	17	47	☿	1	15	7	1
11	7	Spica ☿ south 9 57.	4	52	7	0	14	8	18	2	19	1	43	7	45
12	F	Rogation Sunday.	4	51	7	1	14	10	18	17	☿	2	10	8	27
13	2	Arcturus south 10 41.	4	50	7	2	14	12	18	32	14	2	37	9	10
14	3	☉'s greatest elongation.	4	49	7	3	14	14	18	46	25	3	5	9	53
15	4	<i>Quite cool.</i>	4	49	7	4	14	16	19	0	☿	3	35	10	37
16	5	Ascension. ☉ in apogee.	4	48	7	5	14	17	19	14	19	4	9	11	23
17	6	☉ stationary. ☉ stationary.	4	47	7	6	14	19	19	28	☿	sets.		ev.	10
18	7	☉ runs high. ☉ U.	4	46	7	7	14	21	19	41	13	8	32	0	59
19	F	Sunday after Ascension.	4	45	7	8	14	22	19	54	25	9	19	1	48
20	2	☉ enters ♌.	4	44	7	8	14	24	20	6	☿	10	2	2	38
21	3	☉ sets 10 47.	4	44	7	9	14	26	20	18	19	10	41	3	26
22	4	<i>Unfavorable</i>	4	43	7	10	14	27	20	30	☿	11	16	4	14
23	5	Arcturus south 10 1.	4	42	7	11	14	29	20	42	14	11	47	5	1
24	6	Queen Victoria born 1819.	4	42	7	12	14	30	20	53	27	morn.		5	48
25	7	Spica ☿ south 9 2.	4	41	7	13	14	32	21	4	☿	0	18	6	35
26	F	Whit-Sunday.	4	40	7	13	14	33	21	14	24	0	48	7	24
27	2	<i>weather.</i>	4	40	7	14	14	34	21	24	☿	1	19	8	15
28	3	Inferior ☉ ☉ ☉.	4	39	7	15	14	35	21	34	22	1	52	9	9
29	4	☉ rises 1 33.	4	39	7	16	14	37	21	43	☿	2	30	10	7
30	5	Alex. Pope died 1744.	4	38	7	16	14	38	21	52	22	3	14	11	9
31	6	☉ in perigee. ☉ U.	4	38	7	17	14	39	22	0	☿	rises			morn.

The rich man who denies it proudly feigns,
 Nor knows the wise are privy to the lie.
 Much learning shows how little mortals know;
 Much wealth, how little worldlings can enjoy:
 At best, it babies us with endless toys,
 And keeps us children till we drop to dust.
 As monkeys at a mirror stand amazed,
 They fail to find what they so plainly see;
 Thus men, in shining riches, see the face
 Of happiness, nor know it is a shade,
 But gaze, and touch, and peep, and peep again,
 And wish, and wonder it is absent still.

7. JULY.

Begins on Monday, 31 days.

1844.

MOON'S PHASES.

	D. H. M.
Third Quarter,	7 5 12 M.
New Moon,	15 8 45 M.
First Quarter,	22 3 35 E.
Full Moon,	29 8 55 M.

Sun on Meridian. H. M. S.	1			2			3			4			5			6			7			8		
	0	3	33	0	4	16	0	4	54	0	5	25	0	5	49	0	6	5	0	6	11	0	6	8
Days.	1	5	9	13	17	21	25	29	33	37	41	45	49	53	57	61	65	69	73	77	81	85	89	93

D.	D.	Various Phenomena.	rises H. M.	sets. H. M.	Day's length	dec. N	°	°	°	°	°	°	°	°	°	°	°	°	°	°	°	°	°	°
M.	W.																							
1	2	Heat increases.	4 39	7 27	14 48	23	6	Vy	8	37	0	59												
2	3	Visitation of B. V. M. ☉ in	4 40	7 27	14 47	23	1	≈	9	13	1	55												
3	4	Look [apogee.	4 40	7 27	14 47	22	56	28	9	45	2	46												
4	5	Independence.	4 41	7 27	14 46	22	51	36	10	14	3	34												
5	6	Antares south 9 23.	4 41	7 27	14 45	22	45	24	10	42	4	20												
6	7	for showers.	4 42	7 27	14 45	22	39	9	11	10	5	4												
7	F	5th Sunday after Trinity.	4 43	7 26	14 44	22	33	19	11	39	5	47												
8	2	Q sets 8 25.	4 43	7 26	14 43	22	26	8	morn.	6	31													
9	3	Look for	4 44	7 26	14 42	22	19	13	0	10	7	16												
10	4	☉ in apogee.	4 44	7 25	14 41	22	11	25	0	46	8	3												
11	5	☉ stationary. more	4 45	7 25	14 40	22	3	11	1	25	8	50												
12	6	☉ runs high. ☉ U.	4 46	7 24	14 39	21	55	18	2	10	9	40												
13	7	thunder showers.	4 46	7 24	14 37	21	26	30	3	0	10	29												
14	F	French Revol. com. 1789.	4 47	7 23	14 36	21	37	30	3	55	11	19												
15	2	Vega south 10 55.	4 48	7 23	14 35	21	28	25	sets.	ev.	9													
16	3	More rain.	4 49	7 22	14 34	21	18	20	7	53	0	57												
17	4	Eldridge Gerry born 1739.	4 49	7 22	14 32	21	8	20	8	25	1	44												
18	5	☉ south 0 44.	4 50	7 21	14 31	20	57	m	8	55	2	31												
19	6	☉ rises 10 21.	4 51	7 20	14 29	20	46	17	9	24	3	18												
20	7	Quite	4 52	7 20	14 28	20	35	30	9	55	4	6												
21	F	Superior ☉ ☉ ☉.	4 53	7 19	14 27	20	23	30	10	27	4	55												
22	2	☉ enters ☉.	4 53	7 18	14 25	20	11	28	11	4	5	47												
23	3	Inferior ☉ ☉ ☉.	4 54	7 18	14 23	19	59	m	11	47	6	43												
24	4	☉ stationary.	4 55	7 17	14 22	19	46	26	morn.	7	41													
25	5	St. James. ☉ ☉.	4 56	7 16	14 20	19	34	1	0	36	8	42												
26	6	☉ r. low. ☉ in per. ☉ ☉ ☉.	4 57	7 15	14 18	19	20	25	1	34	9	43												
27	7	Now sow turnips.	4 58	7 14	14 17	19	7	Vy	2	39	10	43												
28	F	8th Sunday after Trinity.	4 58	7 13	14 15	18	53	24	3	49	11	40												
29	2	☉ rises 9 42.	4 59	7 12	14 13	18	39	≈	rises.	morn.														
30	3	William Penn died 1718.	5 07	7 11	14 11	18	24	22	7	43	0	34												
31	4	*'s rise 11 32.	5 17	7 10	14 9	18	9	36	8	13	1	24												

Temperance is the strength of the mind.

No man need despair of being happy.

There is no happiness on earth exceeding that of a reciprocal satisfaction in a conjugal state.

Revenge is the pleasure of a little mind.

We cannot love those whom we do not respect.

Every braggart is a coward.

How sharper than a serpent's tooth it is, to have a thankless child.

The purest treasure is spotless reputation.

We can carry nothing out of the world, but a good or bad conscience.

Never take it for granted, that a man will do his duty because he ought to do it.

Let every man be the champion of right

MOON'S PHASES.

	D.	H.	M.
Third Quarter,	5	9	48 E.
New Moon,	13	8	53 E.
First Quarter,	20	8	37 E.
Full Moon,	27	6	55 E.

Sun on
Meridian.

Days.

H.	M.	S.
1	0	5 59
5	0	5 39
9	0	5 9
13	0	4 31
17	0	3 44
21	0	2 49
25	0	1 46
29	0	0 37

D.	D.	Various Phenomena.	☉	☽	Day's	☉'s	☽'s	Rises.	South
M.	W.		H.M.	H.M.	length	dec.N	pla.	H. M.	H. M.
1	5	Lammas day. <i>Very</i>	5	27	9 14	8 17 54	☾	8 42	2 11
2	6	*'s rise 11 24.	5	37	8 14	6 17 39	☽	9 10	2 57
3	7	Burr's trial commen. 1807.	5	47	7 14	4 17 23	15	9 40	3 41
4	8	☉ ☽ ☿. <i>hot.</i>	5	57	6 14	2 17 7	27	10 11	4 26
5	2	Vega south 9 33.	5	57	5 14	0 16 51	☿	10 45	5 11
6	3	Transfiguration.	5	67	4 13	58 16 34	21	11 23	5 57
7	4	☉ in apogee.	5	77	3 13	56 16 17	☿	morn.	6 44
8	5	☉ runs high. ☉ ☽.	5	87	2 13	54 16 0	14	0 5	7 33
9	6	<i>Look for rain.</i>	5	97	1 13	52 15 48	26	0 53	8 22
10	7	St. Lawrence.	5	106	59 13	49 15 25	☿	1 46	9 12
11	8	10th Sunday after Trinity.	5	116	58 13	47 15 8	51	2 43	10 2
12	2	☿ south 10 54.	5	126	57 13	45 14 50	☿	3 43	10 51
13	3	☽ stationary.	5	136	56 13	43 14 31	17	4 46	11 39
14	4	☿ south 2 43.	5	146	54 13	41 14 13	30	sets.	ev. 27
15	5	<i>More showers.</i>	5	156	53 13	39 13 54	☿	7 27	1 15
16	6	Choctaw mission est. 1818.	5	156	52 13	36 13 35	27	7 58	2 3
17	7	Altair south 9 57.	5	166	50 13	34 13 16	☿	8 31	3 53
18	8	11th Sunday after Trinity.	5	176	49 13	32 12 56	25	9 7	3 44
19	2	*'s rise 10 17. <i>Look</i>	5	186	48 13	30 12 37	☿	9 47	4 39
20	3	<i>at the thermometer.</i>	5	196	46 13	27 12 17	23	10 34	5 35
21	4	☉ in perigee. ☉ ☽.	5	206	45 13	25 11 57	1	11 28	6 34
22	5	☉ enters ☿. ☉ runs low.	5	216	44 13	23 11 37	21	morn.	7 34
23	6	Altair south 9 33.	5	226	42 13	20 11 16	☿	0 28	8 33
24	7	St. Bartholomew.	5	236	41 13	18 10 58	20	1 24	9 30
25	8	12th Sunday after Trinity.	5	246	39 13	16 10 35	☿	2 43	10 23
26	2	<i>Frequent</i>	5	256	38 13	13 10 14	17	3 51	11 14
27	3	☿ south 1 48.	5	256	36 13	11 9 53	☿	4 58	morn.
28	4	St. Augustine.	5	266	35 13	8 9 32	14	rises.	0 2
29	5	St. John Baptist beheaded.	5	276	33 13	6 9 11	27	7 11	0 49
30	6	<i>showers.</i>	5	286	32 13	4 8 49	☿	7 40	1 34
31	7	*'s rise 9 30.	5	296	30 13	1 8 27	23	8 10	2 19

If a man begin a fool, he is not obliged to persevere.

Men often attribute their hardships to the misconduct of their rulers.

Trust women who trust not men.

Set not public opinion at defiance.

Modesty is the strongest defence of the heart.

Suspicion is always worse than fact.

Science has no enemy but ignorance.

Truth, however bitter, does the mind good.

Our best instruction is gained from our own thoughts.

Gambling debases the mind.

In factions the most ignorant are always the most violent.

Duplicity is the resource of a coward.

True politeness springs from the heart.

MOON'S PHASES.

	D.	H.	M.
Third Quarter,	4	4	5 E.
New Moon,	12	7	38 M.
First Quarter,	19	2	14 M.
Full Moon,	26	7	35 M.

Sun on
Meridian.
H. M. S.
Days.

1	11	59	41
5	11	58	24
9	11	57	3
13	11	56	40
17	11	54	16
21	11	52	51
25	11	51	29
29	11	50	9

D.	D.	Various Phenomena.	risers H. M.	sets. H. M.	Day's length	dec. N.	pla.	Rises. H. M.	South. H. M.
1	F	☿'s greatest elongation.	5 30	6 29	12 59	8 6	☿	8 43	3 4
2	2	London burnt 1666, O. S.	5 31	6 27	12 56	4 44	17	9 20	3 50
3	3	Very warm.	5 32	6 26	12 54	7 22	29	10 1	4 37
4	4	☿ in apogee. ☿ ☿.	5 33	6 24	12 51	6 59	II	10 46	5 25
5	5	☿ runs high.	5 34	6 23	12 49	6 37	22	11 36	6 14
6	6	La Fayette born 1757.	5 34	6 21	12 47	6 15	☿	morn.	7 3
7	7	Hannah Moore died 1833.	5 35	6 19	12 44	5 52	17	0 31	7 52
8	F	Nativity of B. V. Mary.	5 36	6 18	12 42	5 30	29	1 30	8 41
9	2	Look for	5 37	6 16	12 39	5 7	☿	2 31	9 30
10	3	Erie battle 1813.	5 38	6 15	12 37	4 44	25	3 35	10 18
11	4	Champlain battle 1814.	5 39	6 13	12 34	4 21	☿	4 40	11 6
12	5	rain.	5 40	6 12	12 32	3 58	22	sets.	11 55
13	6	☿ south 8 41.	5 41	6 10	12 29	3 35	☿	6 31	ev. 46
14	7	Moscow burnt. 1812.	5 42	6 8	12 27	3 12	21	7 7	1 38
15	F	☿ stationary. ☿ in perigee.	5 43	6 7	12 24	2 49	☿	7 47	2 33
16	2	Fomalhaut south 11 4.	5 43	6 5	12 22	2 26	20	8 32	3 30
17	3	☿ ☿. Warm	5 44	6 4	12 19	2 3	1	9 25	4 29
18	4	☿ runs low. days	5 45	6 2	12 17	1 39	18	10 23	5 29
19	5	continue.	5 46	6 0	12 14	1 16	Vy	11 27	6 28
20	6	☿ rises 2 5.	5 47	5 59	12 12	0 53	16	morn.	7 24
21	7	St. Matthew. ☿ ☿ 4.	5 48	5 57	12 9	0 29	30	0 34	8 18
22	F	☿ enters ☿.	5 49	5 55	12 6	N. 6	☿	1 41	9 8
23	2	☿ south 8 1.	5 50	5 54	12 4	S. 17	27	2 47	9 56
24	3	☿ rises 2 6.	5 51	5 52	12 1	0 41	☿	3 51	10 42
25	4	Cloudy and	5 52	5 51	11 59	1 4	23	4 54	11 28
26	5	St. Cyprian. perhaps	5 53	5 49	11 56	1 28	☿	rises.	morn.
27	6	☿ ☿. rain.	5 54	5 47	11 54	1 51	19	6 10	0 13
28	7	Inferior ☿ ☿ ☿.	5 55	5 46	11 51	2 14	☿	6 43	0 53
29	F	St. Michael.	5 56	5 44	11 49	2 38	13	7 18	1 44
30	2	St. Jerome. Cool.	5 57	5 43	11 46	3 1	25	7 57	2 31

MARRIAGE is, of all human actions, the one in which society is the most interested.

Every house should have a garden as a remembrancer of Paradise.

Never seek friendship with one who is not better than thyself.

Never do an act of which you doubt the justice.

Promote not an unworthy man; it disgraces humanity.

Happy is that people, whose rulers rule in the fear of God.

Happy is that country, whose public men are gentlemen.

Ask not that of another which thou would'st deny to him.

Remember the past, consider the present, provide for the future.

Attend sedulously, question clearly, answer coolly, and cease when you have nothing to say.

A flatterer is a shadow of a fool.

MOON'S PHASES.

	D.	H.	M.
Third Quarter,	4	10	51 M.
New Moon,	11	5	46 E.
First Quarter,	18	9	38 M.
Full Moon,	25	11	27 E.

Sun on Meridian.	H.	M.	S.	30	17	10	11	21	39	8	49
Days.	1	11	49	30	17	10	11	46	21	11	44
	5	11	48	17	10	11	47	10	21	11	44
	9	11	47	10	11	46	11	45	21	11	44
	13	11	46	11	45	21	11	44	39	8	49
	17	11	45	21	11	44	39	8	49	11	43
	21	11	44	39	8	49	11	43	49	11	43
	25	11	44	39	8	49	11	43	49	11	43
	29	11	43	49	11	43	49	11	43	49	11

D.	D.	Various Phenomena.	risers	sets.	Day's	dec.S.	pla.	Rises.	South
M.	W.		H.M.	H.M.	length	°		H. M.	H. M.
1	3	☾ in apogee. ☽ ♄.	5 57	5 41	11 43	3 24	II	8 41	3 18
2	4	☿'s g. elong. ☽ runs high.	5 58	5 39	11 41	3 48	18	9 29	4 7
3	5	♄ south 7 21.	5 59	5 38	11 38	4 11	30	10 21	4 55
4	6	♄ stationary. <i>Look</i>	6 05	5 36	11 36	4 34	☾	11 17	5 44
5	7	<i>for</i>	6 15	5 35	11 33	4 57	24	morn.	6 32
6	8	☿ stationary. <i>rain.</i>	6 25	5 33	11 31	5 20	☾	0 16	7 20
7	2	☿ rises 2 15.	6 35	5 32	11 28	5 43	20	1 17	8 7
8	3	Fomalhaut south 9 38.	6 45	5 30	11 26	6 6	☾	2 21	8 55
9	4	St. Denys <i>Quite</i>	6 55	5 29	11 23	6 29	17	3 26	9 43
10	5	♄ south 10 30. <i>cool.</i>	6 65	5 27	11 21	6 52	☾	4 34	10 33
11	6	Bahamas discovered 1492.	6 75	5 26	11 18	7 15	15	5 44	11 25
12	7	*'s south 2 14.	6 85	5 24	11 16	7 37	30	sets.	ev. 21
13	8	☿'s gr. elong. ☽ in perigee.	6 95	5 23	11 13	8 0	☾	6 26	1 19
14	2	☽ ♄. <i>Perhaps</i>	6 105	5 21	11 11	8 22	30	7 18	2 19
15	3	☽ runs low. <i>frost.</i>	6 115	5 20	11 8	8 44	1	8 16	3 21
16	4	♄ south 10 31.	6 125	5 18	11 6	9 6	29	9 20	4 21
17	5	Burgoyne surrendered 1777.	6 135	5 17	11 3	9 28	V☿	10 27	5 20
18	6	St. Luke. <i>Rain.</i>	6 145	5 15	11 1	9 50	27	11 34	6 14
19	7	Cornwallis surrendered 1781	6 155	5 14	10 59	10 12	☾	morn.	7 6
20	8	20th Sunday after Trinity.	6 165	5 13	10 56	10 33	24	0 40	7 54
21	2	☿ rises 2 31.	6 185	5 11	10 54	10 55	☾	1 44	8 40
22	3	<i>Quite cold</i>	6 195	5 10	10 51	11 16	20	2 46	9 25
23	4	☽ enters ♄. <i>winds.</i>	6 205	5 9	10 49	11 37	☾	3 47	10 9
24	5	♄ south 9 30. ☽ ♄.	6 215	5 7	10 46	11 58	15	4 47	10 54
25	6	♄ sets 3 21.	6 225	5 6	10 44	12 19	27	5 47	11 39
26	7	<i>Harder frost.</i>	6 235	5 5	10 42	12 39	☾	rises.	morn.
27	8	21st Sunday after Trinity.	6 245	5 3	10 39	13 0	21	5 55	0 26
28	2	Sts. Simon and Jude.	6 255	5 2	10 37	13 20	II	6 37	1 13
29	3	☽ in apogee. ☽ runs high.	6 265	5 1	10 35	13 40	15	7 23	2 1
30	4	John Adams born 1735.	6 275	5 0	10 32	13 59	27	8 14	2 50
31	5	*'s south 1 0.	6 285	5 59	10 30	14 19	☾	9 8	3 38

A LESSON FOR SCOLDING WIVES.—“And I dare say you have scolded your wife often, Newman,” said I, one day, while sitting by his fire-side. Old Newman looked down, and his wife took up the reply. “Never, to signify—and if he has, I have deserved it.” “And I dare say, if the truth was known, you have scolded him as often,” said I. “Nay,” said the old woman, with a beauty of kindness which all the poetry in the world cannot excel: “how can a wife scold her good man, who has been hard at work for her and her little ones all the day? It may do for a man to be occasionally peevish and fretful, for it is he who must meet the crosses and disappointments of the world; and who should make him forget them but his own wife, for whom he braves and bears so much? And she had best for her own sake; for nobody can scold to a very great extent when the talking is all done on one side.”

MOON'S PHASES.

	D.	H.	M.
Third Quarter,	3	4	41 M.
New Moon,	10	3	58 M.
First Quarter,	16	7	53 E.
Full Moon,	24	6	4 E.

Sun on Meridian. H. M. P.	43	46	2	33	16	13	22	43
Days.	1	5	9	13	17	21	25	29

D.	D.	Various Phenomena.	risers H. M.	sets. H. M.	Days length	dec.S.	pla.	Rises. H. M.	South. H. M.
1	6	All Saints. <i>High</i>	6 30	4 57	10 28	14 38	☾	10 5	4 26
2	7	All Souls. <i>cold winds.</i>	6 31	4 56	10 26	14 57	☾	11 4	5 13
3	F	22d Sunday after Trinity.	6 32	4 55	10 23	15 16	☾	morn.	5 59
4	2	7 *'s south 0 44.	6 33	4 54	10 21	15 34	☾	0 4	6 45
5	3	Gunpowder Plot, 1605.	6 34	4 53	10 19	15 53	☾	1 7	7 32
6	4	☾ south 8 36.	6 35	4 52	10 17	16 10	☾	2 12	8 20
7	5	☾ south 9 2.	6 36	4 51	10 15	16 28	☾	3 19	9 10
8	6	☾ sets 9 56.	6 37	4 50	10 13	16 46	☾	4 30	10 3
9	7	<i>Cold increases.</i>	6 39	4 49	10 10	16 27	☾	5 43	11 0
10	F	Milton died 1674.	6 40	4 48	10 8	17 20	☾	sets.	12 0
11	2	☾ in perigee. ☾ ☾.	6 41	4 47	10 6	17 36	☾	6 0	ev. 64
12	3	☾ runs low.	6 42	4 46	10 4	17 52	☾	7 4	2 7
13	4	Aldebaran south 0 57.	6 43	4 46	10 2	18 8	☾	8 13	3 9
14	5	Charles Carroll died 1832.	6 44	4 45	10 0	18 24	☾	9 23	4 7
15	6	Superior ☾ ☾ ☾.	6 45	4 44	9 58	18 39	☾	10 31	5 1
16	7	<i>Quite cold.</i>	6 47	4 43	9 57	18 54	☾	11 37	5 51
17	F	24th Sunday after Trinity.	6 48	4 42	9 55	19 9	☾	morn.	6 39
18	2	☾ rises 3 18.	6 49	4 42	9 53	19 23	☾	0 40	7 24
19	3	☾ stationary.	6 50	4 41	9 51	19 37	☾	1 41	8 8
20	4	☾ sets 1 34.	6 51	4 40	9 49	19 51	☾	2 41	8 52
21	5	☾ enters ♄. <i>High</i>	6 52	4 40	9 48	20 4	☾	3 40	9 37
22	6	St. Cecilia. <i>cold</i>	6 53	4 39	9 46	20 17	☾	4 39	10 22
23	7	St. Clement. <i>winds.</i>	6 54	4 39	9 44	20 29	☾	5 36	11 9
24	F	☾ Eclipsed, visible and total	6 55	4 38	9 43	20 41	☾	rises.	11 57
25	2	☾ in apogee.	6 57	4 38	9 41	20 53	☾	5 20	morn.
26	3	☾ runs high. ☾ ☾ ☾.	6 58	4 37	9 40	21 4	☾	6 9	0 46
27	4	<i>Look for rain.</i>	6 59	4 37	9 38	21 15	☾	7 2	1 34
28	5	Dense fog at London 1840.	7 0	4 37	9 37	21 26	☾	7 58	2 22
29	6	7 *'s south 11 2.	7 1	4 36	9 36	21 36	☾	8 55	3 9
30	7	St. Andrew.	7 2	4 36	9 34	21 46	☾	9 54	3 55

Labor, industry, and virtue, go hand in hand. Idleness and leisure, lead to weakness, immorality, and vice. Down with all aristocracy—all nobility—save the nobility of true virtue and honest industry. Toil, either of the brain, of the heart, or the head is the only true manhood, the only true nobility.

Good sense should be the test of all rules, both ancient and modern—whatever is incompatible with good sense is false.

By observing of truth, you will command esteem, as well as secure peace.

A person may be great or rich by chance; but cannot be wise or good, without taking the pains for it.

Self-conceit, presumption, and obstinacy, blast the prospects of many a youth.

The man of order catches and arrests the hours as they fly.

MOON'S PHASES.

	D.	H.	M.
Third Quarter,	2	8	30 E.
New Moon,	9	2	35 E.
First Quarter,	16	9	44 M.
Full Moon,	24	1	51 E.

Sun on Meridian.	H.	M.	S.
Days.	1	11	49
	5	11	51
	9	11	52
	13	11	54
	17	11	56
	21	11	58
	25	Ev.	0
	29	0	2

D.	D.	Various Phenomena.	risers	sets.	Day's	dec.S.	pla.	Rises.	South
M.	W.		H.M.	H.M.	length			H. M.	H. M.
1	F	Advent Sunday.	7 3	4 36	9 33	21 55	☾	10 54	4 40
2	2	7 *'s south 10 50.	7 4	4 36	9 32	22 4	☿	11 56	5 25
3	3	<i>Cold winds</i>	7 5	4 36	9 31	22 12	20	morn.	6 11
4	4	Aldebaran south 11 31.	7 6	4 35	9 30	22 20	☿	1 0	6 58
5	5	☿ rises 3 51.	7 7	4 35	9 29	22 28	17	2 7	7 48
6	6	Van Buren born 1782.	7 8	4 35	9 28	22 35	☿	3 16	8 41
7	7	<i>prevail.</i>	7 8	4 35	9 27	22 42	16	4 28	9 38
8	F	2d Sunday in Advent. ☿ Ω.	7 9	4 35	9 26	22 48	1	5 41	10 40
9	2	☿ in perigee. ☿ runs low.	7 10	4 35	9 25	22 54	16	sets.	11 44
10	3	<i>Perhaps</i>	7 11	4 35	9 25	22 59	☿	5 49	ev. 49
11	4	☿ stationary. <i>snow</i>	7 12	4 36	9 24	23 4	17	7 1	1 51
12	5	7 *'s south 10 11.	7 13	4 36	9 23	23 9	☿	8 13	2 49
13	6	<i>squalls.</i>	7 13	4 36	9 23	23 12	16	9 22	3 43
14	7	Washington died 1799.	7 14	4 36	9 22	23 16	30	10 29	4 33
15	F	3d Sunday in Advent.	7 15	4 37	9 22	23 19	☿	11 33	5 20
16	2	☿ ☿ 4. <i>Perhaps</i>	7 15	4 37	9 21	23 22	26	morn.	6 6
17	3	Bolivar died 1830.	7 16	4 37	9 21	23 24	☿	0 34	6 50
18	4	Aldebaran south 10 36.	7 17	4 38	9 21	23 25	21	1 34	7 35
19	5	☿ sets 11 44.	7 17	4 38	9 21	23 27	☿	2 33	8 20
20	6	<i>rain.</i>	7 18	4 38	9 21	23 27	15	3 30	9 6
21	7	☿ enters Vj. St. Thomas.	7 18	4 39	9 21	23 27	27	4 26	9 54
22	F	☿ in apogee. ☿ ☿.	7 19	4 39	9 21	23 27	☿	5 20	10 42
23	2	☿ runs high. ☿ ☿ ☿.	7 19	4 40	9 21	23 27	21	6 11	11 30
24	3	<i>Cloudy and</i>	7 20	4 41	9 21	23 25	☿	rises.	morn.
25	4	Christmas.	7 20	4 41	9 21	23 24	14	5 52	0 19
26	5	St. Stephen.	7 20	4 42	9 21	23 22	26	6 49	1 7
27	6	St. John. <i>perhaps</i>	7 21	4 43	9 22	23 19	☿	7 48	1 53
28	7	Innocents. <i>rain.</i>	7 21	4 43	9 22	23 16	21	8 48	2 39
29	F	1st Sunday after Christmas.	7 21	4 44	9 23	23 12	☿	9 48	3 24
30	2	☿ in perigee.	7 22	4 45	9 23	23 8	16	10 50	4 8
31	3	☿ sets 11 4.	7 22	4 46	9 24	23 4	29	11 53	4 54

How few can rescue opulence from want!
 Who lives to nature rarely can be poor;
 Who lives to fancy never can be rich.
 Poor is the man in debt; the man of gold,
 In debt to fortune, trembles at her power:
 The man of reason smiles at her and death.
 O what a patrimony this! A being
 Of such inherent strength and majesty,
 Not world's possess'd can raise it; worlds destroy'd
 Can't injure it; which holds on its glorious course,
 When thine, O Nature! ends; too blest to mourn
 Creation's obsequies. What treasure this!
 The monarch is a beggar to the man.

TEXAS.

THIS country extends from the western boundary of the State of Louisiana, along the Gulf of Mexico, about 400 miles, and is estimated to contain 160,000 square miles. But the Texan revolutionists have undertaken, by act of their Congress, to add to Texas proper parts of the departments of Tamaulipas, Coahuila, Chihuahua, and Santa Fe; embracing all the Mexican territory east of the Rio Bravo, and making 140,000 square miles more. The whole, therefore, that is commonly meant, when we speak of Texas, amounts to 300,000 square miles, being more than six times the extent of Pennsylvania, seven times that of New York, and forty times that of Massachusetts.

In the year 1819, the first grant of land in Texas was made to a citizen of the United States. It was made by the royal government.

In 1821, Mexico threw off the yoke of Spain, and became an independent republic.

In 1822, the first settlement was made by Americans, under the above-mentioned grant.

In 1823, Mexico made with Great Britain a treaty for the suppression of the slave-trade.

In 1824, Mexico passed a law prohibiting the introduction of slaves, and declaring them free as soon as they reached the Mexican soil.

In 1829, slavery was totally abolished throughout Mexico.

The Americans were allowed extraordinary privileges. Lands of great extent and fertility were freely given them. They were exempted from taxes, and from custom-house duties on all goods imported for their own use, for the space of ten years. In return, they were required to take an oath to support the constitution, and to observe the Catholic religion. By taking this oath, becoming the lawful proprietors of land, and residing in the province six months, they become Mexican citizens. That the settlers should be Roman Catholics, was made an express condition of every grant of land in Texas. No settler could complain of being deceived.

Received and treated with this unexampled kindness and generosity, the Americans immediately began to violate the laws of their benefactors. They smuggled, for the Indian and other trade, under pretence of importing for their own use; and they introduced slaves from the United States, Cuba, and Africa, without paying the slightest regard to the legal prohibition, and when the total extinction of slavery was finally decreed, they prepared to resist with force and arms the execution of the law.

In this posture of affairs, the slave States of the Union, with the federal executive at their head, began to conspire and plot for the separation of Texas from Mexico, and its annexation to the United States.

Two considerations, each calculated to operate powerfully upon men of the lawless habits and ungoverned passions, which generally characterize slaveholders, impelled them to this policy.

1. The acquisition of Texas would enlarge and perpetuate the American market for slaves; and thus encourage and extend indefinitely the business of slave breeding, which is a principal source of revenue in all the old slave States, and which reconciles two things generally found to be irreconcilable, viz.: pecuniary gain and personal profligacy. Lasciviousness usually empties men's pockets, under the slave-breeding system it fills them; for mulattoes usually bring higher prices than pure blacks.

2. It would create new slave States to balance the free, which will be formed in the North-west; and thus preserve the numerical equipoise of liberty and slavery in the Senate of the United States.

To a class of men, who, with few exceptions, are of worldly, ambitious, and sensual character, these must be controlling motives of action. In point of fact, the southern slaveholders have resorted to every sort of means to compass their darling object.

They offered large sums of money and urged exaggerated claims to induce Mexico to cede Texas. They encouraged the emigrants to resist the abolition of slavery. They organized a party, extending through every portion of this country, for stirring up rebellion and effecting a revolution in Texas.

The leader, Samuel Houston, the intimate friend of General Jackson, went to Texas for that purpose, and gave out to his friends, to the disaffected, and to adventurers, that he acted in conformity with the views of that high magistrate.

Enlistments and expeditions for the service of the insurgents were everywhere openly made and encouraged in the United States, without an attempt on the part of the Government to execute the law, which imposes a fine of \$1000 and imprisonment three years, for these offences.

At a critical period, Gen. Gaines was sent into Texas with an army, under pretense of restraining the hostility of Indians, but in reality to create an impression on the minds of the contending parties, that the United States, in case of need, would ultimately take part with Texas.

They repeatedly offered vast bribes to Mexican officers to betray their country, and become subservient to this great scheme of slaveholding aggrandizement.

While these things were going on, the warmest professions of friendship to Mexico were constantly made by the Executive of the United States.

By such means, was the separation of Texas from Mexico effected. It was done by intruders from the United States, a large portion of them *fugitives from justice*, and not at all by the legitimate and industrious settlers of Texas. They were opposed to the whole scheme, but were overborne and silenced by the calumnies, threats, intrigues, and violence of ruffians coming from afar, and organized for crime. It only remains to take the final step of attaching the province to this Union. Had it not been for the earnest and strenuous opposition of abolitionists, that would have been done before now. *There is great danger that it may still be done.* Southern statesmen, by the corrupting influences of slavery, by education and habit, become, as a general thing, thoroughly Machivellian in character and policy. They are so secret and subtle in management, and so unscrupulous as to means, that there is no safety for philanthropists and freemen in this contest, except in an ever-wakeful vigilance and unwearied opposition. *The greatest danger is to be apprehended at the first session of the 28th Congress.* The private declarations and correspondence of slave-members at the last session, as well as other signs, indicated the determination to make a desperate and decisive effort at the assembling of a new Congress. Meantime, the Executive has taken care that at every possible point of contact with Mexico, this republic (having but a handful of slaveholders in comparison with her freemen) should be represented *by slaveholders only.* The commander of every vessel belonging to our Pacific squadron is from a

slave State. *Com. Jones*, who committed the outrage in California (a preliminary step in the slaveholders' scheme of seizing that vast province), and who now, nearly a year after that misdemeanor, is still in command of that squadron, is a Virginian and a slaveholder. *General Gaines*, so well known for his *manœuvres* on and beyond the Texan frontier, in 1836, is now in command on the entire Mexican line. He officially avows that he will regard no line. He, too, is a Virginian and a slaveholder. The Commander-in-Chief of our army, is a Virginian. *Mr. Upshur*, who, as Secretary of the Navy, gave Jones his orders, and has encouraged American emigration to California, and directed its harbors to be surveyed, and who is in the habit of declaring with oaths that "we must and will have Texas," is a Virginian, a slaveholder, and probably a slave-breeder. *Henry A. Wise*, a man of decided influence with the present Cabinet, is from the same spot; the Old Eastern shore of Virginia, the hot-bed of slavery." President Tyler is from the same district. He is one of that numerous class of Virginia slaveholders, who has long ceased to reap from his barren acres any crop except "*the vigin-tial*;"* a crop flourishing only in moral decay and degradation. We have no doubt that each of these individuals, whose slightest action now affects the destinies of the country, considers the fortunes of himself, his family, and his State, to depend on the annexation of Texas as a slave market and as material for slave States.

Let us then be up and doing! Let MEMORIALS AGAINST THE ANNEXATION OF TEXAS FLOOD THE CAPITOL! Representatives and Senators may spurn them, but they will not dare to disregard them. Let us not rely on foreign aid. It is true that British abolitionists are aroused to a sense of the vast importance of this subject; but they must depend upon us to give them information and warning. The responsibility of American abolitionists is therefore not divided, though their strength is doubled. Let them be vigilant and faithful, for the enemy is cunning and powerful.

A GENEROUS OFFER.

Tom and Esau, two slaves of Samuel Houston, President of Texas, ran away, and got safely into Mexico. Tom wrote his master from Matamoras, that if he was out of funds, he would send him some.

MUNROE EDWARDS' SLAVES.

This notorious individual is the owner of a considerable number of slaves in Texas. He got trusted in Havana, for a cargo of 100, sold part of them in Texas, and the rest are now let out for his benefit, at fifteen or twenty dollars a month, Texan currency. The Spanish dealers are waiting for Munroe to pay!

A TEXAN'S BAGGAGE.

Case of pistols, bowie knife, and a pack of cards. This is a Texan proverb.

* This term, meaning a twenty years' crop, was first used in the Legislature of Virginia. It is applied only to a crop of human beings.

UNITED STATES' OFFICIALS.

Lewis Tappan says that during his late visit to England, the venerable Clarkson told him that he possessed full proof that the United States Consul, at Kingston, Jamaica, was in the habit of sending to the United States fabricated and false information concerning the working of emancipation in the British West Indies. Look out for his paragraphs.

FREE AND SLAVE STATES.

DIVISION OF BURDENS AND PRIVILEGES.

There are but 250,000 slaveholders in the United States, and they rule all the laborers, north and south. It will be seen by the following tables that the FREE STATES have borne nearly all the burdens, and the SLAVE STATES have received nearly all the loaves and fishes.

Population of the States in 1790.

TABLE I.

<i>Free States.</i>		<i>Slave States.</i>	
N. H.	141,885	Del.	59,094
Vt.	85,539	Md.	319,728
Mass.	378,787	Va.	747,610
R. I.	68,825	N. C.	93,951
Conn.	237,946	S. C.	249,073
N. Y.	340,120	Ga.	82,548
N. J.	184,139		
Pa.	434,373		1,852,004
		Slaves,	641,481
	1,871,614		
Slaves,	40,370	Free p.	1,210,523
Free pop.	1,831,244		

furnished by the respective States during the Revolutionary war.

<i>Slave States.</i>	<i>Cont.</i>	<i>Militia.</i>	<i>Total.</i>
Delaware,	2,317	417	2,693
Maryland,	13,912	4,127	18,039
Virginia,	26,688	5,620	32,306
N. Carolina,	7,263	none	7,263
S. Carolina,	6,426	none	6,426
Georgia,	2,669	none	2,669
			69,288
<i>States now free.</i>	<i>Cont.</i>	<i>Militia.</i>	<i>Total.</i>
N. Hampshire,	12,496	1,993	14,489
Massachusetts,	68,007	15,155	83,162
Rhode Island,	5,908	4,284	10,192
Connecticut,	32,039	7,792	39,831
New York,	18,331	3,304	21,635
New Jersey,	10,726	6,055	16,781
Pennsylvania,	26,608	7,357	32,955

TABLE 2.

Troops, continental and Militia,

Sum total,

219,055

TABLE 3.

This table shows the immense superiority of the free to the slave states, in point of population, Revolutionary exertions, intelligence and wealth.

	<i>South.</i>	<i>North.</i>
Free population in 1840,	4,682,788	9,652,240
Free population in 1790,	1,210,520	1,927,884
Troops in Revolution,	69,388	219,055
Newspapers and periodicals in 1840,	470	2,341
Printing Offices,	401	1,151
Binderies,	73	374
Agricultural products,	\$522,891,344	\$62,391,157
Manufacturing products,	83,935,742	334,639,690
Mines,	11,510,933	44,214,363
Fisheries,	1,519,198	10,070,725
Products of the forest,	4,849,168	12,677,905
Domestic commerce, capital invested,	142,784,513	248,087,910

TABLE 4.

This table shows how the offices of government have been divided between the free and slave States.

	S.	N.	Ministers and Charge.	S.	N.
Presidents,	6	4	Russia,	6	7
Secretaries of State,	10	4	Portugal,	5	4
Judges of Supreme Court,	17	10	Sweden,	3	3
Attorney Generals,	12	5	Prussia,	1	2
Speakers House Rep.	20	9	Austria,	1	1
Secretaries of War,	7	9	Netherlands,	5	5
Post Master Generals,	4	7	Ghent (to negotiate a treaty),	2	3
Secretaries of the Navy,	6	8	Turkey,	2	0
“ Treasury,	4	11	Belgium, Two Sicilies, and		
Vice Presidents,	4	6	Sardinia, (by Tyler,)	3	0
Presidents Senate,	50	11	Mexico,	5	1
Ministers and Charge d’Af.			Colombia,	4	1
Great Britain,	8	6	Beunos Ayres,	2	1
France,	13	7	Chile,	2	2
Spain,	11	6	Brazil,	0	1
			Tyler’s American Charge d’		
			Affaires,	4	0
			Panama,	2	1
				219	135

The following table shows the comparative number of white persons over twenty years of age, who can neither read nor write:

Connecticut,	1 to every	568	Mississippi,	1	20
Vermont,	1	437	Delaware,	1	18
New Hampshire,	1	310	Indiana,	1	18
Massachusetts,	1	166	South Carolina,	1	17
Maine,	1	108	Illinois,	1	17
Michigan,	1	97	Missouri,	1	16
Rhode Island,	1	67	Alabama,	1	15
New Jersey,	1	58	Kentucky,	1	13½
New York,	1	56	Georgia,	1	13
Pennsylvania,	1	50	Virginia,	1	12½
Ohio,	1	43	Arkansas,	1	11½
Louisiana,	1	32½	Tennessee,	1	11
Maryland,	1	27	North Carolina,	1	7

CASSIUS M. CLAY.

This gentleman is entitled, as much perhaps as any one living, to the respect and admiration of the friends of freedom and humanity. In the midst of slavery and the menaces and violence of its mobs, and the coldness of its more prudent and more heartless supporters, Mr. Clay has fearlessly and nobly borne a true testimony against the iniquity of slavery and the slave-trade. He is said to be a nephew of Henry Clay, and one of the wealthiest men in Kentucky. Long may he live to apply his ample powers of doing good to so worthy and patriotic a purpose. At the late election in Kentucky, a desperate attempt was made to assassinate him. Although the immediate occasion was a political dispute at the hustings, there seems to be no doubt that the attempt was the result of a conspiracy to kill him, on account of his eloquent writings, speeches, and legislative efforts against slavery. Mr. Clay received a pistol ball in his bosom, which was arrested by striking the sheath of his bowie knife.

CONCISE ANSWERS.

Pro. I object to the harsh language of abolitionists. I approve of the old maxim, that "honey catches more flies than vinegar."

Anti. The maxim is very true; and we leave it to those whose business it is to catch flies. If a man should seize your wife and sell her, or keep her for himself, as best suited his convenience; if he compelled you, year after year, to unrequited toil; if you saw your children bleeding under his lash, and knew that the law allowed him to kill them, provided it was done by "moderate correction;" how much honey should you think necessary to catch *that* fly?

Pro. Show me the plan of the abolitionists.

Anti. We intend to do our work as Paul did, by the "foolishness of preaching."

Pro. The slaves must be *fitted* for freedom, before they are emancipated.

Anti. That can never be done while they *are* slaves. Your proposition reminds me of the careful mother, who said her son should never go into the water, till he had learned to swim; so she made him dive off the bureau, and he broke his nose.

Pro. What do you talk to us at the North for?

Anti. Because the South could not sustain slavery without *our continual aid*; and this she acknowledges. *Because when public opinion is right at the North, the South cannot possibly withstand it.*

An Irishman once went to a shop to buy one spur. "Why do you ask for *one*?" said the shopman; they are always sold in pairs." "Where's the use?" inquired Patrick: "And sure if I make one side of the horse gallop, won't the other gallop too?"

Pro. The coloured and white race can never live together on equal terms; there is an instinctive antipathy between them; they won't mix any better than oil and water."

Anti. Take a census of colored complexions, the mulattoes, quadroons, &c., and then tell me what you think of oil and water.

Pro. But this plan of social equality is so dangerous. It will disorganize society. Give these blackies a good education, make lawyers and merchants of them, and the next thing we shall know, they'll be marrying our daughters.

Anti. I thought you said just now that there was such an instinctive antipathy, they wouldn't mix any better than oil and water?

Pro. The time hasn't come yet to agitate this question.

Anti. To such a remark, Angelina Grimké once replied, "If thou wert a slave, toiling in the fields of Carolina, I apprehend thou wouldst think the time had *fully* come."

Pro. You are not aware of the danger involved in this discussion. I beg of you to remember the women of the South with their infants in their arms.

Anti. I do remember the women of the South, with their infants in their arms; but I remember them *without regard to color.*

Pro. You do not realize what a horrible thing it would be to let the slaves loose upon their masters.

Anti. Did it ever occur to you that the masters have *always* been let loose upon the slaves? This has been literally true; for they make all the laws, without allowing the colored man the slightest voice in them.

Pro. The masters deserve pity rather than blame. Many of them would emancipate, if they could; but they cannot; the laws forbid it.

Anti. Who *made* the laws? Who *sustains* the laws? You forget that the *people* are the sovereign power in this country; and these slaveholders are themselves the people. Your plea reminds me of the little girl who told her mother she could not do the work she had been ordered, because she was tied. "Who tied you?" "*I tied myself.*"

GEORGE LATIMER.

The *hégira* of George Latimer forms an epoch in the anti-slavery annals. He fled from "the happiness" of being a slave in Norfolk, Virginia. His master, James B. Gray, pursued and arrested him at Boston, on a charge of theft; but this being found unsustainable, he was detained and committed to Suffolk jail, on the simple order of Gray, as a *slave*. Various judicial proceedings and delays took place, in which a deep and daily increasing interest on the part of the people was manifested. An immense meeting took place at Faneuil Hall, and very full and excited meetings in the neighboring towns. From the spirit and resolutions of those meetings, it became apparent that Latimer could never be removed from Massachusetts as a slave. The sheriff of Suffolk, alarmed by the general indignation at the perversion of the power and the prisons of Massachusetts to the detention of a victim of kidnapping, gave orders to the deputy and jailor to discharge the prisoner. When he was on the point of doing so, Gray's attorney executed a deed of manumission in favor of Latimer, in consideration of \$400 paid him by a citizen of Boston. Gray had previously demanded \$800.

The case, however, did not end here. A petition, signed by 60,000 citizens, was presented to the Legislature of Massachusetts; and, in consequence thereof, an act passed for "the protection of personal liberty." By this act, all judges, justices of the peace, and officers of the commonwealth, are forbidden, under heavy penalties, to aid, or act in any manner, in the arrest, detention, or delivery of any person claimed as a fugitive slave.

A petition signed by nearly an equal number, praying that Massachusetts may be exempted from any part in the maintenance of slavery, and relieved from all connection with it, was forwarded to Washington. After repeated attempts of John Quincy Adams to present it to the House, it was at last silently given over to the Speaker, under a rule of the House, and was by him referred to the Committee on the Judiciary, with whom it remained at the close of the session; Mr. Barnard, the chairman, having been unable to assemble a quorum of the Committee for the purpose of considering it.

The case of *Somerset* is famous, as the first in which it was decided that a slave cannot by law exist on *Old England's* ground; that of Latimer will be equally famous, as the first in which it was decided that a slave *shall* not exist on *New England's* ground, *whether there be law for it or not*. We have been quibbling too long on laws which consign innocent men to a fate worse than death.

FROST BITTEN.—Spirits of turpentine, applied at once, is a cure for freezing.

THE EAST INDIES.

The Governor General of India, in Council, passed the following Act for the Abolition of Slavery in the British Settlements of the East:

"Whereas in certain parts of the Straits' settlements, slavery has never had any legal existence, and in the other parts in which it is doubtful whether formerly it had such legal existence it is no longer warranted by custom, or the supposed rights connected therewith have been expressly abandoned:

"It is hereby declared and enacted, that in no parts of the Straits' settlements shall the status of slavery be recognised as ; existing by law. And all courts and officers of law are hereby prohibited from enforcing any claims founded on any supposed rights of masters in regard to slaves within the settlements aforesaid, and are enjoined to afford protection to all persons against whom any supposed rights of slavery are attempted to be enforced."

This act was for some time understood in the United States to abolish slavery throughout British India ; but in point of fact it extended only to Malacca, Singapore, Penang or Prince of Wales' Island, and Province Wellesley. It freed about 10,000 slaves.

Subsequently, on the 7th of April, 1843, the East India Directors, and the Gov. Gen. and Council of India, passed an act which has become law, whereby 10,000,000 of slaves were set free. The following is a copy :

"An Act for declaring and amending the law regarding the condition of slavery within the territories of the East India Company.

"1. It is hereby enacted and declared, that no public officer shall, in execution of any decree or order of court, or for the enforcement of any demand of rent or revenue, sell, or cause to be sold, any person, or the right to the compulsory labor or services of any person, on the ground that such person is in a state of slavery.

"2. And it is hereby declared and enacted, that no rights arising out of an alleged property in the person and services of another, as a slave, shall be enforced by any civil or criminal court or magistrate, within the territories of the East India Company.

"3. And it is hereby declared and enacted, that no person who may have acquired property by his own industry, or by the exercise of any calling, art, or profession, or by inheritance, assignment, gift or bequest, shall be dispossessed of such property, or prevented from taking possession thereof, on the ground that such person, or that the person from whom the property may have been derived, was a slave.

"4. And it is hereby enacted, that any Act which would be a penal offence if done to a free man, shall be equally an offence if done to any person on the pretext of his being in a condition of slavery."

By this last act slavery is legally abolished throughout British India.

In Ceylon, a colony of the Crown, slavery expired on the 31st of Dec., 1842 ; and 30,000 slaves found themselves changed into freemen on the 1st of January, 1843.

All the British laws against slavery and the slave-trade have been extended to Scinde, a country on the Indus, lately acquired by the British.

If these laws are faithfully executed, slavery is extinct in the whole of British India. So the advocates of slavery can no longer comfort themselves with the wickedness of Great Britain. Alas ! where will they look for refuge or example ?

A KENTUCKY ABOLITIONIST.

[From the Louisville, Ky., Advertiser.]

"Mr. Thomasson, we understand, in his speech on Tuesday evening, again avowed his anti-slavery sentiments, and repelled, with scorn, any concealment of them. He even goes a step farther than we believed (reckless as he is,) he would dare to do before any enlightened community of slaveholders in the country. He stated, we are credibly informed, that at the time of the exciting agitation of the Missouri Question, he was opposed, on constitutional grounds, to her admission to the Union, and still condemns the policy and constitutionality of her reception into the confederacy. He continues to allege his unequivocal hostility to the admission of Texas among our sovereignties, with the stigma of slavery on her escutcheon—and in fine is about as thorough an Abolitionist in theory, as can be found outside of the LIBERATOR OFFICE, or the WORLD'S CONVENTION. If he isn't a pretty tea-pot for a Representative in Congress from Old Kentucky, WE ARE NO DEMOCRAT."

The man thus denounced was nevertheless elected; and is now one of the Representatives of Kentucky in the Congress of the United States. Honor for his noble independence, and true bravery, and large-heartedness! Honor to the people who appreciated and stood by him. While there is one such man in the republic, we will not despair of it.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

COLONIZATION SOCIETY.

The Colonization Society was organized Jan. 1. 1817, and has therefore been in existence a little over 26 years. This plan originated at the South, and was occasioned by several attempts at insurrection by the slaves, about the year 1800, and afterwards. The legislature of Virginia, at its sessions in 1800, 1802 and 1805, passed resolutions urging Congress to purchase some territory out of the limits of the United States, on which to colonize free persons of color, and slaves that might be emancipated for that purpose, and those who should "be dangerous to the public safety." It was not until after the formation of the Society that anything was said about its being the means of abolishing slavery, or of christianizing Africa. It was first got up by the slaveholders of the South, to remove the free negroes who were thought to be dangerous to the perpetuity of slavery; an appeal was then made to the anti-slavery and religious feeling of the North, that they might receive aid from that quarter in accomplishing their purposes. A delusion of this kind would also serve to quiet the sensitiveness of the North, and allay the anti-slavery feeling that has always existed there—a very important requisite for the continuance of slavery. This is a fair representation of the manner in which the spirit of slavery has deluded the North in all the questions that relate to its own support. The double-dealing of that system of iniquity is yet too little understood.

The number of emigrants sent to Liberia, since the formation of the Society, and its expenses for the same period, may be seen from the following table:

	Expenses.	No. of Emigrants.
1817 to 1820,	\$5,000 00	
1820 to 1823,	5,627 66	
1823	4,798 02	390
1824	4,379 89	
1825	10,125 85	
1826	14,789 24	
1827	13,295 84	797
1828	13,458 17	
1829	19,765 61	
1830	26,583 51	
1831	27,999 15	445
1832	40,365 08	791
1833	37,242 46	258
1834	35,556 10	14
1835	51,662 35	181
1836	38,157 16	243
1837	29,150 42	96
1838	29,117 29	—
1839	51,617 17	54
1840	62,526 91	160
1841	74,311 84	86
1842, to July,	10,790 67	200
Total	\$586,340 39	4034

To the above amount of expenses should be added \$130,000 received from the United States, and a debt of \$16,500, which will make the sum total of the expenses of the Society, \$732,840 39. From the whole number of emigrants should be deducted 300 recaptured Africans, which would leave 3704 free blacks and emancipated slaves, the Society has colonized at Liberia in twenty-three years, being an average of 168 a year.

The colony is composed of four principal settlements, viz., Monrovia, Bassa Cove, Greenville, and Maryland. The territory is about 300 miles in length, and from 10 to 40 miles in width.

The number of persons sent to Liberia by this Society each year has been less than the average increase of slaves every day. How absurd it is, then, to present the colonization scheme as a remedy for slavery! Ten times the number of slaves colonize themselves in Canada every year, at little or no expense whatever.

THE BIBLE SOCIETY.

The statistics of this Society mention various grants of money, &c., to foreign societies and nations for the diffusion of the Scriptures, viz.: for the Hebrew Spanish Old Testament, \$7,000; for Madras, \$6,000; Sandwich Islands, \$5,500; Ceylon, \$4,000; Madeira, \$2,000; Russia and Finland, \$1,000; Northern India, \$1,000, &c. A donation has been made, also, "to print some of the gospels in the *Jubo* tongue, on the coast of Africa." But I do not perceive any account of Bibles or Testaments distributed amongst the millions of our *own* slaves.

Would the *Christians* of the South lynch the Society, if it dared to attend to heathen at home?

JOHN QUINCY ADAMS.

Extract from his letter in reply to a invitation to deliver an address at Bangor, Maine, on the 1st of August, 1843.

How can we presume to share in the festivities and unite in the songs of triumph of the first of August? Have we emancipated our slaves? Have we mulcted ourselves in a hundred millions of dollars to persuade and prevail upon the man stealer to relinquish his grasp upon his prey? Have we encompassed sea and land and sounded the clarion of freedom to the four winds of heaven to break the chain of slavery in the four quarters of the earth? Has the unction of our eloquence moved the bowels of compassion of the Holy Pontiff of the Roman Catholic church, to issue his commands to his christian flock against slavery and the slave trade? Have we softened the heart of the fiery Musselman of Tunis, the follower of the war denouncing prophet of Mecca to proclaim liberty throughout his land? Are we carrying into Hindustan, the inexpressible blessings of emancipation? Are we bursting open the everlasting gates and overleaping the wall of China to introduce into that brightened empire in one concentrated sunbeam the light of civil and of christian Liberty? Oh no, my countrymen! No! Nothing of all this! Instead of all this, are we not suffering our own hands to be manacled and our own feet to be fettered with the chains of slavery? Is it not enough to be told that by a fraudulent perversion of language in the constitution of the United States we have falsified the constitution itself, by admitting into both the Legislative and Executive Departments of the Government an overwhelming representation of one species of property to the exclusion of all others, and that the odious property in slaves? Is it not enough that by this exclusive privilege of property representation, confined to one section of the country, an irresistible ascendancy in the action of the general Government has been secured not indeed to that section, but to an oligarchy of slaveholders in that section, and to the cruel oppression of the poor in that same section itself? Is it not enough that by the operation of this radical iniquity in the organization of the government, an immense disproportion of all offices from the highest to the lowest, civil, military, naval, executive and judicial, are held by slave holders? Have we not seen the sacred right of petition totally suppressed? Have we not seen for the last twenty years the constitution and solemn treaties with foreign nations trampled on by cruel oppression and lawless imprisonment of colored mariners in the Southern States, in cold blooded defiance of a solemn adjudication by a southern judge in the Circuit Court of the Union? And is this not enough? Have not the people of the free States been required to renounce for their own citizens the rights of Habeas Corpus and trial by jury, and to coerce that base surrender of the only practical security to all personal rights? Have not the slave breeders by State Legislation subjected to fine and imprisonment the citizens of the free States for merely coming within their jurisdiction? Have we not tamely submitted for years to the daily violation of the freedom of the Post Office and of the Press by a committee of seal breakers; and have we not seen a sworn Post Master General formally avow that though he could not license this cut-purse protection of the peculiar institutions, the perpetrators of this highway robbery must justify themselves by the plea of necessity? And has the pillory or the penitentiary been the reward of that Post Master General?—Have we not seen printing presses destroyed—Halls erected for the pro-

motion of human freedom levelled with the dust, and consumed by fire, and wanton, unprovoked murder perpetrated with impunity by slave mongers? Have we not witnessed human beings, men made in the likeness of God, and endowed with immortal souls, burnt at the stake, not for their offences but for their color? Are not the journals of our Senate disgraced by resolutions calling for War to indemnify the slave pirates of the Enterprise and the Creole for the self-emancipation of their slaves, and to inflict vengeance by a death of torture upon the heroic self-deliverance of Madison Washington? Have we not been fifteen years plotting rebellion against our neighbor Republic of Mexico for abolishing slavery throughout all her Provinces? Have we not aided and abetted one of her provinces in insurrection against her for that cause? And have we not invaded openly, and sword in hand another of her provinces, and all to effect her dismemberment, and to add ten more slave States to our Confederacy? Has the cry of war for the conquest of Mexico, for the expansion of re-instituted slavery, for the robbery of Priests and the plunder of religious establishments yet subsided? Have the pettifogging, hair-splitting, nonsensical and yet inflammatory bickerings about the right of search, pandering to the thirst for revenge in France, panting for war to prostrate the disputed title of her King,—has the sound of this war trumpet yet faded away upon our ears?

Has the supreme and unparalleled absurdity of stipulating by treaty to keep a squadron of eighty guns for five years without intermission upon the coast of Africa, to suppress the African slave trade, and at the same time denying at the point of the bayonet the right of that squadron to board or examine any slaver all but sinking under a cargo of victims, if she but hoist a foreign flag—has *this* diplomatic bone been yet picked clean? Or is our *indirect* participation in the African slave trade to be protected at whatever expense of blood or treasure? Is the Supreme Executive Chief of this Commonwealth, yet to speak not for himself, but for her whole people, and pledge *them* to shoulder their muskets and endorse their knapsacks against the fanatical non-resistant abolitionists, whenever the overseers may please to raise the bloody flag with the swindling watch-word of the UNION? Oh, my friends! I have not the heart to join in the festivity on the first of August, the *British* anniversary of disenthralled humanity, while all this and infinitely more than I could tell, but that I would spare the blushes of my country, weighs down my spirits, with the uncertainty, sinking into my grave as I am, whether she is doomed to be numbered among the first liberators, or the last oppressors of the race of immortal man.

THE GOSPEL PREACHED TO SLAVES.

Frederic Douglass, the eloquent fugitive slave, sometimes mimics the preaching he heard while in bondage. He tells of a preacher, who called the attention of his slave hearers to the wonderful adaptation of things to their appropriate use, as manifested in the Creator's works.—“The white man,” said he, “has a soft and slender hand; but you, who are made to labor for him, have large and horny hands, that enable you to do his work.” The poor ignorant creatures had had no opportunity to learn that cessation from labor would make their hands likewise soft; and some of them went home, saying, “What a nice preacher that was!

Every word he spoke was true.—How kind it was of God to make our hands so hard! How they *would* blister, if they were as soft as the white man's."

Another story he tells is of a Methodist class leader, who tied up a slave woman, and flogged her till the blood streamed down her back; and when he had finished his brutal task, he quoted to her the text, "He that knoweth his master's will and doeth it not, shall be beaten with many stripes."

THE POST OFFICE.

D. L. Child, in one of his letters from Washington, says he has heard it stated, he knows not how truly, that at the South newspapers go by mail, postage free. The following from the Lowell Journal, it will be seen, confirms the statement by southern testimony.

"SOUTHERN POSTAGE.—Did you know that south of the Potomac, the people never pay a cent of postage on newspapers? Mr. Sevier, of Arkansas, said in the Senate, when the Post Office bill was under consideration, that the Southern people *would not put up with a postmaster who would attempt to make them pay postage on newspapers.*"

So here is another mode of picking Northern pockets for the slaveholders' benefit. The North, as official documents of the Post Office Department show, pays in postage much more than the whole cost of Mail transportation within her own bounds; while the South falls vastly short of paying the expense in hers. It is vastly convenient, no doubt, to be above the littleness of dealing in paltry coppers, like a Yankee pedlar, when the alternative is to pay a cent or pay nothing. But if the charge of postage on papers at the North is a just one; if so much money belongs of right to the Post Office Department, for so much service rendered, what better than systematic theft—on a small scale it is true—is the refusal to pay the price while receiving the service.

Voice of Freedom.

BEASTS OF BURDEN.

A gentleman from South Carolina once said to me, "I really pity you northern women. As I walked home from church yesterday, I heard one lady say to another, 'I want you to dine with me to-morrow; that is, if all my servants don't take it into their heads to go off before that time.' I thought to myself, how I would make the southern ladies laugh by repeating this remark. Our slaves would consider it a hard exchange to become New England house-keepers. Professor Dew said rightly, 'The women of the North are mere beasts of burden.'"

I did not enter into a prolonged argument. Under the influence of alarmed self-interest and strongly excited prejudice, the man was saying much that he knew to be untrue.

I told him so, with as much courtesy as possible; and quietly remarked, "I, for one, consider it more respectable, and more comfortable, to be a Beast of Burden than a Beast of Prey."

STINGS.—Common blue clay wet is the very best application to cure the stings of insects.

A RAILROAD INCIDENT IN WASHINGTON, D. C.

A few mornings since, about half-past five o'clock, I went to the depôt in this city, to leave my letters for the North. While standing in the ticket office, a neat dressed young man, in the blue coat of a sailor, and with a frank, manly countenance, entered the office, and laid down his money for a ticket to Baltimore.

"Have you got your free papers?" said Mr. Stetinius, the master of the depôt, if that be his proper title.

"Papers! yes, to be sure!" and the tar pulled out his honorable discharge from the naval service of the United States, dated a few days before.

"That won't do," said the ticket sellet, in imperious tones, "you must have a magistrate's certificate that you are FREE."

"Free! why I always was, and it's only a few days, as you may see, since I was discharged from the Navy Yard at New York."

"No matter: you must go and get your pass."

"But I must be in New York to-night. It's now almost time to start, and what shall I do, if I can't find a magistrate?"

"Why, you can't go to Baltimore, that's all."

The poor fellow turned away with an indignant countenance, to go a mile to hunt up a sleepy justice to endorse his papers.

What was the matter? does the reader ask. That sailor was *not quite* so white as the bronzed ticket seller!

"They are not so careful about those who are going South," said a laboring white man, who looked on, with a flowing eye.

This is only one little instance of the petty despotism exercised upon *free* men, free sailors too, in the Capital of their own free government.

May 17th, 1842.

A MOHAMMEDAN EXAMPLE.

The Bey of Tunis has abolished slavery in his dominions. He first began in April, '841, to prohibit the importation of slaves into Barbary, by sea; his next move was to declare the slave market illegal, and finally to raze it to the ground. He subsequently issued a decree forbidding the introduction of men of color, from the interior, under any pretext, and any negro so introduced, to be free. His last proclamation has declared all negroes born since the 8th of December, 1842, shall not only be free, but have all the rights and privileges of the most favored Mussulman.

PATRIOTS OF THE OLDEN TIME.—The wife of Samuel Adams, of revolutionary celebrity, one day informed her husband that a friend had made her a present of a female slave. Mr. Adams replied, in a very decided manner, "She may come, but not as a slave; for a slave cannot breathe in my house. If she comes, she must come free." The woman took up her abode with the family of this champion of liberty; and there she lived free and died free.

LIGHTNING.—The best thing to do when persons are struck with lightning, is to dash cold water on them immediately especially on the head.

WEATHER WISDOM.—The following are a few of the common or popular proverbial “saws” relative to the weather, viz.—“A rainbow in the morning gives warning.” That is, if the wind be easterly; because it shows that the rain cloud is approaching the observer. “A rainbow at night gives delight.” This adage may also be a good sign, provided the wind be westerly, as it shows that the rain clouds are passing away. “Evening red and next morning grey, are certain signs of a beautiful day.” “When the glow worm lights her lamp, the air is always damp.” “If the cock goes crowing to bed he’ll certainly rise with a watery head.” “When you see gossamer flying, be ye sure the air is drying.” “When black snails cross your path, black cloud much moisture bath.” “When the peacock loudly bawls, soon we’ll have both rain and squalls.” “If the moon shows like a silver shield, be not afraid to reap your field; but if she rises haloed round, soon we’ll tread on deluged ground.” “When rooks fly sporting high in air, it shows that windy storms are near.” If at sun rising or setting, the clouds appear of a lurid red color, extending nearly to the zenith, it is a sure sign of storms and gales of wind.

EFFECTS OF EMANCIPATION.—A Quaker friend of ours, who recently travelled extensively in the Island of Jamaica, and other British West India Islands, with a view to learn from his own observation, the practical workings of the new system, came to the following conclusions:

1. Wherever the emancipated negroes are fairly, kindly, and wisely treated, there they are working well on the properties of their old masters, and the existing instances of a contrary description must be ascribed to causes which class under slavery, and not under freedom.
2. An increased quantity of work thrown upon the market, is, of course, followed by the cheapening of labor.
3. Real property has risen and is rising in value.
4. The personal comforts of the laboring population, under freedom, are multiplied tenfold.
5. Lastly, the moral and religious improvement of the negroes, under freedom, is more than equal to the increase of their comforts. For, in the first place, there has been a rapid increase and vast extent of elementary and Christian education, schools for infants, young persons and adults, multiplying in every direction; and secondly, the gradual but decided diminution of crime, amounting in many country districts almost to its extinction; and thirdly, the happy change of the general and almost universal practice of concubinage, for the equally general adoption of marriage.—*Journal of Commerce.*

A GOOD ILLUSTRATION.—At a temperance meeting in Western New York, some one alluded to the plea so often urged by the Society of Friends, that it is not well to aid in the reformatory movements of the day, because it leads to “mixing with the world.” The speaker was followed by Henry Colman, of agricultural celebrity. In the midst of his remarks, he stopped suddenly, pointed out of the window, and looking at a Friend opposite to him, exclaimed in a tone of alarm, “Dr. Robinson! is that your house that’s on fire?” Instantly the whole audience were on their feet. “Stop! stop!” shouted he: “Nobody must go but the Quakers. Don’t mix with the world! Nobody must go but Quakers.” The fire was, of course, a hoax; but we trust a serious use will be made of its witty application.

ADROIT MANAGEMENT.

About twenty slaves in the State of Maryland lately took it into their heads to make a push for Canada. They met together in a common band, in Baltimore county. They proceeded as far as the bridge at Havre de Grace, where they sent two of their number forward, to make the experiment of crossing. The gate keeper refused to let them pass. The couple then returned to their companions; when after some consultation, they built a *coffin* of rough boards, put it on a bier and placed one of their number on it. Then in a solemn funeral procession they marched up to the bridge, and asked the privilege of crossing to bury their friend on the other side. The *ruse* took. The procession crossed over, and kept on the highway, till they got out of sight; they then took to the woods again, and *resurrected* their dead companion. So says a fugitive, who saw several of them in Philadelphia.

A WITHERING REBUKE.

It is well known that Liverpool was formerly very largely engaged in the Slave Trade. An extensive block of stores on the quay, erected by merchants engaged in that trade, took the name of the "Goree Piazza," which they still retain. GEORGE FREDERICK COOKE, the great Tragedian, who came on the stage in 1779, to play Richard the Third, after having knelt too devoutly at the shrine of Bacchus, was loudly hissed, but after resolute efforts to hiss and pelt him off, finally obtained a hearing, and addressed the audience as follows:

"It is hard enough to submit to the degradation of such a profession as that in which I appear; but it is the lowest depth of disgrace to be compelled to play the buffoon for the amusement of a set of wretches, every stone of whose streets, every brick of whose houses, every block of whose docks, is grouted and cemented by the blood and marrow of the stolen and murdered African."

It is added, that the indignant and withering rebuke of a drunken play-actor was more effective, in arousing the shame or stinging the conscience of the Liverpool African merchants, than the appeals of CLARKSON or WILBERFORCE.

J. Q. ADAMS.

Last summer, the "old man eloquent" visited Saratoga Springs. Everywhere, the people came in crowds to see and honor him. A captain of one of the steamboats on the Lakes, after listening to a thrilling speech from the veteran statesman, exclaimed, "By Jupiter, I wish we could take the engine out of that old ship and put it into a new hull!"

THEY ARE A STUPID RACE.

Of the many cunning contrivances to escape from slavery, we think the following is about the most shrewd we have heard yet. Two slaves in a certain county of Virginia, ran away with one of their master's horses. They started very early in the morning, in the following fashion: One of the slaves fastened a strong rope round the other's body, tied him to the saddle, and drove off. When met and questioned, the rider answered, "That black rascal undertook to run away from massa. I've caught him, and am taking him home, quick step. I guess he won't be

for running away again in a hurry, after massa's had the cooking of him." This failed not to elicit warm approbation, accompanied with hospitable offers of refreshment for himself and his horse.

When arrived at a convenient place, the slaves exchanged places; the rider submitting to the rope in his turn, while the other performed his part to admiration; and, like him, received assistance and praise for his honest zeal in his master's service.

Thus they journeyed "in tye," till they reached Pennsylvania, when the rope was no longer necessary. Thence they passed over into Canada.

WORDS OF JOHN WESLEY.

The slaveholder rests the strength of his cause on necessity. If slavery is not quite right, yet it must be, because there is an absolute *necessity for it*. It is necessary we should procure slaves; and when we have procured them, it is necessary to use them with severity, considering their stupidity, stubbornness, and wickedness.

"I answer, You stumble at the threshold; I deny that villainy is ever necessary. It is *impossible* that it should ever be necessary, for any reasonable creature to violate *all* the laws of *justice, mercy, and truth*. No circumstances can make it *necessary* for a man to burst in sunder all the ties of humanity. It can *never be necessary* for a rational being to sink himself below a brute. A man can be under no necessity of degrading himself into a wolf. The absurdity of the supposition is so glaring, that one would wonder any one could help seeing it."

PROGRESS.

Seven years ago, it was extremely difficult to get an article on slavery into any paper, except the few supported by anti-slavery Societies; now columns on this subject may be found every week, in two-thirds of the newspapers throughout the land.

HYMN.

BY JOHN PIERPONT.

We ask not that the slave should lie,
As lies his master, at his ease,
Beneath a silken canopy,
Or in the shade of blooming trees.

We mourn not that the man should toil;
'Tis nature's need,—'tis God's decree;
But let the hand that tills the soil,
Be, like the wind that fans it, free.

We ask not "eye for eye," that all,
Who forge the chain and ply the whip,
Should feel their torture; while the thrall
Should wield the scourge of mastership.

We only ask, O God, that they
Who bind a brother, may relent;
But, GREAT AVENGER, we do pray
That the wrong doer may repent.

THE WITNESSES.—BY PROF. LONGFELLOW.

In Ocean's wide domains,
Half buried in the sands,
Lie skeletons in chains,
With shackled feet and hands.

Beyond the fall of dews,
Deeper than plummet lies,
Float ships with all their crews,
No more to sink or rise.

There the black slave-ship swims,
Freighted with human forms,
Whose fettered fleshless limbs,
Are not the sport of storms.

These are the bones of Slaves;
They gleam from the abyss;
They cry from yawning waves,
'We are the witnesses!'

Within Earth's wide domains
Are markets for men's lives;
Their necks are galled with chains,
Their wrists are cramped with gyves.

Dead bodies, that the kite
In deserts makes its prey;
Murders, that with affright
Scare schoolboys from their play!

All evil thoughts and deeds,
Anger, and lust, and pride;
The foulest, rankest weeds,
That choke Life's groaning tide!

These are the woes of slaves;
They glare from the abyss;
They cry from unknown graves,
'We are the Witnesses!'

MISSIONARY HYMN, FOR THE SOUTH.

'Spread far the gospel tidings!'
Call ocean, earth, and air,
To aid your ceaseless labor
To spread them everywhere,
*Save in the bondman's cabin—
Let them not enter there!*

Send Bibles to the heathen!
On ev'ry distant shore,
From light that's beaming o'er us,
Let streams unceasing pour;—
*But keep it from the millions,
Down trodden at our door!*

Send Bibles to the heathen,
Their famish'd spirits feed!
Oh! haste, and join your efforts,

The priceless gift to speed!
*Then flog the trembling bondman,
If he shall learn to read!*

Let love of filthy lucre
Not in your bosoms dwell;
Your money, on our mission,
Will be expended well;—
*And then, to fill your coffers,
Husbands and fathers sell!*

Have even little children
All they can gain to save,
For teachers of the heathen,
Beyond the ocean wave;
*Then give to fire and faggot,
Him who would teach your slave!*

THE LORD'S FREEMAN.

George Lewis, a fugitive slave, on his way to Canada, was asked whether he did not wish to wreak vengeance on his master for his cruelties before he left. He replied, "Oh no, I would not injure a hair of his head, if I had the power. He has a wife and four children, and they love him and think a great deal of him, and it would not be right for me to injure so many to gratify the revenge of one."

AN EXAMPLE FOR STATESMEN.

Franklin's last public act was the presentation of a Memorial to the House of Representatives of the United States, praying them to exert the full extent of the powers vested in them by the Constitution, to put an end to slavery.

THE CHURCH IS THE LIGHT OF THE WORLD.

If the light be turned to darkness, how great is that darkness !

The Baptist Alabama Association lately resolved that they had read their Bibles, and were fully convinced, that "*Slavery is in accordance with its holy dictates.*"

Of all the arts sagacious dupes invent,
To cheat themselves, and gain a world's assent,
The worst is—Scripture warped from its intent.
Thus men go wrong with an ingenious skill;
Bend the straight rule to their own crooked will;
And with a clear and shining lamp supplied,
First put it out, then take it for a guide.—*Cowper.*

Elder John Peck, a Baptist minister of the State of New York, in writing home from Georgia, says, 'he traveled in company with one Cæsar Blackmoor, who was a *Baptist minister*, and a *slave*, the property of the Georgia Baptist Association !'

THE PENITENT BOY.

"Clear out, you nigger!—we don't choose
To have you in our play;"
So said a Christian father's son,
And turned with scorn away.

The little black boy, as the tears
Came dropping from his eyes,
Said kindly to the haughty lad,
"'Tis not so in the skies.

"There, in the songs of heavenly love
The souls of all unite—
And God does ne'er the question ask,
If they were black or white.

"Although you cast contempt on me,
Nor let me join your play,
To-night I will remember you,
And for your welfare pray."

These kind, soft words, like arrows sure,
Were fastened in his heart—
And in the haughty white boy's eyes
The tears began to start.

He asked forgiveness of the black,
And then he wept aloud :
"To play with you I never will
In future be too proud."

Together, hand in hand, they went
To some sequestered spot:
First one and then the other prayed,
And heavenly wisdom sought.

And now whene'er they meet they speak
In kindness and in love—
And hope when God shall call them hence
To rest in peace above.

FIRST ABOLITION MEETING.

We have recently had an interview with a person who was present at the first abolition meeting ever held in the United States. It took place in the township of Woodbridge, County of Middlesex, in this State, on the 4th of July, 1783, being the first anniversary of our Independence, after the close of the Revolutionary War. Great preparations had been made—an ox was roasted, and an immense number had assembled on the memorable occasion. A platform was erected just above the heads of the spectators, and at a given signal, Dr. Bloomfield, father of the late Governor Bloomfield of this State, mounted the platform, followed by his fourteen slaves, male and female, seven taking their stations on his right hand and seven on his left. Being thus arranged, he advanced somewhat in front of his slaves, and addressed the multitude on the subject of slavery and its evils, and in conclusion pointing to those on his right and left: "As a nation," says he, "we are free and independent—all men are created equal, and why should these, my fellow-citizens—my equals, be held in bondage? From this day they are emancipated, and I here declare them free and absolved from all servitude to me, or my posterity." Then calling up before him one somewhat advanced in years—"Hector," says the doctor, "whenever you become too old or infirm to support yourself, you are entitled to your maintenance from me or my property. How long do you suppose it will be before you will require that maintenance?" Hector held up his left hand, and with his right drew a line across the middle joints of his fingers, saying—"Never, never, massa, so long as any of these fingers remain below these joints." Then turning to the audience, the Doctor remarked—"There, fellow citizens, you see that liberty is as dear to the man of color as to you or me." The air now rung with shouts of applause and thus the scene ended.

Dr. Bloomfield immediately procured for Hector, either by purchase or setting off from his own farm, three acres of land, and built him a small house, where he resided and cultivated his little farm until the day of his death,* and it was a common remark with the neighbors, that Hector's hay, when he took it to Amboy to sell, would always command a better price than theirs.—*Newark Eagle*.

ANTI-SLAVERY DATES.

- 1787. Committee formed in London for the Abolition of the Slave-Trade.
- 1807. Slave-Trade abolished by Great Britain and the United States.
- 1823. Society formed in London for the *immediate* abolition of Slavery.
- 1833. Act passed for abolishing Slavery in the British West Indies.
- 1843. Slavery totally abolished in the British East Indies.

* This took place within the last nine years, near Metuchin, in New Jersey, at the advanced age of 105 years. An interesting fact is connected with this gift of freedom and land. The son of Hector inherited it, and his widow now resides on it. The freed slaves generally took care of and supported themselves.

A BEAUTIFUL FACT.

A lady in England, about the year 1832, had left her, by a relative, a small legacy in the island 'Antigua. It consisted of ten slaves, to be divided between herself and her brother, who was the overseer of a large plantation in the island. Her share consisted of a man, two women, and two children.

Many would have said, 'Now I have an addition to my property!' But this good woman heard only the voice of God in this bequest, saying, 'Here are five of my poor. I have sent them to you that you may deliver them from the hand of the oppressor.' Her resolution was instantly taken; no doubts, no thoughts of wealth or inheritance clouded her vision; but how shall she proceed? Shall she trust her brother? Alas! she *knew* him too well. To hire an agent, her means were not sufficient, and she took the heroic resolution that she would be herself the instrument of their deliverance. With her babe in her arms, she crossed the ocean at an inclement season of the year, and arrived at Antigua only to meet the reproaches of a brother, and the sneers and insults of almost the whole population. They told her of dangers and fears, but she went calmly on. They could not prevent her purpose, and the liberated slaves poured out their blessings and thanks amid tears of gratitude and joy.

About six months after this event, a young missionary was about returning to England for his health, and was desirous of taking with him some preserves, shells, &c., as presents to his friends. They happened to be very scarce at that time: at last, he heard of two women who had a very fine stock. He went to their hut, and they willingly displayed their little store. 'Well, now,' said he, 'name your price.' 'We no want to sell them, massa,' was the reply. 'Why? I will give a large price for them, as I must sail to-morrow.' Still the reply was, 'We cannot sell them, massa.' His curiosity was excited, and when they could no longer with courtesy refuse to give a reason, they said, with a pathos and sweetness which thrilled the young man's heart, 'You no hear about our good missis, massa; how she came over the great sea, with ner little picaniny in her arms, and all to make us free: and how all the buckra massas and her brother mad with her 'bout we: and you think we ever forget her? No! massa, never. And so we getting these things, massa, to send to our kind missis!'

Oh! why will not mankind learn that *love* wins with peace and sweetness, what *force* labors in vain to compel?

DUTY OF MINISTERS.—Old John Adams understood well the duties of the pulpit. In a letter addressed to his wife, dated, Philadelphia, July 7, 1774, he inquires,—

"Does Mr. Willbind preach against oppression and the other cardinal vices of the times? Tell him the clergy here of ev'ry denomination, not excepting the Episcopalian, thunder and lighten every Sabbath!"

HINTS TO QUAKERS.—We are wearied and disgusted with the continual cant, this unnecessary caution about working in our strength and time, for the promotion of the abolition of slavery. Men are naturally cautious enough about doing good. Wonder whose time and strength those people work in, who do just nothing at all but find fault with those who *do* work?



FOURTH OF JULY.

— Men like household goods or servile beasts,
 Are bought and sold, kidnapped and pirated;
 Driven in droves e'en by the Capitol;
 Then haul our striped and starry banner down;
 Our cannon freight not; stop the noisy breath
 Of heartless patriotism; be our praise unsung.
 To-day we'll not discourse of British wrong,
 Of valorous feats in arms by freemen bold,
 Nor spit on kings, nor tauntingly call names;
 But we will fall upon our bended knees,
 And weep in bitterness of heart, and pray
 Our God to save us from his gathering wrath;
 We will no longer multiply our boasts
 Of Liberty, till *All* are truly free.

W. L. GARRISON.

THE
AMERICAN ANTI-SLAVERY
ALMANAC,
FOR
1847.

BEING THE THIRD YEAR AFTER BISSEXTILE, OR LEAP YEAR.

COMPRISING

The motions of the Sun and Moon, the true places and aspects of the PLANETS, rising and setting of the SUN, and the rising, setting, and southing of the MOON.—Also, the Lunations, Conjunctions, Eclipses, Judgment of the Weather, Rising and Setting of the Planets, Length of Days and Nights, Time of High Water, &c. &c.

My heart is sad as I contemplate thee,
Thou fettered victim of domestic slavery;
Driven, like a senseless brute, from day to day,
Though equal born, and as thy tyrant's free.
With hands together clasped imploringly,
And face upturned to Heaven (Heaven shall repay)
For liberty and justice thou dost pray,
In piteous accents and on bended knee,
Thy exclamation, "AM I NOT A MAN?"
A brother? "thrills my soul," I answer—Yes!
Though placed beneath an ignominious ban,
That thou art both, all shall at last confess!
To rescue thee, incessantly I'll plan,
And toil and plead thy injuries to redress.

W. L. GARRISON.

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CUSTOMARY NOTES.

1. Venus (♀) will be Evening Star until October 3d, then Morning Star until July 22d, 1843.
2. The Moon will run highest, this year, about the 27th degree of (II) Gemini, and lowest, about the 27th degree of (♏) Sagittarius.
3. Latitude of Herschel (♁) about 39° 30' south this year.
4. Longitude of the Moon's Ascending Node (♊) in the middle of this year, 6 signs, 14 degrees.
5. Mean obliquity of the Ecliptic, in the middle of this year, 23° 27' 33.1". True obliquity, same time, 23° 27' 23.6".

EQUINOXES AND SOLSTICES.

	BOSTON.		WASHINGTON.		CHARLESTON.		NEW ORLEANS.	
	D.	H. M.	D.	H. M.	D.	H. M.	D.	H. M.
Vernal Equinox, March	21	9 49 M.	21	0 25 M.	21	0 13 M.	20	11 33 E.
Summer Solstice, June	21	9 35 E.	21	9 11 E.	21	8 59 E.	21	9 39 E.
Autumnal Eq., Sept.	23	11 38 E.	23	11 14 M.	23	11 2 M.	23	16 22 M.
Winter Solstice, Dec.	22	5 21 M.	22	4 57 M.	22	4 45 M.	22	4 5 M.

CHRONOLOGICAL CYCLES.

Dominical Letter,	C
Golden Numbers, or Lunar Cycle,	5
Epact (Moon's age Jan. 1st),	14
Solar Cycle,	8
Roman Indiction,	5
Julian Period,	6560

MOVEABLE FEASTS.

Easter Sunday,	April..... 4
Rogation Sunday,	May..... 9
Ascension Day,	May..... 13
Whitsunday (Pentecost),	May..... 23
Trinity Sunday,	May..... 29
Advent Sunday,	November 23

ECLIPSES IN THE YEAR, 1847.

There will be two Eclipses of the Sun, and two of the Moon this year.

I. There will be an Eclipse of the Moon at the time of her full on Wednesday, March 31st, in the afternoon, invisible in America. Visible in the eastern hemisphere. Magnitude, 3.43 digits on the Moon's northern limb.

II. There will be an Eclipse of the Sun on Thursday April 15th at the time of New Moon in the Morning, invisible in America. Its chief visibility will be in the Indian Ocean, adjacent regions of the Southern Ocean, extending to 80° of south latitude. It will be visible, wholly or in part, at the Cape of Good Hope, Madagascar, Australia, New Guinea, Borneo, Sumatra, Java, and the lesser neighboring Islands. It will be central and total on the meridian in long. 89° 58' east from Greenwich, and lat. 24° 30' south. This point is nearly opposite to the centre of the Gulf of Mexico.

III. There will be an Eclipse of the Moon on Friday, September 24th, at the time of Full Moon in the morning, invisible east of the Rocky Mountains in America. The beginning may be seen at California and in the Oregon Territory; and at Atusha, as likewise in Asia, the whole Eclipse will be visible. Magnitude, 5.04 digits on the Moon's southern limb. Duration, 2 hours, 13 minutes.

IV. There will be an Eclipse of the Sun on Saturday, the 9th of October, at the time of New Moon in the morning, invisible in America excepting the north eastern coast of Greenland, where the end may be seen shortly after the rising of the Sun. It will be visible in Europe, the greater part of Asia, and the northern part of Africa. It will be central and angular on the meridian in lat. 31° 22' north, and long. 47° 11' east from Greenwich.

This Eclipse will be annular in the south parts of Great Britain and Ireland; and in the north of France. The centre will pass very little south of Cape Clear, in Ireland, about 15 miles south of Exeter in England and about the like distance north of Havre in France; while the annular phase of the Eclipse will extend more than 100 miles on each side of the path of the centre. Thus it will be annular at Limerick, Wexford, Waterford, Cork, and Kinsale in Ireland; at Kardigan and Swansea in South Wales; at Bristol, Greenwich, Dover, Portsmouth, Plymouth, and other towns in the south of England; and at Calais, Boulogne, Havre, Honfleur, Caen and Cherbourg on the neighboring coast of France. Magnitude at Edinburgh, 9.95 digits on the Sun's southern limb; at Brest, 10.87 digits on the northern limb.

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Letters not exceeding half an ounce, under 300 miles, 5 cents; over 300 miles 10 cents; and the same added for each additional half ounce, or any part thereof. Drop letters for delivery at the same office 2 cents. Letters advertised 2 cents extra, or 4, if advertising costs so much.

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Pamphlets, whether periodical or not, any distance, one ounce or less, each copy two and a half cents; each additional ounce one cent. Fractional excess less than half an ounce not counted. Newspapers and pamphlets must be folded with the end open.

SUN ON MERID.				MOON'S PHASES.				Boston. New Eng., N. Y. St., U. Canada, Mich., Wis., & Iowa.				N. Y. City. Conn., New Jersey, Penn., Ohio, Ind., & Illinois.				Philadel. Penn., N. Jersey, Ohio, Ind., Illinois, & Missouri.				Washington City, Virgin., Del., Md., Ken., Ill., & Miss.				Charleston. North & S. Car., Geo. Tenn., Ala., Miss., & Ark.				N. Orleans. Mobile, Flor. & Texas.											
D	H	M	S.					D	H	M	S.					D	H	M	S.					D	H	M	S.					D	H	M	S.				
1	Ev.	3	49					16	8	1	E.					16	7	44	E.					16	7	37	E.					16	6	45					
13	0	6	58					23	11	34	M.					23	11	17	M.					23	11	10	M.					23	10	18	M.				
19	0	11	1					31	3	45	M.					31	3	28	M.					31	3	21	M.					31	2	29					
25	0	21	37					31	3	45	M.					31	3	28	M.					31	3	21	M.					31	2	29					
D	D	Sun's	D					Sun	Sun	Moon	H.W	Sun	Sun	Moon	H.W	Sun	Sun	Moon	H.W	Sun	Sun	Moon	H.W	Sun	Sun	Moon	H.W	Sun	Sun	Moon	H.W	Sun	Sun	Moon	H.W				
M	W	dec	S					Ris.	Sets	Rises	Boat.	Ris.	Sets	Rises	N.Y.	Ris.	Sets	Rises	Phila	Ris.	Sets	Rises	Ham	Ris.	Sets	Rises	Oran	Ris.	Sets	Rises									
		/	pl.					H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.						
1	Fri	23	1	Circumciz. ☐○H				7	32	4	36	Rises	11	14	7	27	4	41	Rises	8	38	7	24	4	43	Rises	1	57	7	22	4	40	Rises	8	15				
2	Sat	22	56	Fair weather. Cold.				7	32	4	36	6	8	11	58	7	27	4	42	6	12	9	22	7	25	4	44	6	14	2	41	7	22	4	47	6	16		
3	C	22	51	2d Sun. af. Christm.				7	32	4	37	7	6	Ev	38	7	27	4	43	7	10	10	2	7	25	4	45	7	11	3	21	7	22	4	48	7	13		
4	Mo	22	45	Princeton bat. 1777.				7	32	4	38	8	4	1	13	7	27	4	44	8	7	10	37	7	25	4	46	8	8	3	56	7	22	4	49	8	9		
5	Tu	22	38	4 south 9 24.				7	32	4	39	9	1	1	48	7	27	4	45	9	3	11	12	7	25	4	47	9	4	4	31	7	22	4	50	9	5		
6	W	22	31	Epiphany. Din ap.				7	32	4	40	9	58	2	21	7	27	4	46	9	59	11	45	7	25	4	48	10	0	5	4	7	22	4	50	10	5		
7	Th	22	24	Changeable.				7	32	4	41	10	55	2	56	7	27	4	47	10	55	Ev	20	7	25	4	49	10	55	5	39	7	22	4	51	10	55		
8	Fri	22	16	N. O. battle, 1815.				7	32	4	42	11	53	3	33	7	27	4	48	11	52	0	57	7	24	4	50	11	52	6	16	7	22	4	52	11	51		
9	Sat	22	7	D Q.				7	32	4	43	Morn	4	10	7	27	4	49	Morn	1	34	7	24	4	51	Morn	6	53	7	22	4	53	Morn	1	11	7	65		
10	C	21	59	1st Sun. aft. Epiph.				7	31	4	44	0	51	4	52	7	26	4	50	0	50	2	16	7	24	4	52	0	49	7	35	7	21	4	54	0	48		
11	Mo	21	50	Dr. Dwight d. 1817.				7	31	4	46	1	51	5	50	7	26	4	51	1	49	3	14	7	24	4	53	1	48	8	33	7	21	4	55	1	46		
12	Tu	21	40	Look for snow.				7	31	4	47	2	52	7	2	7	26	4	52	2	49	4	26	7	24	4	54	2	47	9	45	7	21	4	56	2	46		
13	W	21	30	Betelg. sou. 10 15.				7	31	4	48	3	53	8	15	7	25	4	53	3	49	5	39	7	23	4	55	3	48	10	58	7	21	4	57	3	46		
14	Th	21	20	D runs low.				7	30	4	49	4	53	9	25	7	25	4	54	4	49	6	49	7	23	4	56	4	47	Morn	7	20	4	58	4	46			
15	Fri	21	9	4 south 8 42.				7	30	4	50	5	50	10	19	7	25	4	55	5	46	7	43	7	23	4	57	5	45	0	8	7	20	5	43				
16	Sat	20	58	High winds. Snow				7	29	4	51	Sets.	11	9	7	24	4	56	Sets.	8	33	7	22	4	58	Sets.	1	2	7	20	5	1	Sets.	8	10				
17	C	20	46	2d Sun. aft. Epiph.				7	29	4	52	6	11	55	7	24	4	57	6	10	9	19	7	22	4	59	6	12	1	52	7	19	2	6	14				
18	Mo	20	34	D in perigee.				7	28	4	54	7	20	Morn	7	23	4	58	7	23	10	5	7	21	5	6	7	24	2	38	7	19	3	7	26				
19	Tu	20	21	at the North.				7	28	4	55	8	34	0	41	7	23	5	0	8	35	10	49	7	21	5	7	2	36	3	24	7	18	5	8				
20	W	20	9	☉ enters ♋				7	27	4	56	9	46	1	25	7	22	5	1	9	47	11	33	7	20	5	9	3	9	4	8	7	18	5	9				
21	Th	19	56	Agnes. Moderate.				7	26	4	57	10	57	2	9	7	22	5	2	10	56	Morn	7	20	5	4	10	56	4	52	7	17	5	6	10	56			
22	Fri	19	42	Vincent. DU.				7	26	4	59	Morn	2	55	7	21	5	3	Morn	0	19	7	19	5	5	Morn	5	38	7	17	5	7	Morn	3	21				
23	Sat	19	28	Rain.				7	25	5	0	6	3	42	7	20	5	4	0	4	1	6	7	18	5	6	0	4	6	25	7	16	5	8	0	3			
24	C	19	14	3d Sun aft. Epiph.				7	24	5	1	1	12	4	31	7	20	5	6	1	10	1	55	7	18	5	7	1	9	7	14	7	16	5	10				
25	Mo	18	59	Conv. of St. Paul.				7	23	5	2	2	16	5	28	7	19	5	7	2	13	2	52	7	17	5	9	2	11	8	11	7	15	8	1				
26	Tu	18	44	Windy.				7	22	5	4	3	16	6	38	7	18	5	8	3	12	4	2	7	16	5	10	3	10	9	21	7	14	5	12				
27	W	18	29	D runs high.				7	21	5	5	4	11	7	56	7	17	5	9	4	7	5	20	7	16	5	11	4	5	10	39	7	13	5	13				
28	Th	18	13	Betelg. sou. 9 16.				7	21	5	6	5	0	13	7	16	5	10	4	57	6	37	7	15	5	12	4	55	11	56	7	13	5	14	4	53			
29	Fri	17	57	Geo. III. died 1820.				7	20	5	8	5	45	10	15	7	16	5	12	5	41	7	39	7	14	5	13	5	40	Ev	58	7	12	5	16				
30	Sat	17	41	Very cold.				7	19	5	9	6	24	11	4	7	15	5	13	6	21	8	28	7	13	5	15	6	20	1	47	7	11	5	17				
31	C	17	24	Septuagesima.				7	18	5	10	Rises	11	46	7	14	5	14	Rises	9	10	7	12	5	16	Rises	2	29	7	10	5	18	Rises	8	47				

SUN ON MERID.

D.	H.	M.	S.
1	0	13	53
7	0	14	25
13	0	14	30
19	0	14	8
25	0	13	21

MOON'S PHASES.

Third Quarter...	ds 8 h. 8 m. 55	M.
New Moon	15 6 42	M.
First Quarter ...	21 11 15	E.

*Boston. New Eng.,
N. Y. St., U. Canada,
Mich., Wis., & Iowa.*

ds 8 h. 8 m. 55	M.
15 6 42	M.
21 11 15	E.

*N. Y. City. Conn.,
New Jersey, Penn.,
Ohio, Ind., & Illinois.*

ds 8 h. 8 m. 44	M.
15 6 42	M.
21 11 3 E.	E.

*Philadel. Penn.,
N. Jersey, Ohio, Ind.,
Illinois, & Missouri.*

ds 8 h. 8 m. 33	M.
15 6 25	M.
21 10 58	E.

*Washington City.
Virgin., Del., Md.,
Ken., Ill., & Miss.*

ds 8 h. 8 m. 31	M.
15 6 18	M.
21 10 51	E.

*Charleston. North
& S. Car., Geo. Tenn.,
Ala., Miss., & Ark.*

ds 8 h. 8 m. 19	M.
15 6 6	M.
21 10 39	E.

*N. Orleans.
Mobile,
Flor. & Tex.*

ds 8 h. 7 m. 39	M.
15 5 26	M.
21 9 59	E.

D.	D.	Sun's	D.
M.	W.	dec. S.	pl.

MISCELLANEOUS.

Ris.	Sets.	Rises.	Post.	H. W.
H. M.	H. M.	H. M.	H. M.	H. M.

Ris.	Sets.	Rises.	H. W.
H. M.	H. M.	H. M.	H. M.

Ris.	Sets.	Rises.	H. W.
H. M.	H. M.	H. M.	H. M.

Ris.	Sets.	Rises.	H. W.
H. M.	H. M.	H. M.	H. M.

Ris.	Sets.	Rises.	H. W.
H. M.	H. M.	H. M.	H. M.

Ris.	Sets.	Rises.
H. M.	H. M.	H. M.

1	Mo	17	8	Ω	Sirius south 9 52.	7 17 5 12	6 52	Ev 22	7 13 5 15	6 54	9 46	7 11 5 17	6 55	3 5	7 9 5 19	6 56	9 23	6 57 5 31	7 2	8 22	6 53 5 36	7 5
2	Tu	16	50	☾	Parif. of B.V. Mary.	7 16 5 13	7 49	0 55	7 12 5 17	7 51	10 19	7 10 5 18	7 51	3 38	7 8 5 20	7 52	9 56	6 57 5 32	7 55	8 55	6 52 5 36	7 57
3	W	16	33	☾	☽ in apogee.	7 15 5 14	8 46	1 26	7 11 5 18	8 47	10 50	7 9 5 20	8 47	4 9	7 7 5 21	8 47	10 27	6 56 5 33	8 47	9 26	6 51 5 37	8 49
4	Th	16	15	☾	Clear and cold.	7 13 5 16	9 43	1 56	7 10 5 19	9 43	11 29	7 8 5 21	9 43	4 39	7 6 5 23	9 42	10 57	6 55 5 34	9 49	9 56	6 51 5 38	9 40
5	Fri	15	57	☾	Earthqua. at Sicily	7 12 5 17	10 41	2 26	7 9 5 20	10 40	11 52	7 7 5 22	10 39	5 11	7 5 5 24	10 38	11 29	6 54 5 35	10 39	10 28	6 50 5 39	10 32
6	Sat	15	39	☾	☽ Ω. [1780	7 11 5 18	11 39	2 59	7 8 5 22	11 37	Ev 23	7 6 5 23	11 36	5 42	7 4 5 25	11 35	12	6 54 5 36	11 27	10 59	6 49 5 40	11 25
7	C	15	20	☾	Sexagesima. High	7 10 5 20	Morn	3 34	7 7 5 23	Morn	0 58	7 5 5 24	Morn	6 17	7 3 5 26	Morn	Ev 35	6 53 5 36	Morn	11 34	6 49 5 41	Morn
8	Mo	15	1	☾	Sirius south 9 24.	7 9 5 21	0 38	4 11	7 5 5 24	0 35	1 35	7 4 5 26	0 34	6 54	7 2 5 27	0 32	1 12	6 52 5 37	0 22	Ev 11	6 48 5 41	0 20
9	Tu	14	42	☾	cold winds.	7 7 5 22	1 37	4 58	7 4 5 25	1 34	2 27	7 3 5 27	1 32	7 41	7 1 5 28	1 31	1 59	6 51 5 38	1 19	0 58	6 47 5 42	1 15
10	W	14	23	☾	Procyon sou. 10 9.	7 6 5 23	2 36	6 3	7 3 5 27	2 32	3 27	7 2 5 28	2 30	8 46	7 0 5 30	2 29	3 4	6 50 5 39	2 15	2 3	6 46 5 43	2 11
11	Th	14	3	☾	☽ runs low.	7 5 5 25	3 33	7 27	7 2 5 28	3 29	4 51	7 1 5 29	3 28	10 10	6 59 5 31	3 26	4 28	6 49 5 40	3 12	3 27	6 45 5 44	3 8
12	Fri	13	43	☾	Sirius sou. 9 8.	7 4 5 26	4 27	8 47	7 1 5 29	4 23	6 11	6 50 5 30	4 22	11 30	6 58 5 32	4 20	5 48	6 48 5 41	4 7	4 47	6 45 5 45	4 3
13	Sat	13	23	☾	Look for more snow	7 2 5 27	5 17	9 58	6 59 5 29	5 14	7 22	6 58 5 32	5 12	Morn	6 57 5 33	5 11	6 59	6 48 5 42	4 59	5 58	6 44 5 46	5 56
14	C	13	3	☾	St. Valen. Quinquagesima.	7 1 5 29	6 21	0 49	6 58 5 32	6 0	8 13	6 57 5 33	5 59	0 41	6 55 5 34	5 57	7 56	6 47 5 43	5 48	6 49	6 43 5 46	5 46
15	Mo	12	42	☾	☽ in per. [agesima.	7 0 5 30	Sets.	11 37	6 57 5 33	Sets.	9 1	6 56 5 34	Sets.	1 32	6 54 5 35	Sets.	8 38	6 46 5 44	Sets.	7 37	6 42 5 47	Sets.
16	Tu	12	22	☾	Superior ☽ & ♀.	6 58 5 31	7 23	Morn	6 55 5 34	7 24	9 48	6 54 5 35	7 25	2 20	6 53 5 36	7 25	9 25	6 45 5 45	7 28	8 24	6 41 5 48	7 30
17	W	12	1	☾	Ash Wednesday.	6 57 5 33	8 37	0 24	6 54 5 35	8 37	10 32	6 53 5 36	8 37	3 7	6 52 5 38	8 37	10 9	6 44 5 46	8 36	9 8	6 40 5 49	8 37
18	Th	11	40	☾	☽ U.	6 56 5 34	9 50	1 8	6 53 5 36	9 49	11 36	6 52 5 37	9 48	3 51	6 50 5 39	9 48	10 53	6 43 5 46	9 43	9 52	6 39 5 49	9 43
19	Fri	11	19	☾	☽ enters ♉.	6 54 5 35	11 0	1 52	6 51 5 38	10 58	11 59	6 50 5 39	10 57	4 25	6 49 5 40	10 56	11 36	6 42 5 47	10 48	10 35	6 39 5 50	10 46
20	Sat	10	57	☾	More moderate.	6 52 5 36	Morn	2 35	6 50 5 39	Morn	Morn	6 49 5 40	Morn	5 18	6 48 5 41	Morn	Morn	6 40 5 48	11 51	11 19	6 38 5 51	11 48
21	C	10	35	☾	1st Sunday in Lent.	6 51 5 38	0 7	3 19	6 49 5 40	0 4	0 43	6 48 5 41	0 2	6 2	6 46 5 42	0 1	0 20	6 39 5 49	Morn	Morn	6 37 5 52	Morn
22	Mo	10	14	☾	Washington b. 1732	6 49 5 39	1 9	4 3	6 47 5 41	1 6	1 27	6 46 5 42	1 4	6 46	6 45 5 43	1 2	1 4	6 38 5 50	0 50	0 3	6 36 5 53	0 47
23	Tu	9	52	☾	☽ runs high. [☽ & ♀.	6 48 5 40	2 6	4 54	6 46 5 42	2 2	2 18	6 45 5 43	2 1	7 37	6 44 5 44	1 59	1 55	6 37 5 51	1 46	0 54	6 35 5 53	1 42
24	W	9	39	☾	St. Matthias.	6 46 5 42	2 57	6 1	6 44 5 44	2 54	3 25	6 43 5 44	2 52	8 44	6 42 5 45	2 50	3 2	6 36 5 52	2 37	2 1	6 34 5 54	2 33
25	Th	9	8	☾	More snow.	6 45 5 43	3 43	7 27	6 43 5 45	3 40	4 51	6 42 5 45	3 38	10 10	6 41 5 46	3 37	4 28	6 35 5 52	3 24	3 27	6 33 5 55	3 20
26	Fri	8	45	☾	☽ ☽. High winds	6 43 5 44	4 24	8 48	6 41 5 46	4 21	6 12	6 40 5 47	4 19	11 31	6 40 5 48	4 18	5 49	6 34 5 53	4 7	4 48	6 31 5 55	4 3
27	Sat	8	23	☾	Elias Hicks d. 1830.	6 42 5 45	5 0	9 59	6 40 5 47	4 58	7 23	6 39 5 48	4 56	Ev 42	6 38 5 49	4 55	7 0	6 33 5 54	4 46	5 59	6 30 5 59	4 43
28	C	8	0	☾	2d Sunday in Lent.	6 40 5 46	5 33	10 45	6 38 5 48	5 31	8 9	6 38 5 49	5 30	1 28	6 37 5 50	5 29	7 46	6 31 5 55	5 22	6 45	6 29 5 57	5 20

Third Month.

MARCH, 1847.—Begin on Monday.

31 Days.

SUN ON MERID.				MOON'S PHASES.				Boston. New Eng., N. Y. St., U. Canada, Mich., Wis., & Iowa.				N. Y. City. Conn., New Jersey, Penn., Ohio, Ind., & Illinois.				Philadel. Penn., N. Jersey, Ohio, Ind., Illinois, & Missouri.				Washington City. Virgin., Del., Md., Ken., Ill., & Miss.				Charleston, North & S. Car. Geo. Tenn., Ala., Miss., & Ark.				N. Orleans. Mobile, Flor. & Tex.				
D.	H.	M.	S.																													
1	0	12	37																													
7	0	11	17																													
13	0	9	43																													
19	0	7	59																													
25	0	6	10																													
D.	D.	Sun's	D.		Sun	Sun	Sun	Moon	H. W	Sun	Sun	Sun	Moon	H. W	Sun	Sun	Sun	Moon	H. W	Sun	Sun	Sun	Moon	H. W	Sun	Sun	Sun	Moon	H. W	Sun	Sun	Moon
M.	W.	dec	pl		Ris.	Sets	Sets	Sets.	Post.	Ris.	Sets	Sets.	Sets.	N. Y.	Ris.	Sets	Sets.	Sets.	Phila	Ris.	Sets	Sets.	Sets.	Ham.	Ris.	Sets	Sets.	C'ton	Ris.	Sets	Sets.	
		o			H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Mo	7 37	☾	St. David.	6 38	5 48	6 31	11 26	6 37	5 49	6 2	8 50	6 36	5 50	6 1	2 9	6 35	5 51	6 1	8 27	6 30	5 56	5 56	7 26	6 28	5 58	5 55					
2	Tu	7 15	☾	☽ in apogee.	6 37	5 49	Rises	12 0	6 35	5 50	Rises	9 24	6 35	5 51	Rises	2 43	6 34	5 52	Rises	9 1	6 29	5 56	Rises	8 0	6 27	5 58	Rises					
3	W	6 52	☾	Cold continues.	6 35	5 50	7 37	Ev 32	6 34	5 52	7 36	9 56	6 33	5 52	7 36	3 15	6 32	5 53	7 36	9 33	6 28	5 57	7 35	8 32	6 26	5 59	7 35					
4	Th	6 29	☾	☽ sets 7 26.	6 33	5 51	8 34	1 1	6 32	5 53	8 33	10 25	6 32	5 53	8 32	3 44	6 31	5 54	8 32	10 2	6 27	5 58	8 28	9 1	6 25	6 0	8 27					
5	Fri	6 6	☾	☽.	6 32	5 53	9 31	1 30	6 31	5 54	9 30	10 54	6 30	5 54	9 29	4 13	6 29	5 55	9 28	10 31	6 25	5 59	9 21	9 30	6 24	6 0	9 20					
6	Sat	5 42	☾	Procyon south 8 35.	6 30	5 54	10 30	2 1	6 29	5 55	10 27	11 25	6 28	5 55	10 26	4 44	6 28	5 56	10 25	11 2	6 24	5 59	10 15	10 1	6 23	6 10	10 13					
7	C	5 19	☾	3d Sunday in Lent.	6 28	5 55	11 28	2 29	6 27	5 56	11 24	11 53	6 27	5 56	11 23	5 12	6 26	5 57	11 22	11 30	6 23	6 0	11 10	10 29	6 22	6 11	7					
8	Mo	4 56	☾	More pleasant.	6 27	5 56	Morn	3 3	6 26	5 57	Morn	Ev 27	6 25	5 58	Morn	5 46	6 25	5 58	Morn	Ev 4	6 22	6 1	Morn	11 3	6 20	6 2	Morn					
9	Tu	4 32	☾	Regulus sou. 10 51.	6 25	5 57	0 25	3 41	6 24	5 58	0 22	1 5	6 24	5 59	0 20	6 24	6 25	5 59	0 18	0 42	6 20	6 2	0 11	41	6 19	6 3	0 2					
10	W	4 9	☾	☽ runs low.	6 23	5 59	1 21	4 27	6 23	5 59	1 18	1 51	6 22	6 0	1 16	7 10	6 22	6 0	1 14	1 23	6 19	6 3	1 0	Ev 27	6 18	6 4	0 56					
11	Th	3 45	☾	Unsettled.	6 22	6 0	2 15	5 26	6 21	6 0	2 11	2 50	6 21	6 1	2 9	8 9	6 20	6 1	2 8	2 27	6 18	6 3	1 54	1 26	6 17	6 4	1 50					
12	Fri	3 22	☾	Martyr Gregory.	6 20	6 1	3 5	6 48	6 19	6 2	3 1	4 12	6 19	6 2	3 0	9 31	6 19	6 2	2 58	3 49	6 17	6 4	2 46	2 48	6 16	6 5	2 42					
13	Sat	2 58	☾	☽ discovered, 1781.	6 18	6 2	3 51	8 15	6 18	6 3	3 48	5 39	6 17	6 3	3 47	10 58	6 17	6 3	3 45	5 13	6 15	6 5	3 35	4 15	6 15	6 5	3 32					
14	C	2 35	☾	☽'s gr. elongation.	6 17	6 3	4 33	9 32	6 16	6 4	4 31	6 56	6 16	6 4	4 30	Morn	6 16	6 4	4 29	6 33	6 14	6 6	4 22	5 32	6 13	6 6	4 20					
15	Mo	2 11	☾	Jackson born, 1767.	6 15	6 4	5 13	10 28	6 14	6 5	5 12	7 52	6 14	6 5	5 12	0 15	6 14	6 5	5 11	7 29	6 13	6 5	6 6	6 28	6 12	6 7	5 6					
16	Tu	1 47	☾	☽ in perigee.	6 13	6 6	6 Sets.	11 16	6 13	6 6	6 Sets.	8 40	6 13	6 6	6 Sets.	1 11	6 12	6 6	6 Sets.	8 17	6 11	6 7	7 Sets.	7 16	6 11	6 7	7 Sets.					
17	W	1 23	☾	St. Patrick. Look	6 11	6 7	7 24	Morn	6 11	6 7	7 24	9 25	6 11	6 7	7 23	1 59	6 11	6 7	7 23	9 1	6 10	6 8	7 20	8 1	6 10	6 8	7 20					
18	Th	1 0	☾	☽. for snow.	6 10	6 8	8 38	0 1	6 9	6 8	8 36	10 9	6 9	6 8	8 36	2 44	6 9	6 8	8 35	9 46	6 9	6 8	8 29	8 45	6 9	6 8	9 27					
19	Fri	0 36	☾	Procyon sou. 7 44.	6 8	6 9	9 49	0 45	6 8	6 9	9 46	10 53	6 8	6 9	9 45	3 28	6 8	6 9	9 44	10 39	6 8	6 9	9 35	9 20	6 8	6 9	9 32					
20	Sat	S. 12	☾	or rain.	6 6	6 10	10 55	1 29	6 6	6 10	10 52	11 36	6 6	6 10	10 51	4 12	6 6	6 10	10 49	11 13	6 6	6 10	10 38	10 12	6 6	6 10	10 35					
21	C	N. 11	☾	☽ enters T. & stat.	6 4	6 11	11 57	2 12	6 4	6 11	11 53	Morn	6 4	6 11	11 51	4 55	6 5	6 11	11 50	11 55	6 5	6 11	11 37	10 54	6 5	6 10	11 33					
22	Mo	0 35	☾	☽ runs high.	6 3	6 12	Morn	2 54	6 3	6 12	Morn	0 18	6 3	6 12	Morn	5 37	6 3	6 12	Morn	Morn	6 3	6 12	Morn	11 39	6 4	6 11	Morn					
23	Tu	0 59	☾	Cloudy and perhaps	6 1	6 14	0 52	3 39	6 1	6 13	0 48	1 3	6 1	6 13	0 46	6 22	6 1	6 13	0 44	0 40	6 2	6 12	0 31	Morn	6 2	6 12	0 27					
24	W	1 22	☾	Qu. Elizab. d. 1603.	5 59	6 15	1 41	4 29	5 59	6 14	1 37	1 53	6 0	6 14	1 35	7 12	6 0	6 14	1 33	1 30	6 0	6 13	1 21	0 29	6 0	6 12	1 17					
25	Th	1 46	☾	Annun. B. V. M.	5 57	6 16	2 23	5 30	5 58	6 15	2 20	2 54	5 58	6 15	2 18	8 13	5 58	6 15	2 17	2 31	6 0	6 13	2 5	1 30	6 0	6 13	2 2					
26	Fri	2 9	☾	rain or snow.	5 56	6 17	3 1	6 52	5 56	6 16	2 58	4 16	5 56	6 16	2 57	9 35	5 57	6 16	2 56	3 33	5 58	6 14	2 46	2 52	5 59	6 13	2 43					
27	Sat	2 33	☾	Regulus south 9 41.	5 54	6 18	3 35	8 13	5 54	6 17	3 33	5 37	5 55	6 17	3 32	10 56	5 55	6 17	3 31	5 14	5 57	6 15	3 23	4 13	5 58	6 14	3 21					
28	C	2 56	☾	Palm Sunday.	5 52	6 19	4 5	9 25	5 53	6 18	4 2	6 49	5 53	6 18	4 3	Ev 8	5 53	6 18	4 3	6 26	5 56	6 16	3 57	5 25	5 56	6 15	3 56					
29	Mo	3 20	☾	☽ in apogee.	5 50	6 20	4 34	10 18	5 51	6 20	4 34	7 42	5 51	6 19	4 33	1 1	5 52	6 19	4 33	7 19	5 54	6 16	4 30	6 18	5 55	6 15	4 30					
30	Tu	3 43	☾	Variable weather.	5 49	6 21	5 21	5 57	5 49	6 21	5 2	8 21	5 50	6 20	5 3	1 40	5 50	6 20	5 3	7 58	5 53	6 17	5 2	6 57	5 54	6 16	5 3					
31	W	4 6	☾	Inferior ☽ ☉ ☽	5 47	6 23	Rises	11 28	5 48	6 23	Rises	8 52	5 48	6 21	Rises	2 11	5 49	6 21	Rises	8 29	5 52	6 18	Rises	7 28	5 53	6 16	Rises					

30 Deg's.

SUN ON MERID.				MOON'S PHASES.				Boston. New Eng., N. Y. St., U. Canada, Mich., Wis., & Iowa.				N. Y. City. Conn., New Jersey, Penn., Ohio, Ind., & Illinois.				Philadel. Penn., N. Jersey, Ohio, Ind., Illinois, & Missouri.				Washington City. Virgin., Del., Md., Ken., Ill., & Miss.				Charleston. North & S. Car., Geo. Tenn., Ala., Miss., & Ark.				N. Orleans. Mobile, Flor. & Tex.				
D.	H.	M.	S.	D.	H.	M.	S.	ds	h.	m.	sec.	ds	h.	m.	sec.	ds	h.	m.	sec.	ds	h.	m.	sec.	ds	h.	m.	sec.	ds	h.	m.	sec.	
1	0	4	0	Third Quarter	15	1	38	M.	15	1	38	M.	15	1	26	M.	15	1	21	M.	15	1	14	M.	15	1	2	M.	15	0	20	M.
7	0	2	13	New Moon	22	4	25	M.	22	4	13	M.	22	4	13	M.	22	4	8	M.	22	4	1	M.	22	3	49	M.	22	3	9	M.
13	0	0	34	First Quarter	30	8	42	M.	30	8	30	M.	30	8	30	M.	30	8	25	M.	30	8	18	M.	30	8	6	M.	30	8	6	M.
19	0	0	34	Full Moon																												
25	11	57	54																													
D.	D.	Sun's	D.	MISCELLANEOUS.				Sun	Sun	Moon	H. W.	Sun	Sun	Moon	H. W.	Sun	Sun	Moon	H. W.	Sun	Sun	Moon	H. W.	Sun	Sun	Moon	H. W.	Sun	Sun	Moon	H. W.	
M	W	dec N	pl					Ris.	Sets	Rises	Bost.	Ris.	Sets	Rises	N. Y.	Ris.	Sets	Rises	Phila	Ris.	Sets	Rises	Hann.	Ris.	Sets	Rises	C'ton	Ris.	Sets	Rises		
								H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	
1	Th	4 29	—	D. Q. Look for rain.	5 45	6 24	7 25	12 0	5 46	6 23	7 24	9 24	5 47	6 22	7 23	2 43	5 47	6 22	7 22	9 1	5 50	6 18	7 16	8 0	5 52	6 17	7 15	5 52	6 17	7 15		
2	Fri	4 53	—	Jefferson b. 1743.	5 43	6 25	8 24	Ev 32	5 44	6 24	8 21	9 56	5 45	6 23	8 20	3 15	5 46	6 23	8 19	9 33	5 49	6 19	8 11	8 32	5 50	6 18	8 9	5 50	6 18	8 9		
3	Sat	5 16	—	[Good Friday.	5 42	6 26	9 24	1 32	5 43	6 25	9 19	10 27	5 43	6 24	9 18	3 46	5 44	6 24	9 16	10 4	5 48	6 20	9 6	9 3	5 49	6 18	9 3	5 49	6 18	9 3		
4	C	5 39	—	Easter Sun. & O. M.	5 40	6 27	10 20	1 33	5 41	6 26	10 16	10 57	5 42	6 25	10 15	4 16	5 42	6 24	10 13	10 24	5 46	6 20	10 1	9 33	5 48	6 19	9 57	5 48	6 19	9 57		
5	Mo	6 1	—	Regulus sou. 9 5.	5 38	6 28	11 16	2 6	5 40	6 27	11 12	11 30	5 40	6 26	11 10	4 49	5 41	6 25	11 8	11 7	5 45	6 21	10 55	10 6	5 47	6 19	10 51	5 47	6 19	10 51		
6	Tu	6 24	—	D runs low.	5 37	6 29	Morn	2 30	5 38	6 28	Morn	Ev 3	5 39	6 27	Morn	5 22	5 39	6 26	Morn	11 40	5 44	6 22	11 48	10 39	5 46	6 20	11 44	5 46	6 20	11 44		
7	W	6 47	—	Cloudy and perhaps	5 35	6 30	0 9	3 19	5 36	6 29	0 5	4 33	5 37	6 28	0 4	6 2	5 38	6 27	0 2	Ev 20	5 43	6 23	Morn	11 19	5 44	6 21	11 21					
8	Th	7 9	—	Spica sou. 9 14.	5 33	6 31	0 59	4 8	5 35	6 30	0 56	1 32	5 36	6 29	0 54	6 51	5 36	6 28	0 52	1 9	5 41	6 23	0 30	Ev 8	5 43	6 21	0 36	5 43	6 21	0 36		
9	Fri	7 32	—	rain.	5 32	6 33	1 45	5 7	5 33	6 31	1 42	2 31	5 34	6 30	1 41	7 50	5 35	6 29	1 30	2 8	5 40	6 24	1 28	1 7	5 42	6 22	1 25	5 42	6 22	1 25		
10	Sat	7 54	—	Regulus sou. 8 46.	5 30	6 34	2 27	6 28	5 32	6 32	2 25	3 52	5 32	6 31	2 24	9 11	5 33	6 30	2 23	3 29	5 39	6 25	2 14	2 28	5 41	6 22	2 11	5 41	6 22	2 11		
11	C	8 16	—	Low Sunday.	5 28	6 35	3 7	7 50	5 30	6 33	3 3	5 14	5 31	6 32	3 4	4 10	5 33	6 31	3 4	4 51	5 38	6 25	2 57	3 50	5 40	6 23	2 56	5 40	6 23	2 56		
12	Mo	8 38	—	Warm.	5 27	6 36	3 44	9 5	5 28	6 34	3 43	6 29	5 29	6 33	3 43	11 48	5 30	6 32	3 46	6 5	5 38	6 26	3 40	5 5	5 39	6 24	3 40	5 39	6 24	3 40		
13	Tu	9 0	—	D in per. & stat.	5 25	6 37	4 20	10 4	5 27	6 35	4 21	7 28	5 28	6 34	4 21	Morn	5 29	6 33		5 5	5 35	6 27	4 22	6 4	5 38	6 24	4 23	5 38	6 24	4 23		
14	W	9 21	—	D. Q.	5 23	6 38	4 57	10 52	5 25	6 36	4 59	8 16	5 26	6 35	5 0	0 47	5 27	6 34	5 53	5 34	6 27	5 4	6 52	5 36	6 25	5 7	5 36	6 25	5 7			
15	Th	9 43	—	Spica sou. 11 42.	5 22	6 39	Sets.	11 37	5 24	6 37	Sets.	9 1	5 25	6 36	Sets.	1 35	5 26	6 35	Sets.	38	5 33	6 28	Sets.	7 37	5 35	6 25	Sets.	5 35	6 25	Sets.		
16	Fri	10 4	—	Shakespeare b. 1564.	5 20	6 40	8 34	Morn	5 22	6 38	8 31	9 46	5 23	6 37	8 30	2 20	5 24	6 36	8 28	9 23	5 31	6 29	8 18	8 22	5 34	6 28	8 15	5 34	6 28	8 15		
17	Sat	10 26	—	Franklin d. 1790.	5 18	6 41	9 40	0 22	5 21	6 39	9 37	10 32	5 22	6 38	9 35	3 5	5 23	6 37	9 33	10 9	5 30	6 30	9 21	9 8	5 33	6 27	9 12	5 33	6 27	9 12		
18	C	10 47	—	2d Sun. aft. Easter.	5 17	6 43	10 40	1 8	5 19	6 40	10 36	11 14	5 20	6 39	10 35	3 51	5 22	6 38	10 33	10 51	5 29	6 30	10 20	9 50	5 32	6 27	10 16	5 32	6 27	10 16		
19	Mo	11 7	—	D runs high.	5 15	6 44	11 33	1 50	5 18	6 41	11 29	11 56	5 19	6 40	11 28	4 33	5 20	6 39	11 26	11 33	5 28	6 31	11 13	10 32	5 31	6 28	11 9	5 31	6 28	11 9		
20	Tu	11 28	—	Q enters S.	5 14	6 45	Morn	2 32	5 16	6 42	Morn	Morn	5 17	6 41	Morn	5 15	5 19	6 40	Morn	Morn	5 27	6 32	Morn	11 16	5 30	6 28	11 57	5 30	6 28	11 57		
21	W	11 49	—	Variable.	5 12	6 46	0 19	3 16	5 15	6 43	0 16	0 40	5 16	6 42	0 14	5 59	5 17	6 41	0 13	0 17	5 26	6 32	0 1	Morn	5 29	6 29	Morn	5 29	6 29	Morn		
22	Th	12 9	—	Spica sou. 11 15.	5 11	6 47	1 0	4 4	5 13	6 44	0 57	1 23	5 15	6 43	0 55	6 47	5 16	6 42	0 54	1 5	5 24	6 33	0 43	0 4	5 28	6 30	0 41	5 28	6 30	0 41		
23	Fri	12 29	—	St. George.	5 9	6 48	1 35	5 1	5 12	6 45	1 33	2 25	5 13	6 44	1 32	7 44	5 15	6 43	1 31	2 2	5 23	6 34	1 22	1 1	5 27	6 31	1 20	5 27	6 31	1 20		
24	Sat	12 49	—	More pleasant.	5 8	6 49	2 7	6 12	5 11	6 46	2 6	3 36	5 12	6 45	2 5	8 55	5 13	6 44	2 4	3 13	5 22	6 34	1 53	2 12	5 26	6 31	1 56	5 26	6 31	1 56		
25	C	13 9	—	St. Mark.	5 6	6 50	2 37	7 27	5 9	6 47	2 36	4 51	5 10	6 46	2 35	10 10	5 12	6 45	2 35	4 28	5 21	6 35	2 31	3 27	5 25	6 31	2 31	5 25	6 31	2 31		
26	Mo	13 28	—	D in apogee.	5 5	6 51	3 5	8 39	5 8	6 48	3 5	6 3	5 9	6 47	3 5	11 22	5 11	6 46	3 5	5 40	5 20	6 36	3 3	4 39	5 24	6 32	3 4	5 24	6 32	3 4		
27	Tu	13 47	—	Steady.	5 3	6 53	3 33	9 38	5 6	6 49	3 34	7 2	5 8	6 48	3 34	Ev 21	5 9	6 46	3 34	6 39	5 19	6 37	3 35	5 38	5 23	6 33	3 37	5 23	6 33	3 37		
28	W	14 6	—	S's gr. elong. D. Q.	5 2	6 54	4 1	10 19	5 5	6 50	4 3	7 43	5 6	6 49	4 3	1 2	5 8	6 47	4 4	7 20	5 18	6 37	4 8	6 19	5 22	6 33	4 11	5 22	6 33	4 11		
29	Th	14 25	—	Warm.	5 0	6 55	4 31	10 56	5 4	6 52	4 34	8 20	5 5	6 50	4 35	1 30	5 7	6 48	4 36	7 57	5 17	6 38	4 49	6 56	5 21	6 34	4 46	5 21	6 34	4 46		
30	Fri	14 44	—	Spica sou. 10 43.	4 59	6 56	Rises	11 30	5 2	6 53	Rises	8 54	5 4	6 51	Rises	2 13	5 6	6 49	Rises	8 31	5 16	6 39	Rises	7 30	5 20	6 35	Rises	5 20	6 35	Rises		

Fifth Month.

MAY, 1847.—Begins on Saturday.

31 Days.

SUN ON MERID.				MOON'S PHASES.				Boston. New Eng.				N. Y. City. Conn.				Philadel. Penn.				Washington City.				Charleston. North				N. Orleans.			
D. H. M. S.				N. Y. St., U. Canada.				New Jersey, Penn.				N. Jersey, Ohio, Ind.				Virgin., Del., Md.				& S. Car. Geo., Tenn.,				Mobile, Flor. & Texas.							
1 11 55 58				Mich., Wis., & Iowa.				Ohio, Ind., & Illinois.				Illinois, & Missouri.				Ken., Ill., & Miss.				Ala., Miss., & Ark.											
7 11 56 21				Third Quarter ..				ds 7 h. 6 m. 5 E.				ds 7 h. 5 m. 53 E.				ds 7 h. 5 m. 48 E.				ds 7 h. 5 m. 41 E.				ds 7 h. 5 m. 29 E.							
13 11 56 6				New Moon				14 10 39 M.				14 10 27 M.				14 10 22 M.				14 10 15 M.				14 10 3 M.							
19 11 56 11				First Quarter ...				21 9 15 E.				21 9 3 M.				21 8 58 E.				21 8 51 E.				21 8 39 E.							
25 11 56 35				Full Moon				29 10 2 E.				29 9 50 E.				29 9 45 E.				29 9 38 E.				29 8 26 E.							
D	D	Sun's	D	MISCELLANEOUS.				Sun	Sun	Moon	H. W	Sun	Sun	Moon	H. W	Sun	Sun	Moon	H. W	Sun	Sun	Moon	H. W	Sun	Sun	Moon	H. W				
M	W	Dec	pl.	Ris.	Sets	Rises	Bost.	Ris.	Sets	Rises	N. Y.	Ris.	Sets	Rises	Phila	Ris.	Sets	Rises	Phila	Ris.	Sets	Rises	Ham	Ris.	Sets	Rises	C'hon				
		o	?	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.				
1	Sat	15	22	III	Sts. Philip & James	4 58	6 57	8 14	Ev 3	5 16	54	8 10	9 27	5 36	52	8 9	2 46	5 46	50	8 7	9 4	5 15	6 40	7 56	8 3	5 19	6 35	7 52			
2	C	15	30	+	4th Sun. aft. Easter	4 56	6 58	9 11	0 36	5 06	55	9 10	0 36	5 16	53	9 6	3 19	5 36	51	9 4	9 37	5 14	6 40	8 51	8 36	5 18	6 36	8 47			
3	Mo	15	58	+	D runs low.	4 55	6 59	9 10	6 1	9 4	59	6 56	10 33	5 06	54	10 1	3 52	5 26	52	9 50	10 10	5 13	6 41	9 45	9 9	5 17	6 37	9 41			
4	Tu	15	5	+	Warm.	4 54	7 0	19 57	1 43	4 57	6 57	10 53	11 7	4 59	6 55	10 52	4 26	5 16	53	10 50	10 44	5 12	6 42	10 37	9 43	5 17	6 37	10 33			
5	W	16	13	+	Napoleon d. 1821.	4 52	7 1	11 44	2 21	4 56	6 58	11 41	11 45	4 58	6 56	11 39	5 4	5 06	54	11 38	11 22	5 11	6 42	11 26	10 21	5 16	6 38	11 22			
6	Th	16	30	+	& 4.	4 51	7 2	2 Morn	3 4	4 55	6 59	11 Morn	Ev 29	4 57	6 57	11 Morn	5 48	4 58	55	11 Morn	Ev 6	5 10	6 43	11 Morn	11 5	5 15	6 38	11 Morn			
7	Fri	16	46	+	Very warm.	4 50	7 3	3 27	3 55	4 54	7 0	1 24	1 19	4 55	6 53	0 23	6 38	4 57	6 56	0 22	0 56	5 9	6 44	0 12	11 55	5 14	6 39	0 9			
8	Sat	17	3	+	Spica III sou. 10 12.	4 49	7 5	1 6	4 56	4 55	7 1	1 4	2 20	4 54	6 59	1 3	7 39	4 56	57	1 2	1 57	5 8	6 45	0 53	Ev 56	5 13	6 40	1 53			
9	C	17	19	+	Rogation Sunday.	4 48	7 6	1 42	6 8	4 57	7 2	1 41	3 32	4 53	6 7	0 1	41	8 51	4 55	58	1 41	3 9	5 8	6 45	1 36	2 8	5 13	6 40	1 36		
10	Mo	17	35	+	Thunder.	4 46	7 7	2 18	7 25	4 50	7 3	2 18	4 49	4 52	7 1	2 18	10 8	4 54	59	2 18	4 26	5 7	6 46	2 17	3 25	5 12	6 41	2 17			
11	Tu	17	51	+	D in perigee.	4 45	7 8	2 53	8 37	4 49	7 4	2 54	6 1	4 51	7 2	2															
12	W	18	6	+	A. T. S. anniv. D	4 44	7 9	3 29	9 36	4 48	7 5	3 31	7 0	4 50	7 3	3 32	Morn	4 52	7 1	3 33	6 37	5 5	6 47	3 39	5 37	5 10	6 42	3 52			
13	Th	18	21	+	Ascension Day.	4 43	7 10	4 8	10 27	4 47	6 4	11 7	5 1	4 49	7 4	4 13	0 19	4 51	7 1	4 14	7 28	5 4	6 48	4 23	6 27	5 10	6 43	4 27			
14	Fri	18	36	+	Shozers.	Sets.	11 17	4 46	6	Sets.	8 41	4 48	7 5	Sets.	1 10	4 50	7 2	Sets.	8 18	5 46	49	Sets.	7 17	5 9	6 43	Sets.					
15	Sat	18	50	+	Arcturus sou. 10 36	4 42	7 11	5 23	Morn	4 45	7 7	8 20	9 28	4 47	7 6	8 18	2 0	4 49	7 3	8 16	9 5	5 3	6 50	8 3	8 4	5 8	6 44	8 0			
16	C	19	4	+	Sun. aft. Ascension.	4 40	7 13	9 21	0 4	4 44	7 8	9 17	10 12	4 46	7 6	9 15	2 47	4 49	7 4	9 14	9 49	5 2	6 50	9 0	8 48	5 8	6 45	8 56			
17	Mo	19	18	+	Rev. in Venice 1797.	4 39	7 14	10 12	0 48	4 43	7 9	10 8	10 55	4 45	7 10	6	3 31	4 48	7 5	10 32	5 26	51	9 52	9 31	5 7	6 45	9 48				
18	Tu	19	31	+	Heat increases.	4 38	7 15	10 55	1 31	4 43	7 10	10 52	11 37	4 45	7 8	10 51	4 14	4 47	7 6	10 49	11 14	5 1	6 52	10 38	10 13	5 7	6 46	10 33			
19	W	19	44	+	Dark day N.E. 1720.	4 37	7 16	11 34	2 13	4 42	7 11	11 31	Morn	4 44	7 9	11 30	4 36	4 46	7 7	11 29	11 57	5 0	6 52	11 19	10 56	5 6	6 47	11 17			
20	Th	19	57	+	Lafayette d. 1834.	4 36	7 17	Morn	2 56	4 41	7 12	Morn	0 20	4 43	7 10	Morn	5 39	4 45	7 8	Morn	Morn	5 0	6 53	11 50	11 41	5 6	6 47	11 55			
21	Fri	20	9	+	@ enters II.	4 35	7 18	0 8	3 41	4 40	7 13	0 6	1 5	4 42	7 11	0 5	6 24	4 44	7 9	0 4	0 42	4 59	6 54	Morn	Morn	5 5	6 48	Morn			
22	Sat	20	21	+	Spica III sou. 9 17.	4 34	7 19	0 38	4 32	4 39	7 14	0 37	1 56	4 41	7 12	0 37	7 15	4 44	7 9	0 36	1 23	4 59	6 54	0 31	0 32	5 5	6 48	0 30			
23	C	20	33	+	Whitsunday.	4 34	7 20	1 7	5 28	4 38	7 15	1 7	2 52	4 41	7 13	1 7	8 11	4 43	7 10	1 6	2 29	4 58	6 55	1 4	1 28	5 5	6 49	1 4			
24	Mo	20	45	+	Q. Victoria b. 1819.	4 33	7 21	1 35	6 37	4 38	7 16	1 35	4 1	4 40	7 14	1 36	9 20	4 42	7 11	1 36	3 38	4 58	6 56	1 36	2 37	5 5	6 50	1 37			
25	Tu	20	56	+	Q. Omega. Perhaps rain.	4 32	7 22	2 3	7 39	4 37	7 17	2 4	5 3	4 39	7 14	2 5	10 22	4 42	7 12	2 6	4 40	4 57	6 56	2 8	3 40	5 5	6 50	2 11			
26	W	21	6	+	J. Calvin d. 1564.	4 31	7 23	2 32	8 40	4 36	7 17	2 34	6 4	4 39	7 15	2 35	11 23	4 41	7 13	2 36	5 41	4 57	6 57	2 41	4 40	5 5	6 51	2 45			
27	Th	21	17	+	Arcturus sou. 9 49.	4 30	7 23	3 3	9 34	4 36	7 18	3 6	7 58	4 38	7 16	3 8	Ev 17	4 41	7 13	3 9	6 35	4 56	6 58	3 17	5 35	5 5	6 51	3 21			
28	Fri	21	26	+	Wm. Pitt b. 1759.	4 30	7 24	3 38	10 16	4 35	7 19	3 42	7 40	4 37	7 17	3 43	0 59	4 40	7 14	3 45	7 17	4 56	6 58	3 56	6 16	5 5	6 52	4 1			
29	Sat	21	36	+	Putnam d. 1790.	4 29	7 25	Rises	10 59	4 35	7 20	Rises	8 23	4 37	7 18	Rises	1 42	4 40	7 15	Rises	8 0	4 55	6 50	Rises	6 59	5 5	6 52	Rises			
30	C	21	45	+	Trinity Sunday.	4 28	7 26	8 0	11 37	4 34	7 21	7 56	9 1	4 36	7 18	7 53	2 20	4 39	7 16	7 53	8 38	4 55	6 57	7 39	7 37	5 5	6 53	7 35			
31	Mo	21	54	+	D runs low.	4 28	7 27	8 54	Ev 14	4 34	7 21	8 50	9 38	4 36	7 19	8 48	2 57	4 39	7 16	8 47	9 15	4 53	6 7	8 33	8 14	5 5	6 54	8 29			

Sixth Month.

JUNE, 1847.—Begins on Tuesday.

30 Days.

SUN ON MERID.

D.	H.	M.	S.
1	11	57	26
7	11	56	26
13	11	59	36
19	Ev	0	58
25	0	2	11

MOON'S PHASES.

Third Quarter ..	ds 5 h.11 m.22 E.
New Moon	12 8 8 E.
First Quarter ...	20 2 48 E.
Full Moon	28 8 30 M.

MISCELLANEOUS.

Boston. New Eng.,
N.Y. St., U. Canada,
Mich., Wis., & Iowa.

Sun	Sun	Moon	H.W
Ris.	Sets	Rises	Bost.
H.M.	H.M.	H. M.	H. M.
4 23	7 27	9 43	0 52
4 27	7 28	10 28	1 29
4 27	7 29	11 8	2 11
4 27	7 29	11 45	2 55
4 26	7 30	Morn	3 46
4 26	7 31	0 20	4 44
4 26	7 31	0 54	5 49
4 25	7 32	1 29	7 1
4 25	7 33	2 5	8 6
4 25	7 33	2 45	9 12
4 25	7 34	3 29	10 11
4 24	7 34	Sets.	11 4
4 24	7 35	8 2	11 50
4 24	7 35	8 49	Morn
4 24	7 36	9 30	0 34
4 24	7 36	10 7	1 15
4 24	7 36	10 39	1 55
4 24	7 37	11 9	2 34
4 25	7 37	11 37	3 15
4 25	7 37	Morn	3 55
4 25	7 38	0 5	4 41
4 25	7 38	0 33	5 34
4 25	7 38	1 3	6 39
4 26	7 38	1 36	7 40
4 26	7 38	2 13	8 42
4 26	7 38	2 55	9 38
4 27	7 38	3 44	10 25
4 27	7 38	Rises	11 11
4 27	7 38	8 25	11 53
4 28	7 38	9 8	Ev 36

N. Y. City. Conn.,
New Jersey, Penn.,
Ohio, Ind., & Illinois.

Sun	Sun	Moon	H.W
Ris.	Sets	Rises	N.Y.
H.M.	H.M.	H. M.	H. M.
4 33	7 22	9 40	10 16
4 33	7 23	10 25	10 53
4 32	7 23	11 6	11 35
4 32	7 24	11 44	Ev 19
4 32	7 25	Morn	1 10
4 31	7 25	0 20	1 2
4 31	7 26	0 55	3 13
4 31	7 27	1 31	4 25
4 31	7 27	2 8	5 30
4 30	7 28	2 49	6 36
4 30	7 28	3 34	7 35
4 30	7 29	Sets.	8 28
4 30	7 29	7 58	9 14
4 30	7 30	8 46	9 58
4 30	7 30	9 27	10 39
4 30	7 31	10 4	11 19
4 30	7 31	10 38	11 58
4 30	7 31	Morn	12 37
4 30	7 31	11 37	0 39
4 30	7 32	Morn	1 19
4 30	7 32	0 6	2 5
4 31	7 32	0 35	2 58
4 31	7 32	1 6	4 3
4 31	7 32	1 39	5 4
4 32	7 33	2 17	6 6
4 32	7 33	3 0	7 2
4 32	7 33	3 49	7 49
4 33	7 33	Rises	8 35
4 33	7 33	8 22	9 17
4 33	7 33	9 5	10 0

Philadel. Penn.,
N. Jersey, Ohio, Ind.,
Illinois, & Missouri.

Sun	Sun	Moon	H.W
Ris.	Sets	Rises	Phila
H.M.	H.M.	H. M.	H. M.
4 35	7 20	9 38	3 33
4 35	7 20	10 23	4 12
4 35	7 21	11 5	4 54
4 34	7 22	11 43	5 38
4 34	7 23	Morn	6 29
4 34	7 23	0 20	7 27
4 33	7 24	0 55	8 32
4 33	7 24	1 31	9 44
4 33	7 25	2 9	10 49
4 33	7 25	2 50	11 55
4 33	7 26	3 35	Morn
4 33	7 26	Sets.	0 54
4 32	7 27	7 56	1 47
4 32	7 27	8 44	2 33
4 32	7 28	9 26	3 17
4 32	7 28	10 3	3 58
4 32	7 28	10 37	4 38
4 32	7 29	11 8	5 17
4 32	7 29	11 37	5 58
4 32	7 29	Morn	6 38
4 32	7 30	0 6	7 24
4 32	7 30	0 36	8 17
4 32	7 30	1 7	9 22
4 32	7 31	1 41	10 23
4 32	7 31	2 19	11 25
4 32	7 31	Ev 21	12 21
4 31	7 32	0 8	1 8
4 31	7 32	0 33	1 54
4 31	7 32	1 2	2 36
4 31	7 32	2 3	3 19

Washington City.
Virgin., Del., Md.,
Ken., Ill., & Miss.

Sun	Sun	Moon	H.W
Ris.	Sets	Rises	Ham
H.M.	H.M.	H. M.	Rds.
4 38	7 17	9 36	9 53
4 38	7 18	10 22	10 30
4 37	7 18	11 4	11 12
4 37	7 19	11 43	11 56
4 37	7 20	Morn	Ev 47
4 37	7 20	0 19	1 45
4 36	7 21	0 56	2 50
4 36	7 21	1 32	4 2
4 36	7 22	2 11	5 7
4 36	7 22	2 52	6 13
4 35	7 23	3 37	7 12
4 35	7 23	Sets.	8 5
4 35	7 24	8 51	9 35
4 35	7 25	9 25	10 16
4 35	7 25	10 20	10 56
4 35	7 25	10 36	11 35
4 35	7 26	11 7	Morn
4 35	7 26	11 37	0 16
4 35	7 26	Morn	0 56
4 35	7 27	0 6	1 42
4 35	7 27	0 36	2 35
4 35	7 27	1 8	3 40
4 35	7 27	1 42	4 1
4 35	7 27	2 21	5 43
4 35	7 27	3 4	6 30
4 35	7 27	3 53	7 26
4 35	7 27	Rises	8 12
4 35	7 27	8 19	8 54
4 35	7 27	9 3	9 37

Charleston. North
S. Car., Geo., Tenn.,
Ala., Miss., & Ark.

Sun	Sun	Moon	H.W
Ris.	Sets	Rises	C'ton
H.M.	H.M.	H. M.	H. M.
4 54	7 1	9 24	8 52
4 54	7 1	10 11	9 29
4 54	7 2	10 56	10 11
4 54	7 2	11 37	10 55
4 53	7 3	Morn	11 46
4 53	7 3	0 17	Ev 44
4 53	7 4	0 56	1 49
4 53	7 4	1 36	3 1
4 53	7 5	2 18	4 6
4 53	7 5	3 2	5 12
4 53	7 6	3 50	6 11
4 53	7 6	Sets.	7 4
4 53	7 7	7 41	7 50
4 53	7 8	8 30	8 34
4 53	7 9	9 14	9 15
4 53	7 9	10 54	10 35
4 53	8 10	10 30	11 34
4 53	8 11	11 15	5
4 53	8 11	11 55	5
4 53	9	Morn	5
4 54	9	0 8	0 41
4 54	9	0 41	1 34
4 54	9	1 15	2 39
4 54	9	1 52	3 40
4 54	10	2 32	4 42
4 54	10	3 18	5 38
4 54	10	4 8	6 25
4 54	10	Rises	7 11
4 54	10	8 7	7 53
4 54	10	8 54	8 36

N. Orleans.
Mobile,
Flor. & Texas.

Sun	Sun	Moon	H.W
Ris.	Sets	Rises	H.M.
H.M.	H.M.	H. M.	H. M.
5 16	54	9 20	10 8
5 16	55	10 8	10 54
5 16	56	11 36	Morn
5 16	57	0 17	0 57
5 16	58	1 39	2 22
5 16	59	3 56	Sets.
5 16	60	5 73	7 37
5 17	0	8 27	9 11
5 17	0	9 52	10 29
5 17	0	11 3	11 3
5 17	1	2 Morn	2 Morn
5 17	2	0 10	0 44
5 17	2	1 19	1 57
5 17	2	2 38	3 24
5 17	3	3 45	4 15
5 17	3	4 51	5 38
5 17	3	6 0	6 51

D.	D.	Sun's	D.
M.	W.	dec S.	pl.
1	Tu	22 2	V
2	W	23 10	V
3	Th	23 18	W
4	Fri	23 25	W
5	Sat	23 32	W
6	C	23 39	W
7	Mo	23 45	T
8	Tu	23 50	T
9	W	23 56	W
10	Th	23 1	W
11	Fri	23 8	W
12	Sat	23 9	W
13	C	23 13	W
14	Mo	23 16	W
15	Tu	23 19	W
16	W	23 21	W
17	Th	23 23	W
18	Fri	23 25	W
19	Sat	23 26	W
20	C	23 27	W
21	Mo	23 27	W
22	Tu	23 27	W
23	W	23 27	W
24	Th	23 26	W
25	Fri	23 25	W
26	Sat	23 23	W
27	C	23 21	W
28	Mo	23 18	W
29	Tu	23 15	W
30	W	23 12	W

Spica sou. 8 37.	4 23	7 27	9 43	0 52
Arcturus sou. 9 25.	4 27	7 28	10 28	1 29
☐ ☐. Hot and dry	4 27	7 29	11 8	2 11
Superior ☐ ☐.	4 27	7 29	11 45	2 55
Sultry.	4 26	7 30	Morn	3 46
1st Sun. aft. Trin.	4 26	7 31	0 20	4 44
☐ in perigee.	4 26	7 31	0 54	5 49
☐.	4 25	7 32	1 29	7 1
S. L. Southard b.	4 25	7 33	2 5	8 6
Arcturus sou. 8 54.	4 25	7 33	2 45	9 12
S. Barnabas.	4 25	7 34	3 29	10 11
N. Y. incorp. 1865.	4 24	7 34	Sets.	11 4
☐ runs high.	4 24	7 35	8 2	11 50
Rain.	4 24	7 35	8 49	Morn
Antares sou. 10 45.	4 24	7 36	9 30	0 34
S. J. Mills d. 1818.	4 24	7 36	10 7	1 15
Bunk. H. bat. 1775.	4 24	7 36	10 39	1 55
Waterloo bat. 1815.	4 24	7 37	11 9	2 34
Hot and dry.	4 25	7 37	11 37	3 15
☐ in apogee. ☐ ☐.	4 25	7 37	Morn	3 55
☐ enters ☐.	4 25	7 38	0 5	4 41
☐ ☐. Look for rain.	4 25	7 38	0 33	5 34
Antares sou. 10 13.	4 25	7 38	1 3	6 39
St. John Baptist.	4 26	7 38	1 36	7 40
☐ stationary. [1842.	4 26	7 38	2 13	8 42
S. L. Southard d.	4 26	7 38	2 55	9 38
4th Sun. aft. Trin.	4 27	7 38	3 44	10 25
Madison d. 1836.	4 27	7 38	Rises	11 11
St. Peter. Pleasant.	4 27	7 38	8 25	11 53
Antares sou. 9 45.	4 28	7 38	9 8	Ev 36

SUN ON MERID.

D.	H.	M.	S.
1	0	3	24
7	0	4	23
13	0	5	21
19	0	5	56
25	0	6	11

MOON'S PHASES.

Third Quarter ..	ds 5 h. 3 m. 58 M.
New Moon	12 6 54 M.
First Quarter ...	20 8 8 M.
Full Moon	27 5 24 E.

Boston. New Eng.
N. Y. St., U. Canada,
Mich., Wis., & Iowa.

Sun	Sun	Moon	H.W
Ris.	Sets	Rises	Bost.
H.M.	H.M.	H. M.	H. M.
4 28	7 38	9 47	1 18
4 29	7 38	10 23	2 1
4 29	7 38	10 58	2 46
4 30	7 38	11 32	3 34
4 31	7 37	Morn	4 29
4 31	7 37	0 8	5 28
4 32	7 37	0 45	6 34
4 32	7 37	1 27	7 43
4 33	7 36	2 12	8 54
4 34	7 36	3 2	9 57
4 34	7 35	3 57	10 51
4 35	7 35	Sets.	11 30
4 36	7 34	8 5	Morn
4 37	7 34	8 39	0 21
4 38	7 33	9 10	1 1
4 38	7 32	9 39	1 30
4 39	7 32	10 7	2 11
4 40	7 31	10 35	2 46
4 41	7 30	11 4	3 23
4 42	7 30	11 35	4 1
4 43	7 29	Morn	4 43
4 44	7 28	0 9	5 33
4 44	7 27	0 48	6 44
4 45	7 26	1 33	7 50
4 46	7 25	2 25	8 58
4 47	7 24	3 24	9 58
4 48	7 23	Rises	10 48
4 49	7 22	7 44	11 35
4 50	7 21	8 23	Ev 20
4 51	7 20	8 59	1 3
4 52	7 19	9 35	1 45

N. Y. City. Can.,
New Jersey, Penn.,
Ohio, Ind., & Illinois.

Sun	Sun	Moon	H.W
Ris.	Sets	Rises	N.Y.
H.M.	H.M.	H. M.	H. M.
4 34	7 33	9 45	10 42
4 34	7 33	10 23	11 25
4 35	7 33	10 58	Ev 19
4 35	7 32	11 34	0 58
4 36	7 32	Morn	1 53
4 37	7 32	0 10	2 52
4 37	7 32	0 11	3 58
4 38	7 31	0 49	3 58
4 38	7 31	1 31	5 7
4 38	7 31	2 17	6 18
4 39	7 30	3 7	7 21
4 40	7 30	4 2	8 15
4 40	7 29	Sets.	9 3
4 41	7 29	8 2	5 45
4 42	7 28	8 37	10 25
4 43	7 28	9 11	0 4
4 43	7 27	9 39	11 25
4 44	7 27	10 8	Morn
4 45	7 26	10 36	0 10
4 46	7 25	11 6	0 47
4 47	7 25	11 38	1 25
4 48	7 24	Morn	2 7
4 49	7 23	0 13	2 57
4 49	7 22	0 53	4 8
4 50	7 22	1 38	5 14
4 51	7 21	2 30	6 22
4 52	7 20	3 29	7 22
4 53	7 19	Rises	8 12
4 54	7 18	7 42	8 59
4 55	7 17	8 22	9 44
4 56	7 16	8 59	10 27
4 57	7 15	9 35	11 9

Philadel. Penn.,
N. Jersey Ohio, Ind.,
Illinois, & Missouri.

Sun	Sun	Moon	H.W
Ris.	Sets	Rises	Phila
H.M.	H.M.	H. M.	H. M.
4 36	7 30	9 45	4 1
4 37	7 30	10 22	4 44
4 37	7 30	10 58	5 20
4 37	7 30	11 34	6 17
4 38	7 30	Morn	7 12
4 38	7 30	0 11	8 11
4 39	7 29	0 50	9 17
4 40	7 29	1 32	10 26
4 41	7 28	2 19	11 37
4 41	7 28	3 10	Morn
4 42	7 28	4 0	4 40
4 43	7 27	Sets.	1 34
4 43	7 27	8 1	2 22
4 44	7 26	8 37	3 4
4 44	7 26	9 9	3 44
4 45	7 25	9 39	4 19
4 46	7 25	10 8	4 54
4 47	7 24	10 37	5 29
4 48	7 23	11 6	6 6
4 49	7 23	11 39	6 44
4 50	7 22	Morn	7 26
4 51	7 21	0 15	8 16
4 51	7 20	0 52	9 27
4 52	7 20	1 40	10 33
4 53	7 19	2 33	11 41
4 54	7 18	3 31	Ev 41
4 55	7 17	Rises	1 31
4 56	7 16	7 41	2 18
4 57	7 15	8 21	3 3
4 57	7 14	8 59	3 46
4 58	7 13	9 36	4 28

Washington City.
Virgin., Del., Md.,
Kent., Ill., & Miss.

Sun	Sun	Moon	H.W
Ris.	Sets	Rises	Ham
H.M.	H.M.	H. M.	H. M.
4 35	7 30	9 44	10 19
4 36	7 30	10 22	11 2
4 36	7 30	10 58	11 47
4 37	7 30	11 35	Ev 35
4 38	7 30	Morn	1 30
4 38	7 30	0 12	2 29
4 39	7 29	0 52	3 35
4 40	7 29	1 34	4 44
4 41	7 28	2 19	5 55
4 42	7 28	3 12	6 58
4 43	7 27	4 6	7 52
4 44	7 27	Sets.	8 40
4 45	7 26	8 0	9 22
4 46	7 25	8 36	10 2
4 47	7 24	9 10	10 37
4 48	7 23	9 39	11 12
4 49	7 23	10 8	11 47
4 50	7 22	10 38	Morn
4 51	7 21	11 8	0 24
4 52	7 20	11 41	1 2
4 53	7 19	Morn	1 44
4 54	7 19	0 16	2 34
4 55	7 18	0 57	3 45
4 56	7 17	1 43	4 51
4 57	7 16	2 35	5 59
4 58	7 15	3 33	6 59
4 59	7 14	4 21	7 59
4 59	7 13	5 10	8 59
4 59	7 12	6 0	9 59
4 59	7 11	6 46	10 59

Charleston. North
& S. Car., Geo., Tenn.,
Ala., Miss., & Ark.

Sun	Sun	Moon	H.W
Ris.	Sets	Rises	C'ton
H.M.	H.M.	H. M.	H. M.
4 57	7 10	9 37	9 18
4 57	7 10	10 18	10 1
4 58	7 10	10 58	10 46
4 58	7 10	11 38	11 34
4 59	7 10	Morn	Ev 29
4 59	7 10	0 18	1 28
4 59	7 9	1 1	2 34
4 59	7 9	1 46	3 43
4 59	7 9	2 34	4 54
4 59	7 9	3 26	5 57
4 59	7 9	4 20	6 51
4 59	7 9	5 17	7 39
4 59	7 9	6 1	8 21
4 59	7 9	7 50	8 21
4 59	7 9	8 28	9 1
4 59	7 9	9 36	10 7
4 59	7 9	10 11	11 7
4 59	7 9	10 46	12 0
4 59	7 9	11 23	12 7
4 59	7 9	12 0	12 17
4 59	7 9	12 59	1 17
4 59	7 9	1 1	1 59
4 59	7 9	1 43	2 58
4 59	7 9	2 44	3 58
4 59	7 9	3 50	4 58
4 59	7 9	4 58	5 58
4 59	7 9	6 48	6 58
4 59	7 9	7 32	7 58
4 59	7 9	8 16	8 58
4 59	7 9	9 3	9 58
4 59	7 9	9 45	10 58

N. Orleans.
Mobile,
Flor. & Texas.

Sun	Sun	Moon
Ris.	Sets	Rises
H.M.	H.M.	H. M.
4 57	7 10	9 37
4 57	7 10	10 18
4 58	7 10	10 58
4 58	7 10	11 38
4 59	7 10	Morn
4 59	7 10	0 18
4 59	7 10	1 1
4 59	7 10	1 46
4 59	7 10	2 34
4 59	7 10	3 26
4 59	7 10	4 20
4 59	7 10	5 17
4 59	7 10	6 1
4 59	7 10	7 50
4 59	7 10	8 28
4 59	7 10	9 36
4 59	7 10	10 11
4 59	7 10	10 46
4 59	7 10	11 23
4 59	7 10	12 0
4 59	7 10	12 59
4 59	7 10	1 17
4 59	7 10	1 59
4 59	7 10	2 58
4 59	7 10	3 58
4 59	7 10	4 58
4 59	7 10	5 58
4 59	7 10	6 58
4 59	7 10	7 58
4 59	7 10	8 58
4 59	7 10	9 58
4 59	7 10	10 58

D	D	Sun's	D
M	W	dec	N

MISCELLANEOUS.

1 Th	23	8	Wyoming mas 1778.
2 Fri	23	4	Vis. B. V. M. p in
3 Sat	23	0	□ ○ & . [per]
4 C	22	55	Independence.
5 Mo	22	49	DZ. Bat. Chippewa
6 Tu	22	44	Very hot. 1814.
7 W	22	37	Sheridan died 1816.
8 Th	22	31	Antares sou. 9 14.
9 Fri	22	24	Dry and dusty.
10 Sat	22	17	Pruns high. □ ○ H
11 C	22	9	& gr. elongation.
12 Mo	22	1	Hull invaded Can.
13 Tu	21	52	ada 1812.
14 W	21	44	Fr. Rev. com. 1789.
15 Th	21	34	Geo. Clinton b. 1739.
16 Fri	21	25	Antares sou. 8 43.
17 Sat	21	15	E. Gerry b. 1739.
18 C	21	5	7th Sun. aft. Trin.
19 Mo	20	54	DQ.
20 Tu	20	43	& south 3 8.
21 W	20	32	R. Burns d. 1796.
22 Th	20	20	Showers in
23 Fri	20	8	○ enters S.
24 Sat	19	56	& stat. H stat.
25 C	19	43	&'s gr. elong. St.
26 Mo	19	30	St. Ann. [James.
27 Tu	19	16	Bainbridge d. 1833.
28 W	19	3	Vega south 10 7.
29 Th	18	49	various places.
30 Fri	18	35	Dog days begin.
31 Sat	18	20	& south 2 23.

4 28	7 38	9 47	1 18
4 29	7 38	10 23	2 1
4 29	7 38	10 58	2 46
4 30	7 38	11 32	3 34
4 31	7 37	Morn	4 29
4 31	7 37	0 8	5 28
4 32	7 37	0 45	6 34
4 32	7 37	1 27	7 43
4 33	7 36	2 12	8 54
4 34	7 36	3 2	9 57
4 34	7 35	3 57	10 51
4 35	7 35	Sets.	11 30
4 36	7 34	8 5	Morn
4 37	7 34	8 39	0 21
4 38	7 33	9 10	1 1
4 38	7 32	9 39	1 30
4 39	7 32	10 7	2 11
4 40	7 31	10 35	2 46
4 41	7 30	11 4	3 23
4 42	7 30	11 35	4 1
4 43	7 29	Morn	4 43
4 44	7 28	0 9	5 33
4 44	7 27	0 48	6 44
4 45	7 26	1 33	7 50
4 46	7 25	2 25	8 58
4 47	7 24	3 24	9 58
4 48	7 23	Rises	10 48
4 49	7 22	7 44	11 35
4 50	7 21	8 23	Ev 20
4 51	7 20	8 59	1 3
4 52	7 19	9 35	1 45

	4 28	7 38	9 47	1 18
n	4 29	7 38	10 23	2 1
r.	4 29	7 38	10 58	2 36
	4 30	7 38	11 32	3 44
a	4 31	7 37	Morn	4 29
i.	4 31	7 37	0 8	5 28
	4 32	7 37	0 45	6 34
	4 32	7 37	1 27	7 43
	4 33	7 36	2 12	8 54
I	4 34	7 36	3 2	9 57
	4 34	7 35	3 57	10 51
	4 35	7 35	Sets.	11 30
	4 36	7 34	8 5	Morn
	4 37	7 34	8 39	0 21
	4 38	7 33	9 10	1 1
	4 38	7 32	9 39	1 30
	4 39	7 32	10 7	2 11
	4 40	7 31	10 35	2 46
	4 41	7 30	11 4	3 23
	4 42	7 30	11 35	4 1
	4 43	7 29	Morn	4 43
	4 44	7 28	0 9	5 33
	4 44	7 27	0 48	6 44
	4 45	7 26	1 33	7 50
	4 46	7 25	2 25	8 58
	4 47	7 24	3 24	9 58
	4 48	7 23	Rises	10 48
	4 49	7 22	7 44	11 35
	4 50	7 21	8 23	Ev 20
	4 51	7 20	8 59	1 3
	4 52	7 19	9 35	1 45

Eighth Month.

AUGUST, 1847.—Begins on Sunday.

31 Days.

SUN. ON MERID.				MOON'S PHASES.				Boston. New Eng., N. Y. St. U. Canada, Mich., Wis., & Iowa.				N. Y. City. Conn., New Jersey, Penn., Ohio, Ind., & Illinois.				Philadel. Penn., N. Jersey, Ohio, Ind., Illinois, & Missouri.				Washington City, Virgin., Del., Md., Ken., Ill., & Miss.				Charleston. North & S. Car., Geo. Tenn., Ala., Miss., & Ark.				N. Orleans. Mobile, Flor. & Tex.																					
D.	H.	M.	S.					ds	3 h.	9 m.	15 M.		ds	3 h.	9 m.	3 M.		ds	3 h.	8 m.	58 M.		ds	3 h.	8 m.	51 M.		ds	3 h.	8 m.	39 M.		ds	3 h.	7 m.	59 M.													
1	0	6	2					10	7	44	E.		10	7	32	E.		10	7	27	E.		10	7	20	E.		10	7	8	E.		10	6	28	E.													
7	0	5	32					19	0	17	M.		19	0	5	M.		18	12	0	E.		18	11	53	E.		18	11	41	E.		18	11	1	E.													
13	0	4	40					26	1	25	M.		26	1	13	M.		26	1	8	M.		26	1	1	M.		26	0	49	M.		26	0	9	M.													
19	0	3	29																																														
25	0	1	59																																														
D	D	Sun's	pl					Sun	Sun	Sun	Moon	H. W.	Ris.	Sets	Rises	Moon	H. W.	Sun	Sun	Sun	Moon	H. W.	Sun	Sun	Sun	Moon	H. W.	Sun	Sun	Sun	Moon	H. W.	Sun	Sun	Sun	Moon	H. W.												
M	W	dec	N	9	1			H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.												
1	C	18	5	T	9th Sun aft. Trin.	4	53	7	18	10	2	29	4	57	7	14	10	13	11	53	4	59	7	12	10	23	5	12	5	17	10	14	14	11	30	5	15	6	57	10	19	10	29	5	20	6	52	10	22
2	Mo	17	50	T	9th Sun aft. Trin.	4	54	7	17	10	48	3	17	4	58	7	13	10	51	Ev	41	5	07	11	10	52	6	0	5	27	9	10	53	Ev	18	5	15	6	56	11	1	11	17	5	20	6	51	11	6
3	Tu	17	34	8	Vega south 9 44.	4	55	7	16	11	28	4	0	4	59	7	13	11	32	1	30	5	07	11	10	53	6	49	5	27	9	10	53	Ev	18	5	15	6	55	11	45	Ev	6	5	21	6	50	11	51
4	W	17	19	8	2 south 2 6.	4	56	7	15	Morn	5	0	5	0	7	11	Morn	2	24	5	27	9	Morn	7	43	6	47	7	Morn	2	1	5	17	6	55	Morn	1	0	5	22	6	50	Morn						
5	Th	17	2	II	Very dry.	4	57	7	13	0	11	6	3	5	17	10	0	16	3	27	5	37	8	0	18	8	46	5	57	6	0	20	3	4	5	17	6	54	0	32	2	3	5	22	6	49	0	39	
6	Fri	16	46	II	Transfiguration.	4	58	7	12	1	0	7	21	5	27	8	1	4	45	5	47	7	1	6	10	4	5	67	5	1	9	4	22	5	18	6	53	1	22	3	21	5	23	6	48	1	29		
7	Sat	16	30	III	Inferior & O V.	4	59	7	11	1	52	8	38	5	37	7	1	56	6	2	57	6	1	59	11	21	5	77	4	2	1	5	39	5	19	6	52	2	15	4	38	5	23	6	47	2	22		
8	C	16	13	III	10th Sun. aft. Trin.	5	0	7	10	2	47	9	48	5	47	6	2	52	7	12	5	67	4	2	54	Morn	5	87	3	2	58	6	49	5	19	6	51	3	9	5	48	5	24	6	46	3	16		
9	Mo	15	56	II	Perhaps rain.	5	1	7	8	3	45	10	40	5	57	5	3	49	8	4	5	77	3	3	51	0	31	5	97	1	3	3	7	41	5	20	6	50	4	5	6	40	5	23	6	46	4	11	
10	Tu	15	38	II	St. Lawrence.	5	2	7	7	Sets.	11	27	5	5	67	4	Sets.	8	51	5	87	2	Sets.	1	23	5	97	0	Sets.	0	2	3	5	21	6	49	Sets.	7	27	5	23	6	45	Sets.					
11	W	15	20	II	Vega south 9 12.	5	3	7	6	7	12	Morn	2	5	77	2	7	10	9	29	5	98	1	7	10	2	10	5	106	59	7	9	9	6	5	21	6	48	7	3	8	5	28	6	44	7	2		
12	Th	15	3	III	Geo. IV. b. 1762.	5	4	7	4	7	41	0	39	5	87	1	7	41	10	3	5	96	0	7	41	2	9	5	116	58	7	40	9	40	5	22	6	47	7	37	8	30	5	25	6	43	7	37	
13	Fri	14	44	III	C. Adelaide b. 1792.	5	6	7	3	8	10	0	39	5	97	0	8	10	10	37	5	106	58	8	10	3	22	5	126	57	8	10	10	14	5	23	6	46	8	9	9	13	5	27	6	42	8	10	
14	Sat	14	26	III	Din ap. & D. 9.	5	7	7	2	8	38	1	13	5	106	58	8	39	11	8	5	116	57	8	39	3	55	5	136	55	8	40	10	45	5	23	6	45	8	42	9	44	5	23	6	41	8	44	
15	C	14	7	III	11th Sun. aft. Trin.	5	8	7	0	9	6	1	44	5	116	57	9	8	11	40	5	126	56	9	9	4	27	5	146	54	9	10	11	17	5	24	6	44	9	14	10	16	5	28	6	40	9	17	
16	Mo	13	49	III	Choc. mis. est. 1818	5	9	6	59	9	30	2	16	5	126	56	9	39	Morn	5	136	54	9	40	4	59	5	156	53	9	41	11	49	5	25	6	43	9	48	10	48	5	29	6	39	9	52		
17	Tu	13	30	III	stationary.	5	10	6	57	10	9	2	48	5	136	54	10	12	0	12	5	146	53	10	13	5	31	5	166	51	10	15	Morn	5	25	6	42	10	25	11	22	5	29	6	38	10	30		
18	W	13	10	III	Wind and rain.	5	11	6	56	10	45	3	22	5	146	53	10	49	0	46	5	156	52	11	51	6	5	5	176	50	10	52	0	23	5	26	6	41	11	4	11	59	5	30	6	37	11	10	
19	Th	12	51	III	2 south 1 4.	5	12	6	54	11	26	3	59	5	156	51	11	31	1	23	5	166	50	11	33	6	42	5	186	49	11	35	1	0	5	27	6	40	11	48	Morn	5	30	6	36	11	54		
20	Fri	12	31	III	Vega south 8 37.	5	13	6	53	Morn	4	46	5	166	50	Morn	2	10	5	176	49	Morn	7	29	5	196	47	Morn	1	47	5	27	6	39	Morn	0	16	5	31	6	35	Morn							
21	Sat	12	11	III	D runs low.	5	14	6	51	0	13	5	46	5	176	48	0	18	3	10	5	186	47	0	20	8	29	5	196	46	0	23	2	47	5	28	6	37	0	37	1	46	5	32	6	34	0	44	
22	C	11	51	III	12th Sun. aft. Trin.	5	15	6	50	1	7	7	6	5	186	47	1	12	4	30	5	196	46	1	15	9	49	5	206	44	1	17	4	7	5	29	6	36	1	31	3	46	5	32	6	33	1	38	
23	Mo	11	31	III	O enters III.	5	16	6	48	2	8	21	5	196	46	2	13	5	45	5	206	44	2	15	11	4	5	216	43	2	17	5	22	5	29	6	35	2	31	4	21	5	33	6	32	2	37		
24	Tu	11	11	III	St. Bartholomew.	5	17	6	47	3	15	9	34	5	206	44	3	19	6	58	5	216	43	3	21	Ev	17	5	226	42	3	23	6	35	5	30	6	34	3	34	5	34	6	31	3	40			
25	W	10	50	III	8 gr. elongation.	5	18	6	45	4	26	10	24	5	216	43	4	29	7	48	5	226	41	4	30	1	7	5	236	40	4	32	7	25	5	31	6	33	5	41	6	24	5	34	6	30	4	46	
26	Th	10	29	III	Quite cool.	5	19	6	43	Rises	11	14	5	226	41	Rises	8	38	5	236	40	Rises	1	57	5	246	39	Rises	8	15	5	31	6	31	Rises	7	14	5	34	6	29	Rises							
27	Fri	10	8	III	at gr. brilliancy.	5	20	6	42	7	32	12	0	5	236	39	7	32	9	24	5	246	38	7	32	4	43	5	256	37	7	33	9	1	5	32	6	30	7	33	8	0	5	35	6	27	7	34	
28	Sat	10	47	III	St. Augustine. D U	5	21	6	40	8	9	Ev	43	5	246	38	8	10	10	7	5	256	37	8	11	3	26	5	266	36	8	12	9	44	5	33	6	29	8	15	5	34	6	28	8	19			
29	C	9	26	III	St. J. Bap. behead.	5	22	6	38	8	47	1	26	5	256	36	8	49	10	50	5	266	35	8	50	4	9	5	276	34	8	52	10	27	5	33	6	28	8	56	9	26	5	36	6	25	9	2	
30	Mo	9	5	III	Paley born 1743.	5	24	6	37	9	27	2	11																																				

SUN ON MERID.

D. H. M. S.	
1 Morning.	
7 11 58 0	
13 11 56 56	
19 11 53 50	
25 11 51 44	

MOON'S PHASES.

Third Quarter...	
New Moon	
First Quarter...	
Full Moon.....	

Boston. New Eng.
N. Y. St. U. Canada,
Mich., Wis., & Iowa.

N. Y. City. Conn.
New Jersey, Penn.,
Ohio, Ind., & Illinois.

Philadel. Penn.,
N. Jersey, Ohio, Ind.,
Illinois, & Missouri.

Washington City.
Virgin., Del., Md.,
Ken., Ill., & Miss.

Charleston, North
& S. Car., Geo. Tenn.,
Ala., Miss., & Ark.

N. Orleans.
Mobile,
Flor. & Tex.

D. D.	Sun's	
M. W.	dec N.	pl.

MISCELLANEOUS.

Sun Sun Moon H.W.
Ris. Sets Rises Bost.

Sun Sun Moon H.W.
Ris. Sets Rises N.Y.

Sun Sun Moon H.W.
Ris. Sets Rises Phila.

Sun Sun Moon H.W.
Ris. Sets Rises Ham.

Sun Sun Moon H.W.
Ris. Sets Rises C'ton

Sun Sun Moon H.W.
Ris. Sets Rises

1 W	8 21	☾	8. south 4 1.
2 Th	8 20	☾	8 0 5. Quite cool
3 Fri	7 38	☾	☾ runs high.
4 Sat	7 15	☾	Altair sou. 8 49.
5 C	6 53	☾	14th Sun. aft. Trin.
6 Mo	6 31	☾	Lafayette b. 1757.
7 Tu	6 9	☾	Han. More d. 1833.
8 W	5 46	☾	Nat. of B. V. Mary.
9 Th	5 23	☾	9 stat. mornings.
10 Fri	5 1	☾	Dog days end.
11 Sat	4 38	☾	Dinapogee. D.O.
12 C	4 15	☾	15th Sun. aft. Trin.
13 Mo	3 52	☾	Look for rain.
14 Tu	3 29	☾	Moscow b. 1812.
15 W	3 6	☾	Sur. of N. Y. 1778.
16 Th	2 43	☾	8 south 3 15.
17 Fri	2 20	☾	☾ runs low.
18 Sat	1 56	☾	Pomal. sou 10 59.
19 C	1 33	☾	Superior & ☾.
20 Mo	1 10	☾	☾ sou. 10 45.
21 Tu	0 46	☾	St. Matthew.
22 W	N 23	☾	Now expect rain.
23 Th	0 0	☾	☾ enters ☾
24 Fri	S. 24	☾	☾ in per. ☾ stat.
25 Sat	2 47	☾	8 south 2 41.
26 C	1 11	☾	17th Sun. aft. Trin.
27 Mo	1 34	☾	Cold winds. More
28 Tu	1 57	☾	☾ south 10 11.
29 W	2 21	☾	St. Michael.
30 Th	2 44	☾	St. Jerome. rain.

5 20 6 33	10 58	3 42	5 23 6 32	11 3	1 6	5 28 6 31	11 5	6 25	5 29 6 30	11 7	Ev 43	5 35 6 24	11 20	17 42	5 38 6 22	11 27
5 27 6 32	11 49	4 32	5 29 6 30	11 54	1 56	5 29 6 29	11 56	7 15	5 30 6 28	11 58	1 33	5 36 6 23	Morn	Ev 32	5 38 6 21	Morn
5 28 6 30	Morn	5 37	5 30 6 28	Morn	3 1	5 30 6 28	Morn	8 20	5 31 6 27	Morn	2 38	5 37 6 21	0 12	1 37	5 39 6 19	0 19
5 29 6 28	0 43	7 0	5 31 6 27	0 48	4 21	5 31 6 26	0 50	9 43	5 32 6 25	0 52	4 1	5 37 6 20	1 6	3 0	5 39 6 18	1 12
5 30 6 27	1 40	8 20	5 31 6 25	1 44	5 44	5 32 6 24	1 46	11 3	5 33 6 24	1 48	5 21	5 38 6 19	2 0	4 50	5 40 6 17	2 7
5 31 6 25	2 37	9 34	5 32 6 24	2 41	6 58	5 33 6 23	2 43	Morn	5 34 6 22	2 45	6 35	5 39 6 18	2 55	5 34	5 40 6 16	3 1
5 32 6 23	3 35	10 25	5 33 6 22	3 38	7 49	5 34 6 21	3 40	0 17	5 35 6 21	3 41	7 26	5 39 6 16	3 50	6 25	5 41 6 15	3 54
5 33 6 22	4 33	11 7	5 34 6 20	4 36	8 31	5 35 6 20	4 37	1 8	5 36 6 19	4 38	8 43	5 40 6 15	4 44	7 7	5 42 6 13	4 47
5 34 6 20	Sets.	11 42	5 35 6 19	Sets.	9 6	5 36 6 18	Sets.	1 50	5 37 6 17	Sets.	8 8	5 40 6 14	Sets.	7 42	5 42 6 12	Sets.
5 35 6 18	6 41	Morn	5 36 6 17	6 42	9 39	5 37 6 16	6 42	2 25	5 37 6 16	6 42	9 16	5 41 6 12	6 43	8 15	5 43 6 11	6 45
5 36 6 16	7 9	0 15	5 37 6 15	7 11	10 8	5 38 6 15	7 11	2 53	5 38 6 14	7 12	9 45	5 42 6 11	7 16	8 44	5 43 6 10	7 18
5 37 6 15	7 39	0 41	5 38 6 14	7 41	10 39	5 39 6 13	7 42	3 27	5 39 6 13	7 43	10 16	5 42 6 10	7 49	9 15	5 44 6 8	7 53
5 38 6 13	8 10	1 15	5 39 6 12	8 13	11 10	5 40 6 12	8 14	3 58	5 40 6 11	8 16	10 47	5 43 6 8	8 24	9 46	5 44 6 7	8 59
5 39 6 11	8 44	1 46	5 40 6 10	8 48	11 39	5 41 6 10	8 30	4 29	5 41 6 8	8 52	11 16	5 44 6 7	9 20	10 15	5 45 6 5	9 8
5 40 6 9	9 23	2 15	5 41 6 9	9 27	Morn	5 41 6 8	9 29	4 58	5 42 6 8	9 31	11 50	5 44 6 6	9 44	10 49	5 45 6 5	9 50
5 41 6 8	10 7	2 49	5 42 6 7	10 11	0 13	5 42 6 7	10 13	5 32	5 43 6 6	10 16	Morn	5 45 6 4	10 29	11 24	5 46 6 3	10 36
5 42 6 6	10 56	3 24	5 43 6 5	11 1	0 48	5 43 6 5	11 3	6 7	5 44 6 5	11 6	0 25	5 46 6 3	11 20	Morn	5 46 6 2	11 27
5 44 6 4	11 52	4 8	5 44 6 4	11 57	1 32	5 44 6 3	11 59	6 51	5 45 6 3	Morn	1 9	5 46 6 2	Morn	0 8	5 47 6 1	Morn
5 45 6 2	Morn	5 8	5 45 6 2	Morn	2 32	5 45 6 2	Morn	7 51	5 46 6 2	0 1	2 9	5 47 6 0	0 15	1 8	5 48 6 0	0 22
5 46 6 1	0 54	6 28	5 46 6 0	0 58	3 52	5 46 6 0	1 0	9 11	5 46 6 0	1 2	3 29	5 48 5 59	1 15	2 28	5 48 5 58	1 21
5 47 5 59	2 1	7 51	5 47 5 59	2 5	5 15	5 47 5 58	2 7	10 34	5 47 5 58	2 8	4 52	5 48 5 58	2 19	3 51	5 49 5 57	2 24
5 48 5 57	3 12	9 7	5 48 5 57	3 15	6 31	5 48 5 57	3 16	11 50	5 48 5 57	3 18	6 8	5 49 5 56	3 25	5 7	5 49 5 56	3 29
5 49 5 55	4 26	10 3	5 49 5 55	4 28	7 27	5 49 5 55	4 28	Ev 46	5 49 5 55	4 29	7 4	5 50 5 55	4 34	6 3	5 50 5 55	4 37
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5 57 5 43	10 38	3 19	5 56 5 43	10 42	Ev 43	5 56 5 43	10 44	6 2	5 56 5 44	10 47	Ev 20	5 54 5 45	11 0	11 19	5 54 5 46	11 7

5 28	6 32	11 3	1 6	5 29	6 30	11 54	1 56
5 29	6 30	11 54	1 56	5 30	6 28	Morn	3 1
5 30	6 28	Morn	3 1	5 31	6 27	0 48	4 21
5 31	6 27	0 48	4 21	5 31	6 25	1 44	5 44
5 32	6 25	1 44	5 44	5 32	6 24	2 41	6 58
5 33	6 22	3 38	7 49	5 33	6 20	4 36	8 31
5 34	6 20	4 36	8 31	5 35	6 19	Sets.	9 6
5 35	6 19	Sets.	9 6	5 36	6 17	6 42	9 39
5 36	6 17	6 42	9 39	5 37	6 15	7 11	10 8
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5 38	6 14	7 41	10 39	5 39	6 12	8 13	11 10
5 39	6 12	8 13	11 10	5 40	6 10	8 48	11 39
5 40	6 10	8 48	11 39	5 41	6 9	9 27	Morn
5 41	6 9	9 27	Morn	5 42	6 7	10 11	0 13
5 42	6 7	10 11	0 13	5 43	6 5	11 1	0 48
5 43	6 5	11 1	0 48	5 44	6 4	11 57	1 32
5 44	6 4	11 57	1 32	5 45	6 2	Morn	2 32
5 45	6 2	Morn	2 32	5 46	6 0	0 58	3 52
5 46	6 0	0 58	3 52	5 47	5 59	2 5	5 15
5 47	5 59	2 5	5 15	5 48	5 57	3 15	6 31
5 48	5 57	3 15	6 31	5 49	5 55	4 23	7 27
5 49	5 55	4 23	7 27	5 50	5 53	Rises	8 15
5 50	5 53	Rises	8 15	5 51	5 52	6 42	8 58
5 51	5 52	6 42	8 58	5 52	5 50	7 24	9 43
5 52	5 50	7 24	9 43	5 53	5 48	8 8	10 25
5 53	5 48	8 8	10 25	5 54	5 47	8 56	11 12
5 54	5 47	8 56	11 12	5 55	5 45	9 48	11 56
5 55	5 45	9 48	11 56	5 56	5 43	10 42	Ev 43

SUN. ON MERID.				MOON'S PHASES.				Boston. New Eng.				N. Y. City. Conn.				Philadel. Penn.				Washington City.				Charleston. North				N. Orleans.			
D. H. M. S.								N. Y. St. U. Canada.				New Jersey, Penn.				N. Jersey, Ohio, Ind.				Virgin. Del., Md.				S. Car., Geo. Tenn.				Mobile, Flor. & Tex.			
1 11 43 45								Mich., Wis., & Iowa.				Ohio, Ind., & Illinois.				Illinois, & Missouri.				Ken., Ill., & Miss.				Ala., Miss., & Ark.							
7 17 47 56								New Moon				d. 9 h. 4 m. 23 M.				d. 9 h. 4 m. 11 M.				ds 9 h. 4 m. 6 M.				ds 9 h. 3 m. 59 M.				ds 9 h. 3 m. 47 M.			
13 11 46 22								First Quarter ...				17 2 57 M.				17 2 45 M.				17 2 40 M.				17 2 33 M.				17 2 21 M.			
19 11 45 7								Full Moon.....				23 6 52 E.				23 6 40 E.				23 6 35 E.				23 6 28 E.				23 6 16 E.			
25 11 44 13								Third Quarter...				30 5 12 E.				30 5 0 E.				30 4 55 E.				30 4 48 E.				30 4 36 E.			
D. H. M. S.				Sun's				Sun				Sun				Sun				Sun				Sun				Sun			
M W				dec 8				Ris.				Rises				Rises				Rises				Rises				Rises			
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SUN ON MERID.				MOON'S PHASES.				Boston. New Eng., N.Y. St., U. Canada, Mich., Wis., & Iowa.				N. Y. City. Conn., New Jersey, Penn., Ohio, Ind., & Illinois.				Philadel. Penn., N. Jersey, Ohio, Ind., Illinois, & Missouri.				Washington City, Virgin., Del., Md., Ken., Ill., & Miss.				Charleston. North & S. Car. Geo. Tenn., Ala., Miss., & Ark.				N. Orleans. Mobile, Flor. & Texas.			
D.	H.	M.	S.																												
D.	M.	W.	pl.																												
1	11	43	44	New Moon.....	ds 7 h.10 m.27 E.	15	1 31 E.	15	1 19 E.	15	1 14 E.	15	1 7 E.	15	0 55 E.	15	0 15 E.	15	0 15 E.	15	0 15 E.	15	0 15 E.	15	0 15 E.	15	0 15 E.	15	0 15 E.	15	0 15 E.
7	11	43	50	First Quarter ...	22 5 20 M.	22	5 20 M.	22	5 8 M.	22	5 3 M.	22	4 56 M.	22	4 44 M.	22	4 4 M.	22	4 4 M.	22	4 4 M.	22	4 4 M.	22	4 4 M.	22	4 4 M.	22	4 4 M.	22	4 4 M.
13	11	44	27	Full Moon.....	29 11 38 M.	29	11 38 M.	29	11 26 M.	29	11 21 M.	29	11 4 M.	29	11 2 M.	29	11 2 M.	29	11 2 M.	29	11 2 M.	29	11 2 M.	29	11 2 M.	29	11 2 M.	29	11 2 M.	29	11 2 M.
19	11	45	33	Third Quarter ..																											
25	11	47	9																												
D.	D.	Sun's D.	D.	MISCELLANEOUS.				Sun	Sun	Moon	H.W	Sun	Sun	Moon	H.W	Sun	Sun	Moon	H.W	Sun	Sun	Moon	H.W	Sun	Sun	Moon	H.W	Sun	Sun	Moon	H.W
M.	W.	dec.	pl.					Ris.	Sets	Rises	N.Y.	Ris.	Sets	Rises	Phila.	Ris.	Sets	Rises	Ham.	Ris.	Sets	Rises	U'm.	Ris.	Sets	Rises	U'm.	Ris.	Sets	Rises	U'm.
								H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.
1	Mo	14 24	Ω	All Saints day.	6 35 4 52	0 20	5 54	6 32 4 55	0 23	3 18	6 30 4 57	0 24	8 37	6 29 4 58	0 26	2 55	6 19 5 8	0 32	1 54	6 15 5 12	0 38	6 15 5 12	0 38	6 15 5 12	0 38	6 15 5 12	0 38	6 15 5 12	0 38	6 15 5 12	0 38
2	Tu	14 43	☿	All Souls. Pleasant.	6 36 4 51	1 18	7 14	6 33 4 54	1 20	4 38	6 31 4 56	1 21	9 57	6 30 4 57	1 22	4 15	6 20 5 7	1 27	3 14	6 16 5 11	1 30	6 16 5 11	1 30	6 16 5 11	1 30	6 16 5 11	1 30	6 16 5 11	1 30	6 16 5 11	1 30
3	W	15 2	☿	♂ south 11 25.	6 37 4 50	2 15	8 26	6 34 4 53	2 16	5 50	6 32 4 54	2 17	11 9	6 31 4 56	2 17	5 27	6 21 5 6	2 20	4 26	6 17 5 10	2 22	6 17 5 10	2 22	6 17 5 10	2 22	6 17 5 10	2 22	6 17 5 10	2 22	6 17 5 10	2 22
4	Th	15 21	☿	♂ in apogee. ♀ Ω.	6 38 4 48	3 12	9 25	6 35 4 52	3 12	6 49	6 34 4 53	3 12	Morn	6 32 4 55	3 12	6 26	6 22 5 6	3 12	6 25	6 18 5 10	3 13	6 18 5 10	3 13	6 18 5 10	3 13	6 18 5 10	3 13	6 18 5 10	3 13	6 18 5 10	3 13
5	Fri	15 39	☿	♂'s gr. elong. Pow.	6 40 4 47	4 8	10 7	6 36 4 51	4 8	7 31	6 35 4 52	4 8	0 8	6 33 4 54	4 7	7 8	6 22 5 5	4 5	6 27	6 18 5 9	4 5	6 18 5 9	4 5	6 18 5 9	4 5	6 18 5 9	4 5	6 18 5 9	4 5	6 18 5 9	4 5
6	Sat	15 57	☿	[der plot 1605.	6 41 4 46	5 5	10 44	6 37 4 50	5 4	8 8	6 36 4 51	5 4	0 50	6 34 4 53			6 23 5 4	4 57	6 44	6 19 5 8	4 56	6 19 5 8	4 56	6 19 5 8	4 56	6 19 5 8	4 56	6 19 5 8	4 56	6 19 5 8	4 56
7	C	16 15	☿	♂ stationary. Frosty.	6 42 4 45	Sets.	11 17	6 39 4 48	Sets.	8 41	6 37 4 50	Sets.	1 27	6 35 4 52	Sets.	8 15	6 24 5 3	Sets.	7 17	6 20 5 8	8 45	6 20 5 8	8 45	6 20 5 8	8 45	6 20 5 8	8 45	6 20 5 8	8 45	6 20 5 8	8 45
8	Mo	16 33	☿	♀ at gr. brilliancy.	6 44 4 44	5 22	11 50	6 40 4 47	5 27	9 14	6 38 4 49	5 28	2 0	6 36 4 51	5 30	8 51	6 25 5 2	5 42	7 50	6 21 5 7	5 47	6 21 5 7	5 47	6 21 5 7	5 47	6 21 5 7	5 47	6 21 5 7	5 47	6 21 5 7	5 47
9	Tu	16 50	☿	♀'s south 0 27.	6 45 4 43	6 3	Morn	6 41 4 46	6 7	9 45	6 40 4 48	6 9	2 33	6 38 4 50	6 12	9 22	6 26 5 2	6 25	8 21	6 21 5 6	6 31	6 21 5 6	6 31	6 21 5 6	6 31	6 21 5 6	6 31	6 21 5 6	6 31	6 21 5 6	6 31
10	W	17 7	☿	♂ stationary.	6 46 4 42	6 48	0 21	6 42 4 45	6 53	10 18	6 41 4 47	6 55	3 4	6 39 4 49	6 58	9 52	6 27 5 1	7 12	8 54	6 22 5 6	7 10	6 22 5 6	7 10	6 22 5 6	7 10	6 22 5 6	7 10	6 22 5 6	7 10	6 22 5 6	7 10
11	Th	17 24	☿	♂ runs low.	6 47 4 41	7 39	0 54	6 43 4 44	7 44	10 51	6 42 4 46	7 46	3 37	6 40 4 48	7 48	10 28	6 28 5 0	8 3	9 27	6 23 5 5	8 18	6 23 5 5	8 18	6 23 5 5	8 18	6 23 5 5	8 18	6 23 5 5	8 18	6 23 5 5	8 18
12	Fri	17 41	☿	♂ south 10 39.	6 49 4 40	8 35	1 27	6 45 4 43	8 40	11 26	6 43 4 45	8 42	4 10	6 41 4 47	8 44	11 3	6 29 4 59	8 57	10 2	6 24 5 4	9 4	6 24 5 4	9 4	6 24 5 4	9 4	6 24 5 4	9 4	6 24 5 4	9 4	6 24 5 4	9 4
13	Sat	17 57	☿	mornings.	6 50 4 39	9 35	2 2	6 46 4 42	9 39	Morn	6 44 4 44	9 41	4 45	6 42 4 46	9 43	11 43	6 30 4 59	9 55	10 42	6 25 4 10	1	6 25 4 10	1	6 25 4 10	1	6 25 4 10	1	6 25 4 10	1	6 25 4 10	1
14	C	18 13	☿	24th Sun. aft. Trin.	6 51 4 38	10 39	2 42	6 47 4 42	10 42	0 6	6 45 4 43	10 44	5 25	6 43 4 45	10 46	Morn	6 31 4 58	10 55	11 28	6 26 5 3	11 1	6 26 5 3	11 1	6 26 5 3	11 1	6 26 5 3	11 1	6 26 5 3	11 1	6 26 5 3	11 1
15	Mo	18 28	☿	♂ stationary.	6 52 4 37	11 45	3 28	6 48 4 41	11 48	6 52	6 47 4 43	11 49	6 11	6 44 4 45	11 51	0 29	6 32 4 58	11 58	Morn	6 26 5 3	Morn	6 26 5 3	Morn	6 26 5 3	Morn	6 26 5 3	Morn	6 26 5 3	Morn	6 26 5 3	Morn
16	Tu	18 43	☿	Perhaps rain.	6 54 4 36	Morn	4 23	6 50 4 40	Morn	1 47	6 48 4 42	Morn	7 6	6 46 4 44	Morn	1 24	6 32 4 57	Morn	0 23	6 27 5 2	0 2	6 27 5 2	0 2	6 27 5 2	0 2	6 27 5 2	0 2	6 27 5 2	0 2	6 27 5 2	0 2
17	W	18 58	☿	♂ south 3 45.	6 55 4 35	0 54	5 31	6 51 4 39	0 56	2 55	6 49 4 41	0 57	8 14	6 47 4 43	0 57	2 32	6 32 4 57	Morn	1 1	6 28 5 2	1 4	6 28 5 2	1 4	6 28 5 2	1 4	6 28 5 2	1 4	6 28 5 2	1 4	6 28 5 2	1 4
18	Th	19 13	☿	♂ south 10 9.	6 56 4 34	2 5	6 50	6 52 4 38	2 5	4 14	6 50 4 40	2 6	9 33	6 48 4 42	2 6	3 51	6 34 4 56	2 7	2 50	6 29 5 1	2 8	6 29 5 1	2 8	6 29 5 1	2 8	6 29 5 1	2 8	6 29 5 1	2 8	6 29 5 1	2 8
19	Fri	19 27	☿	D.U. Fair and Mild.	6 57 4 33	3 16	8 4	6 53 4 38	3 16	5 32	6 51 4 40	3 16	10 47	6 49 4 42	3 16	5 5	6 35 4 56	3 13	4 4	6 30 5 1	3 14	6 30 5 1	3 14	6 30 5 1	3 14	6 30 5 1	3 14	6 30 5 1	3 14	6 30 5 1	3 14
20	Sat	19 41	☿	♂ in perigee?	6 59 4 32	4 30	9 8	6 54 4 37	4 28	6 38	6 52 4 39	4 27	11 51	6 50 4 41	4 27	6 9	6 36 4 55	4 21	5 8	6 31 5 1	4 20	6 31 5 1	4 20	6 31 5 1	4 20	6 31 5 1	4 20	6 31 5 1	4 20	6 31 5 1	4 20
21	C	19 54	☿	25th Sun. aft. Trin.	7 0 4 32	5 42	10 3	6 55 4 36	5 40	7 27	6 53 4 38	5 39	Ev 46	6 51 4 40	5 38	7 4	6 37 4 55	5 29	6 3	6 31 5 0	5 27	6 31 5 0	5 27	6 31 5 0	5 27	6 31 5 0	5 27	6 31 5 0	5 27	6 31 5 0	5 27
22	Mo	20 7	☿	☉ enters ♄.	7 1 4 31	Rises	10 54	6 57 4 36	Rises	8 18	6 55 4 38	Rises	1 37	6 52 4 40	Rises	7 55	6 38 4 54	Rises	6 54	6 32 5 0	Rises	6 32 5 0	Rises	6 32 5 0	Rises	6 32 5 0	Rises	6 32 5 0	Rises	6 32 5 0	Rises
23	Tu	20 20	☿	♀'s south 11 28.	7 2 4 30	6 8	11 41	6 58 4 35	6 13	9 5	6 56 4 37	6 15	2 24	6 53 4 39	6 18	8 42	6 39 4 54	6 32	7 41	6 33 5 0	6 39	6 33 5 0	6 39	6 33 5 0	6 39	6 33 5 0	6 39	6 33 5 0	6 39	6 33 5 0	6 39
24	W	20 33	☿	Drums high.	7 4 4 30	7 6	Ev 26	6 59 4 34	7 11	9 50	6 57 4 36	7 13	3 9	6 54 4 39	7 16	9 27	6 40 4 54	7 30	8 26	6 34 4 59	7 36	6 34 4 59	7 36	6 34 4 59	7 36	6 34 4 59	7 36	6 34 4 59	7 36	6 34 4 59	7 36
25	Th	20 45	☿	N.Y. Evac. 1783.	7 5 4 29	8 7	1 11	7 0 4 34	8 11	10 35	6 58 4 36	8 13	3 54	6 56 4 38	8 15	10 12	6 41 4 53	8 28	9 11	6 35 4 59	8 35	6 35 4 59	8 35	6 35 4 59	8 35	6 35 4 59	8 35	6 35 4 59	8 35	6 35 4 59	8 35
26	Fri	20 56	☿	Inferior ☉ & ♄.	7 6 4 29	9 8	1 55	7 1 4 33	9 12	11 19	6 59 4 35	9 14	4 38	6 57 4 38	9 15	10 56	6 42 4 53	9 27	9 55	6 36 4 59	8 32	6 36 4 59	8 32	6 36 4 59	8 32	6 36 4 59	8 32	6 36 4 59	8 32	6 36 4 59	8 32
27	Sat	21 7	☿	Very pleasant.	7 7 4 28	10 8	2 37	7 2 4 33	10 12	Ev 1	7 0 4 35	10 13	5 20	6 58 4 38	10 15	11 38	6 43 4 53	10 23	10 37	6 37 4 59	10 28	6 37 4 59	10 28	6 37 4 59	10 28	6 37 4 59	10 28	6 37 4 59	10 28	6 37 4 59	10 28
28	C	21 18	☿	Advent Sunday.	7 8 4 28	11 8	3 24	7 3 4 33	11 10	0 48	7 1 4 35	11 11	6 7	6 59 4 37	11 12	Ev 25	6 43 4 53	11 18	11 24	6 37 4 59	12 22	6 37 4 59	12 22	6 37 4 59	12 22	6 37 4 59	12 22	6 37 4 59	12 22	6 37 4 59	12 22
29	Mo	21 29	☿	☉ & ♄.	7 9 4 27	Morn	4 14	7 4 4 32	Morn	1 38	7 2 4 34	Morn	6 57	7 0 4 37	Morn	1 15	6 44 4 52	Morn	Ev 14	6 38 4 59	Morn	6 38 4 59	Morn	6 38 4 59	Morn	6 38 4 59	Morn	6 38 4 59	Morn	6 38 4 59	Morn
30	Tu	21 39	☿	St. Andrew.	7 11 4 27	0 6	5 9	7 6 4 32	0 7	2 33	7 3 4 34	0 8	7 52	7 1 4 37	0 9	2 10	6 45 4 52	0 12	1 2	6 39 4 58	0 15	6 39 4 58	0 15	6 39 4 58	0 15	6 39 4 58	0 15	6 39 4 58	0 15	6 39 4 58	0 15

Twelfth Month.

DECEMBER, 1847.—Begins on Wednesday.

31 Days.

SUN ON MERID.				MOON'S PHASES.				Boston. New Eng., N. Y. St., U. Canada, Mich., Wis., & Iowa.				N. Y. City. Conn., New Jersey, Penn., Ohio, Ind., & Illinois.				Philadel. Penn., N. Jersey, Ohio, Ind., Illinois, & Missouri.				Washington City, Virgin., Del., Md., Ken., Ill., & Miss.				Charleston, North & S. Car., Geo., Tenn., Ala., Miss., & Ark.				N. Orleans. Mobile, Flor. & Texas.																									
D.	H.	M.	S.																																																		
1	11	49	11																																																		
7	11	51	38	New Moon.....				ds 7 h. 3 m. 47 E.				ds 7 h. 3 m. 35 E.				ds 7 h. 3 m. 38 E.				ds 7 h. 3 m. 23 E.				ds 7 h. 3 m. 11 E.				ds 7 h. 2 m. 31 E.																									
13	11	54	22	First Quarter ...				14. 10 42 E.				14 10 30 E.				14 10 25 E.				14 10 13 E.				14 10 6 E.				14 9 26 E.																									
19	11	57	17	Full Moon.....				21 5 24 E.				21 5 12 E.				21 5 7 E.				21 5 0 F.				21 4 48 E.				21 4 8 E.																									
25	Ev	0	17	Third Quarter ..				29 9 4 M.				29 9 52 M.				29 8 47 M.				29 8 40 M.				29 8 28 M.				29 7 48 M.																									
D	D	Sun's D	D																																																		
M	W	Dec	S pl.																																																		
1	W	21	48	♂ south 9 13.				7	12	4	26	1	3	6	17	7	7	4	31	1	4	3	41	7	4	4	34	1	4	9	0	7	24	36	1	4	3	18	6	46	4	52	1	5	2	17	6	40	4	58	1	7	
2	Th	21	57	♂ in apogee. D.O.				7	13	4	26	2	0	7	23	7	8	4	31	1	59	4	47	7	5	4	33	1	59	10	6	7	34	36	1	59	4	52	1	57	3	23	6	41	4	58	1	58					
3	Fri	22	6	♂ stationary. Mild.				7	14	4	26	2	57	8	23	7	9	4	31	2	56	5	52	7	6	4	33	2	55	11	11	7	44	36	2	55	5	29	6	46	4	52	2	50	4	41	4	58	2	49			
4	Sat	22	14	7 *s south 10 45.				7	15	4	26	3	54	9	26	7	10	4	31	3	52	6	50	7	7	4	33	3	51	Morn	7	54	36	3	50	6	27	5	49	4	52	3	42	5	26	6	42	4	58	3	42		
5	C	22	22	♂ stationary.				7	16	4	25	4	51	10	10	7	11	4	31	4	48	7	34	7	8	4	33	4	47	0	9	7	64	36	4	46	7	11	6	49	4	52	4	37	6	10	6	43	4	58	4	34	
6	Mo	23	30	♂ Van Buren b. 1782.				7	17	4	25	5	49	10	49	7	12	4	31	5	45	8	13	7	9	4	33	5	44	0	53	7	74	36	5	42	7	50	6	50	4	52	5	31	6	49	4	44	5	28			
7	Tu	23	37	Pleasant.				7	18	4	25	Sets.	11	26	7	13	4	30	Sets.	8	50	7	10	4	33	Sets.	1	32	7	84	36	Sets.	8	27	6	51	4	52	Sets.	7	26	6	45	4	59	Sets.							
8	W	22	43	♂ runs low.				7	19	4	25	5	34	Morn	7	13	4	30	5	39	9	25	7	11	4	33	5	41	2	9	7	84	36	5	43	9	2	6	52	4	52	5	58	8	1	6	45	4	59	6	5		
9	Th	22	50	Milton born 1608.				7	20	4	25	6	28	0	1	7	14	4	30	6	33	10	2	7	12	4	33	6	36	2	44	7	94	36	6	38	9	39	6	53	4	52	6	52	8	38	6	46	4	59	6	59	
10	Fri	22	55	7 *s south 10 21.				7	21	4	25	7	28	0	38	7	15	4	31	7	33	10	39	7	13	4	33	7	35	3	21	7	194	36	7	37	10	16	6	53	4	52	7	50	9	15	6	47	4	59	7	56	
11	Sat	23	0	Look for rain.				7	21	4	25	8	31	1	15	7	16	4	31	8	35	11	16	7	14	4	33	8	37	3	58	7	114	36	8	39	10	53	6	54	4	53	8	50	9	52	6	47	4	59	8	55	
12	C	23	5	3d Sun. in Advent.				7	22	4	25	9	37	1	52	7	17	4	31	9	40	11	56	7	15	4	33	9	41	4	35	7	124	36	9	43	11	33	6	55	4	53	9	51	10	32	6	48	5	0	9	56	
13	Mo	23	16	♂ south 1 55.				7	23	4	25	10	44	2	32	7	18	4	31	10	46	Morn	7	15	4	33	10	47	5	15	7	134	36	10	48	Morn	6	56	4	53	10	53	11	38	6	49	5	0	10	57			
14	Tu	23	14	Washington d. 1799.				7	24	4	26	11	53	3	18	7	18	4	31	11	54	0	42	7	16	4	33	11	54	6	1	7	134	36	11	55	0	19	6	56	4	53	11	57	Morn	6	49	5	0	11	59		
15	W	23	17	♂ ♀s gr. elon.				7	25	4	26	Morn	4	9	7	19	4	31	Morn	1	33	7	17	4	34	Morn	6	53	7	14	4	37	Morn	1	50	6	57	4	54	Morn	0	9	6	50	5	0	Morn						
16	Th	23	20	Great fire, N.Y. 1835				7	25	4	26	1	2	5	7	7	20	4	32	1	2	31	7	18	4	34	1	2	7	15	4	37	1	2	8	154	36	1	2	8	6	58	4	54	1	1	7	6	51	5	1	1	1
17	Fri	23	22	St. Bolivar d. 1830.				7	26	4	26	2	12	6	17	7	21	4	32	2	11	3	41	7	18	4	34	2	10	9	0	7	154	37	2	10	3	18	6	58	4	54	2	5	9	17	6	51	5	1	2	5	
18	Sat	23	24	♂ in perigee. Cold				7	27	4	27	3	22	7	29	7	21	4	32	3	20	4	53	7	19	4	35	3	19	10	12	7	164	37	3	18	4	30	6	59	4	55	3	11	3	29	6	52	5	1	3	9	
19	C	23	26	4th Sun. in Advent.				7	27	4	27	4	32	8	40	7	22	4	33	4	29	6	4	7	20	4	35	4	23	11	23	7	174	38	4	27	5	41	6	59	4	55	4	17	4	40	6	53	5	2	4	14	
20	Mo	23	27	7 *s south 9 42.				7	28	4	28	5	39	9	43	7	23	4	33	5	36	7	7	20	4	36	5	34	Ev	26	7	174	38	5	33	6	44	7	0	4	56	5	21	4	53	4	53	5	2	5	17		
21	Tu	23	27	St. Thomas. winds.				7	29	4	28	Rises	10	36	7	24	4	34	Rises	8	0	7	21	4	36	Rises	1	19	7	184	39	Rises	7	37	7	04	56	Rises	6	36	6	54	5	3	Rises								
22	W	23	27	♂ enters ♀				7	29	4	29	5	48	11	27	7	24	4	34	5	52	8	51	7	21	4	37	5	55	2	10	7	184	39	5	57	8	28	7	1	4	57	6	11	7	27	6	54	5	3	6	17	
23	Th	23	27	Newton b. 1642.				7	30	4	29	6	49	Ev	14	7	24	4	35	6	54	9	38	7	22	4	37	6	56	2	57	7	194	40	6	58	9	15	7	1	4	57	7	19	8	14	6	55	4	7	16		
24	Fri	23	26	♂ stationary.				7	30	4	29	7	51	0	59	7	25	4	35	7	55	10	23	7	22	4	38	7	57	3	42	7	194	40	7	58	10	0	7	2	4	58	8	9	59	6	55	4	8	14			
25	Sat	23	25	Christmas.				7	30	4	30	8	52	1	39	7	25	4	36	8	55	11	3	7	22	4	38	8	57	4	22	7	204	41	8	58	10	40	7	2	4	58	9	6	39	6	55	5	9	10			
26	C	23	23	St. Stephen.																																																	
27	Mo	23	21	St. John.																																																	
28	Tu	23	18	Innocents.																																																	
29	W	23	15	♂ ♀.																																																	
30	Th	23	11	♂ in apogee.																																																	
31	Fri	23	7	7 *s south 8 59.																																																	

IMMEDIATE ABOLITION.

BY W. L. GARRISON.

Since the deception practised upon our first parents by the old serpent, there has not been a more fatal delusion in the minds of men, than that of the gradual abolition of slavery. *Gradual Abolition!* Do its supporters really know what they talk about? Gradually abstaining from what? From sins the most flagrant, from conduct the most cruel, from actions the most oppressive! There is not a clergyman of any denomination, who would not be instantly ousted from his pulpit, were he to inculcate such advice. Do our gradualists mean that slave-dealers shall sell or purchase a few victims less this year than they did the last? that slave-owners shall liberate one, two, or three out of every hundred slaves during the same period? that slave-drivers shall apply the lash to the scarred and bleeding backs of their victims somewhat less frequently? Surely not. I respect their intelligence too much to believe that they mean any such thing. But if any of the slaves should be exempted from sale or purchase, why not all? if justice requires the liberation of the few, why not of the many? if it be right for a driver to inflict a number of lashes, how many shall be given? Do gradualists mean that the practice of separating the husband from the wife, the wife from the husband, or children from their parents, shall come to an end by an almost imperceptible process? or that the slaves shall be defrauded of their just remuneration, less and less every month or every year? or that they shall be under the absolute irresponsible control of their masters? Oh no! I place a higher value upon their good sense and morality than this. Well, then, they would immediately break up the slave traffic—they would put aside the whip—they would have the marriage relations preserved inviolate—they would not separate families—they would not steal the wages of the slaves, nor deprive them of personal liberty. This is abolition—*immediate abolition*. It is simply declaring that slave owners are bound to fulfil, now, without any reluctance or delay, the golden rule, namely: to do as they would be done by; and that, as the right to be free is inherent and inalienable in the slaves, there ought now to be a disposition on the part of the people to break their fetters. All the horrid spectres which are conjured up, on this subject, arise from a confusion of the brain, as much as from a corruption of the heart.

I hold this truth to be self-evident, that no transfer, or inheritance, or purchase, or sale, of stolen property, can convert it into just possession, or destroy the claim of its original owner, the maxim being universally conceded to be just, that the receiver is as bad as the thief. I utterly reject, as delusive and dangerous in the extreme, every plea which justifies a procrastinated and indefinite emancipation, or which concedes to a slave owner the right to hold his slaves as *property* for any limited period, or which contends for the gradual preparation of the slaves for freedom; believing all such pretexts to be a fatal departure from the high road of justice into the bogs of expediency, a surrender of the great principles of truth, an indefensible prolongation of the curse of slavery, a concession which places the guilt upon any but those who incur it, and directly calculated to perpetuate the thralldom of our species. (*Liberator*, 1832.)

THE DOMESTIC SLAVE TRADE.

By the laws of the U. States, if a citizen of this government is convicted of being engaged in the Foreign Slave Trade he is hung as a pirate. Let us see what sort of a trade that is which a man must be engaged in as a necessary qualification to the presidency of this enlightened country.

And first as to its extent. Between the years 1817, and 1837, a period of twenty years, 300,000 slaves were taken from Virginia, North Carolina, and Maryland, to the Southern market, according to the statement of the Rev. Dr. Graham, of North Carolina; and in 1835 it was estimated by the most intelligent men of Virginia, that 120,000 slaves were exported from that State during the preceding twelve months. About two-thirds of these accompanied their owners, who removed; the remaining one-third were sold at an average of \$600 each, amounting to \$24,000,000, which the domestic Slave-Trade poured into Virginia in one year. In 1836, says the Maryville (Tenn.) Intelligencer, "60,000 slaves passed through a little western town on their way to the Southern market, and in the same year four States imported 200,000 slaves from the North." In 1837, a committee appointed by the citizens of Mobile, Alabama, to inquire into the causes of pecuniary distress then prevalent, reported that between the years 1833 and 1837, Alabama alone imported from the Northern slave States, \$10,000,000 worth of slaves annually, amounting to \$40,000,000 in four years.

This gives us a fair idea of the extent to which the domestic trade in men, women, and children is carried on. Our masters have just annexed to the United States a territory half a dozen times as large as New York, for the express purpose of extending and perpetuating slavery, and this has given the trade a new impetus. The price of slaves rose at once in the slave-trading states the moment it was known the annexation bill was passed. We are now at war with Mexico, to add still more territory to the accursed Union, and extend the "peculiar institution" still farther south, and among a people who years ago abolished it.

Now what is the character of this trade? We will not give any testimony of abolitionists, though well enough authenticated evidence as to its shocking cruelty might be adduced to fill a volume. We prefer the southerners themselves as witnesses, and their testimony shall be recent.

Niles' Register, published at Baltimore, vol. 35, p. 4, states that "dealing in slaves has become a large business—establishments are made in several places in Maryland and Virginia, at which they are sold like cattle. These places of deposit are strongly built, and well supplied with thumb-screws and gags, and ornamented with cow-skins and other whips, oftentimes bloody!"

The Maryville, (Tenn.) Intelligencer, of October 4th, 1835, speaking of these droves of human cattle, remarks: "That they are driven with heavy galling chains riveted upon their persons, their backs lacerated with the knotted whip, travelling to a region where their condition throughout time will be second only to the wretched creatures in hell; this depicting is not visionary, would to God it was."

The New Orleans Courier, of February 15, 1845, says, "We think it would require some casuistry to show, that the present Slave-Trade in Virginia is a whit better than the one from Africa."

"The Presbyterian Synod of Kentucky, in 1835, in an address to the churches under its care, says: "Brothers and sisters, parents and children, husbands and wives, are separated, and *permitted to see each other no more*. These acts are *daily occurring* in the midst of us. The shrieks and agony *often witnessed* on such occasions, proclaim with a trumpet-tongue the *iniquity* of our system. There is not a *neighborhood* where these heart-rending scenes are not displayed. There is not a *village or road* that does not behold the sad procession of manacled outcasts, whose mournful countenances tell that they are exiled *by force* from all that their hearts hold dear."

Remember now the thousands who according to the calculations of the Southerners themselves are annually bartered and sold, and remember the condition which Southerners also declare to be that of these thousands, and our readers can form some idea of the Domestic Slave Trade of the United States.

FREE SUFFRAGE.

"Ain't thee going to vote for giving the Right of Suffrage to the colored people," said a young Friend to one of the progressive Democrats of this city, about the time of the Convention election."

"Damn the Niggers! No," replied the advocate of principles which Secretary Bancroft calls "practical Christianity."

"But why not. Don't thee believe that ALL men are born free and equal? Isn't that thy creed?"

"To be sure it is. That's in our glorious Declaration of Independence. But it don't say nothing about niggers. They hav'nt got the nat'el right, and besides they don't know enough."

"Well, Friend, there's a letter in this morning's Tribune from one of them niggers, as thee calls them, which I wish thee would read. And I should like to know what thee thinks of it sometime."

The letter he referred to was one from Frederick Douglass, written to the Liberator and re-published in the Tribune. The next day the two happened to meet again.

"Well Friend, has thee read that letter?" said the Quaker.

"I rather guess I have," replied the other.

"And what does thee think of it?"

"Well, it's what I call a pretty damned smart letter."

"I think," said the Friend, "that I shouldn't be afraid to offer thee Fifty Dollars to find a democrat in our ward, who could write a better."

"I shouldn't take you up," said the other.

"I hope then thee's changed thy mind, and means to vote for the colored snffrage, in spite of party."

"I don't know about that, it won't do to go agin the party."

"What, not if the party's wrong?"

"Well, you see party is party, and it don't do to go agin it, if you mean to keep it a party." "But look here, neighbor, I'll tell you wh: it is, if I can't vote to let the niggers go to the polls, if Fred Douglass was here, and was up for anything, I tell you what, I'd vote for that nigger!"

MORAL AND POLITICAL POWER.

"What do you expect to accomplish," says my neighbor Joab, "with your moral power, moral suasion, or whatever else you call it? Do you expect to put down intemperance, free the slaves, suppress crime, and set the whole world in order, by writing printing, preaching, singing, talking, setting good examples, disfellowshipping evil-doers, and such like?" Why not, neighbor Joab? "Because it is of no use. Those things are necessary in their place, but what are they good for without political power? We must go the *Ballot-box*, the *Jury-box*, the *Criminal's box*, and, if needs be, to the *Cartridge-box*. These are the things to do up the work. I have no faith in this non-voting, non-prosecuting, non-punishing, all-talk-and-do-nothing theory. Mankind must be candidly and kindly told what their duty is, and if they will not do it, they must be *made* to do it. That is my doctrine."

Neighbor Joab is a great believer in human government. He goes for political and legal coercion. He worships political power. Moral power is of little account with him. He does not absolutely despise it, but it seems to him good for nothing without political power. In this he is not singular; the multitude think and feel just so. Let us try to enlighten them. Neighbor Joab, moral power is as much superior to political power, as the sun is to the moon. You see things inverted. Moral power is as ancient as God, and as vast as the universe. Political power is certainly not older than human governments, nor more extensive. Political power is just that power which a nation, state, or body politic exercises when it *compels* men to obey its requirements by an *application*, or, at least, a *threat* of *physical coercion*. This narrows down political power to a mere line. But moral power comprehends every description of power, which (without applying or threatening physical coercion) tends to determine the will, conduct, and character of rational beings. Moral power is, therefore, eternal, universal, omnipresent, and almost omnipotent. Political power could not exist but by favor of moral power. It can do nothing without the preparative and sustaining influence of moral power. It claims the credit of much that moral power has done at its own expense. Nine-tenths of the best things done in the name and to the credit of the government, have been originated and matured by moral power. Moral power does all the *persuading*; political power only the *driving*. Political power makes war, trains the militia, punishes criminals, and uses up the people's money—earning less and demanding better pay than almost any other agency in the conduct of human affairs. Moral power works out the most complex, difficult, and mighty results by long years of unpaid and unthanked toil. It accomplishes everything for nothing. The ministers of moral power are the world's most self-sacrificing servants, and are often worn up and left to starve, while the ministers of political power waste enough in luxury to feed and clothe twice their number.

Neighbor Joab, please tell us whether women exert any political influence on human affairs! Yet they have no political power. Please tell us whether persons under age, and the multitudes of men who are excluded from the ballot-box, exert any influence! Tell us whether education, religion, and ten thousand elements of moral power, exert any control over the condition of mankind? Tell us whether Jesus Christ, his apostles and primitive followers for the

first two or three centuries, when they were continually persecuted by political power, accomplished anything? Tell us whether political power discovered the art of printing, brought to light the new Western World, gave us the steam engine, &c., &c. Tell us whether political power originated, and sustained in their infancy, the Temperance Reform, the Anti-Slavery Cause, &c. Tell us what great and glorious improvement political power ever originated or even patronized till after it could live by the favor of public opinion. In fine, tell us what great things have been, or can be done, by the ballot-box, the jury-box, the criminal's box, or the cartridge-box, without and against public opinion? Political power is controlled by public opinion, and public opinion is the creature of moral power. Therefore, when wise and good men wish to control political power without touching it, they have only to exert their united energies in the use of moral power for the creation of a right public opinion, this will turn political power which way they will, as the wind controls the weathercock. *They govern the world who govern public opinion.*

But says my neighbor Joab, "why should not wise and good men use political as well as moral power in a good cause?" They may, when they can do it without *sin*. If the *end*, the *means*, and the *spirit* are all good, they may use political power. But if the *end* is bad, or the *means* bad, or the *spirit* of action bad, they must not defile themselves. They *need* not, and they *must* not. All the good they seek is otherwise attainable without evil. They must not do evil that good may come. They must "have no fellowship with the unfruitful works of darkness, but rather reprove therein." This is the law for wise and good men.

Now for the improvement. If the Constitution of the American Union tolerates, sanctions, and sustains slavery; if it forbade the nation to abolish the slave-trade for a certain number of years; if it gave slaveholders greater weight than others in the Electoral and Legislative branches of government, proportionate to the number of their unfortunate victims; if it bound the whole people to deliver up fugitive slaves to their claimants; if it pledged to the slaveholders military assistance to keep their slaves in subjection; if all this has been, and still is, the practice under this government; and if every man who makes himself a voter, necessarily assumes the covenant and obligations of a citizen to support the Constitution, or if the candidate he votes for *must* swear to support it; then can no man who truly abhors slaveholding as a *sin* under *all circumstances* innocently accept office, or assist in electing any other person to office under the Federal government. Political power, under such a Constitution and such a government, is power exercised to hold millions of slaves by brute force, in a "bondage, a moment of which, is worse than whole ages" of that which the revolutionary founders of this nation rose in rebellion to resist. Whoever abhors slave-stealing from principle, must abhor slave-trading, slave-holding, and slave-breeding, together with governmental slave-watching, slave-threatening, slave-keeping, and slave-crushing. It is all of a piece from beginning to end. A man who means to keep his slaves in bondage and to take part only with their masters, is in principle no better than the masters, who are in principle no better than the first man-stealers, who, according to the divine law, are in principle no better than murderers.

If neighbor Joab, or any other man, professes to abhor slaveholding with all his heart, does not abhor a compact which holds three millions of human beings under the power of oppression, let him suspect that he deceives himself. Let him know that he assassinates his anti-slavery principles by a voluntary union and participation in such a government with slaveholders. And if, through any unaccountable idolatry of political power, he continues this political union with slave-holders, let him know that he is fighting against humanity and against God, only to involve himself in the "plagues" and overthrow of that great Babylon from which it is the mandate of heaven, and his first duty, to "COME OUT" forth with and for ever.

ADIN BALLOU.

PVE NO INFLUENCE.

What if the little rain should say,
"So small a drop as I,
Can ne'er refresh those thirsty fields,
I'll tarry in the sky?"

What if a shining beam of noon
Should in its fountain stay,
Because its feeble light alone,
Cannot create a day?

Doth not each rain-drop help to form
The cool, refreshing showers,
And every ray of light, to warm
And beautify the flowers?

THE New York Tribune, of a few months since, gives the following extract from a private letter to a gentleman in this city. The fact had been mentioned in a previous letter, but one of the gentlemen here expressing some doubt about it, these further particulars were given:

"You state that you have your doubts about the killing of the negro slave. I will give you the facts as I have heard them. A person named Herb came home on Christmas morning at about two o'clock, and, on entering the house (he being intoxicated at the time), called for his private slave 'Fortune,' who had been ordered to sit up and wait till his master came home. He, however, had fallen asleep on the table, and the master was let in by another slave. The master inquired for 'Fortune,' and, on being told where he was, immediately rushed into the room and stabbed him with a bowie knife three or four times, and afterward dragged him off the table and kicked him. The house was by this time aroused and the negro picked up by one of his fellow slaves, who told his master that 'Fortune' was dying. Herb then went for a doctor, but before he arrived the slave was a corpse. As Mr. Herb was sorry for what he had done, as his going for a doctor proved, and the slave was his own private property, *nothing was done to him—it was not even mentioned in the public papers.* As to the truth of the story—I was not a witness to the killing, but I believe the story nevertheless; having heard it from respectable and responsible persons."

No! as a laborer, I plead not for the poor; but I do mourn that the lamp of his soul should go out—that no bright visions should visit him; and that his mind through the whole of life should be filled with two great spectres—fear and indignation. Oh! that one man should die ignorant, who had a capacity for knowledge, should make us all weep!—*Carlyle.*

THE "CONNECTING LINK."

When men cannot meet the arguments of abolitionists in favor of *immediate and unconditional emancipation*, they resort to abuse. Appealing to the vulgar prejudice against colored people, they declare that the negro is only the "connecting link between man and the monkey." Even were there any physiological truth in this ridiculous position, it would by no means follow that there were any moral truth in it. Nobody pretends that a white man has not a full right to the fruits of his own labor and to the rights of a husband and father; to the privilege of gaining his own subsistence, and the power of fulfilling the common duties of a good citizen, because he may not possess the faculty of being a good Latin and Greek scholar, a good chemist, a good painter or sculptor. A large proportion of the white people of this country can neither read nor write; Calhoun and McDuffie don't therefore make slaves of them. "What is sauce for the goose is sauce for the gander." If a white man's right to freedom may not be infringed upon, though he be not intelligent; neither should a black man be deprived of his liberty, because some white man happens to know more than he does. To maintain the contrary is to uphold the old doctrine of all tyrants, that the people are only fit to be governed by a few self-elected rulers.

Give the negro a chance and he will prove that he has intelligence enough to be a freeman, and can take better care of himself than he does now when he has to support both himself and his master.

Here is a letter from one of those "links," which was published a few months since in the Boston Liberator. The writer, some six or seven years ago, was hoeing corn on a southern plantation. He thought he could take care of himself and so ran away. For five years past he has been lecturing on American Slavery, and is now traveling in Great Britain for that purpose, as an agent of the American Anti-Slavery Society. He gains universal admiration for his eloquence, and universal respect for his unblemished character. He has written a narrative of his own life while a slave, and if any white man believes him a "link" between himself and the monkey, he had better read it, to improve his knowledge of this branch of natural history.

LETTERS FROM FREDERICK DOUGLASS.

VICTORIA HOTEL, BELFAST, }
January 1st, 1846. }

MY DEAR FRIEND GARRISON:

I am now about to take leave of the Emerald Isle, for Glasgow, Scotland. I have been here a little more than four months. Up to this time, I have given no direct expression of the views, feelings, and opinions which I have formed respecting the character and condition of the people of this land. I have refrained thus purposely. I wish to speak advisedly, and in order to do this, I have waited till I trust experience has brought my opinions to an intelligent maturity. I have been thus careful, not because I think what I may say will have much effect in shaping the opinion of the world, but because whatever of influence I may possess, whether little or much, I wish it to go in the right direction, and according to truth. I hardly need say, that, in speaking of Ireland, I shall be influenced by no prejudices in favor of America. I think my circumstances all forbid

that. I have no end to serve, no creed to uphold, no government to defend; and as a nation I belong to none. I have no protection at home, or resting-place abroad. The land of my birth welcomes me to her shores only as a slave, and spurns with contempt the idea of treating me differently. So that I am an outcast from the society of my childhood, and an outlaw from the land of my birth. "I am a stranger with thee, and a sojourner, as all my fathers were." That men should be patriotic is to me perfectly natural; and as a philosophical fact, I am able to give it an *intellectual* recognition. But no further can I go. If ever I had any patriotism, or any capacity for the feeling, it was whipt out of me long since by the lash of the American soul-drivers.

In thinking of America, I sometimes find myself admiring her bright blue sky—her grand old woods—her fertile fields—her beautiful rivers—her mighty lakes, and star-crowned mountains. But my rapture is soon checked, my joy is soon turned into mourning. When I remember that all is cursed with the infernal spirit of slaveholding, robbery and wrong,—when I remember that with the waters of her noblest rivers, the tears of my brethren are borne to the ocean, disregarded and forgotten, and that her most fertile fields drink daily of the warm blood of my outraged sisters, I am filled with unutterable loathing, and led to reproach myself that anything could fall from my lips in praise of such a land. America will not allow her children to love her. She seems bent on compelling those who would be her warmest friends, to be her worst enemies. May God give her repentance before it is too late, is the ardent prayer of my heart. I will continue to pray, labor and wait, believing that she cannot always be insensible to the dictates of justice, or deaf to the voice of humanity.

My opportunities for learning the character and condition of the people of this land have been very great. I have travelled almost from the hill of "Howth," to the Giant's Causeway, and from the Giant's Causeway to Cape Clear. During these travels, I have met with much in the character and condition of the people to approve, and much to condemn—much that has thrilled me with pleasure—and very much that has filled me with pain. I will not in this letter, attempt to give any description of those scenes which have given me pain. This I will do hereafter. I have enough, and more than your subscribers will be disposed to read at one time, of the bright side of the picture. I can truly say, I have spent some of the happiest moments of my life since landing in this country. I seem to have undergone a transformation. I live a new life. The warm and generous co-operation extended to me by the friends of my despised race—the prompt and liberal manner in which the press has rendered me its aid—the glorious enthusiasm with which thousands have flocked to hear the cruel wrongs of my down-trodden and long-en-slaved fellow-countrymen portrayed—the deep sympathy for the slave, and the strong abhorrence of the slaveholder, everywhere evinced—the cordiality with which members and ministers of various religious bodies, and of various shades of religious opinion, have embraced me, and lent me their aid—the kind hospitality constantly proffered to me by persons of the highest rank in society—the spirit of freedom that seems to animate all with whom I come in contact—and the entire absence of everything that looked like prejudice against me, on account of the color of my skin—contrasted so strongly with my long and bitter experience in the United States, that

I look with wonder and amazement on the transition. In the Southern part of the United States, I was a slave, thought of, spoken of, as property. In the language of the LAW, "*held, taken, reputed and adjudged to be a chattel in the hands of my owners and possessors, and their executors, administrators, and assigns, to all intents, constructions, and purposes whatsoever.*"—BREV. DIGEST, 224. In the Northern States, a fugitive slave, liable to be hunted at any moment like a felon, and to be hurled into the terrible jaws of slavery—doomed by an inveterate prejudice against color to insult and outrage on every hand, (Massachusetts out of the question)—denied the privileges and courtesies common to others in the use of the most humble means of conveyance—shut out from the cabins on steamboats—refused admission to respectable hotels—caricatured, scorned, scoffed, mocked and maltreated with impunity by any one, (no matter how black his heart,) so he has a white skin. But now behold the change! Eleven days and a half gone, and I have crossed three thousand miles of the perilous deep. Instead of a democratic government, I am under a monarchical government. Instead of the bright blue sky of America, I am covered with the soft grey fog of the Emerald Isle. I breathe, and lo! the chattel becomes a man. I gaze around in vain for one who will question my equal humanity, claim me as his slave, or offer me an insult. I employ a cab—I am seated beside white people—I reach the hotel—I enter the same door—I am shown into the same parlor—I dine at the same table—and no one is offended. No delicate nose grows deformed in my presence. I find no difficulty here in obtaining admission into any place of worship, instruction or amusement, on equal terms with people as white as any I ever saw in the United States. I meet nothing to remind me of my complexion. I find myself regarded and treated at every turn with the kindness and deference paid to white people. When I go to church, I am met by no upturned nose and scornful lip to tell me, "*We don't allow niggers in here!*"

I remember, about two years ago, there was in Boston, near the southwest corner of Boston Common, a menagerie. I had long desired to see such a collection as I understood was being exhibited there. Never having had an opportunity while a slave, I resolved to seize this, my first, since my escape. I went, and as I approached the entrance to gain admission, I was met and told by the door-keeper, in a harsh and contemptuous tone, "*We don't allow niggers in here.*" I also remember attending a revival meeting in the Rev. Henry Jackson's meeting-house, at New-Bedford, and going up the broad aisle to find a seat. I was met by a good deacon, who told me, in a pious tone, "*We don't allow niggers in here!*" Soon after my arrival in New Bedford from the South, I had a strong desire to attend the Lyceum, but was told, "*They don't allow niggers in here!*" While passing from New York to Boston on the steamer Massachusetts, on the night of 9th December, 1843, when chilled almost through with the cold, I went into the cabin to get a little warm. I was soon touched upon the shoulder, and told, "*We don't allow niggers in here!*" On arriving in Boston from an anti-slavery tour, hungry and tired, I went into an eating-house near my friend Campbell's, to get some refreshments. I was met by a lad in a white apron, "*We don't allow niggers in here!*" A week or two before leaving the United States, I had a meeting appointed at Weymouth, the home of that glorious band of true abolitionists, the Weston family, and others. On at-

tempting to take a seat in the Omnibus to that place, I was told by the driver, (and I never shall forget his fiendish hate,) "*I don't allow niggers in here!*" Thank heaven for the respite I now enjoy! I had been in Dublin but a few days, when a gentleman of great respectability kindly offered to conduct me through all the public buildings of that beautiful city; and a little afterwards, I found myself dining with the Lord Mayor of Dublin. What a pity there was not some American democratic Christian at the door of his splendid mansion, to bark out at my approach, "*We don't allow niggers in here!*" The truth is, the people here know nothing of the republican negro hate prevalent in our glorious land. They measure and esteem men according to their moral and intellectual worth, and not according to the color of their skin. Whatever may be said of the aristocracies here, there is none based on the color of a man's skin. This species of aristocracy belongs pre-eminently to "the land of the free and the home of the brave." I have never found it abroad in any but Americans. It sticks to them wherever they go. They find it almost as hard to get rid of it as to get rid of their skins.

The second day after my arrival at Liverpool, in company with my friend Buffum, and several other friends, I went to Eaton Hall, the residence of the Marquis of Westminster, one of the most splendid buildings in England. On approaching the door, I found several of our American passengers, who came with us in the *Cambria*, waiting at the door for admission, as but one party was allowed in the house at a time. We all had to wait till the company within came out. And of all the faces, expressive of chagrin, those of the Americans were pre-eminent. They looked as sour as vinegar, and bitter as gall, when they found I was to be admitted on equal terms with themselves. When the door was opened, I walked in, on an equal footing with my white fellow-citizens; and from all I could see, I had as much attention paid me by the servants that showed us through the house, as any with a paler skin. As I walked through the building, the statuary did not fall down, the pictures did not leap from their places, the doors did not refuse to open, and the servants did not say, "*We don't allow niggers in here!*"

A happy New Year to you and all the friends of freedom.

Excuse this imperfect scrawl, and believe me to be ever and always yours,

FREDERICK DOUGLASS.

Here are two little poems worth reading. They are taken from a volume which was published in Raleigh, N. C. in 1829, and re-published again in Philadelphia in 1837. The writer is, or was a *slave*, at the time the volume was issued, who has no other name than George. He is called the *property* of one James Horton, Chatham County, N. C. The first edition of his poems was published to raise money to purchase George, and send him to Liberia, as his emancipation would not be consented to on any other terms than his banishment. The writer of the preface says:—

"He had ever been a faithful, honest and industrious slave; that his heart had felt deeply and sensitively in this lowest possible condition of human nature, would easily be believed, and was impressively confirmed by one of his stanzas:

"Come melting pity from afar,
And break this vast enormous bar
Between a wretch and thee;

Purchase a few short days of time,
And bid a vassal soar sublime
On wings of liberty."

On the publication of the second edition, George was still a slave. It is such men as he and Frederick Douglass who are declared to be the "connecting link," and unable "to take care of themselves." Reader, what do you think of it?

ON THE DEATH OF REBECCA.

"Thou delicate blossom! thy short race is ended,
Thou sample of virtue and prize of the brave!
No more are thy beauties by mortals attended,
They are now but food for the worms and the grave.

Thou art gone to the tomb, whence there's no returning
And left us behind in a vale of suspense;
In vain to the dust do we follow thee mourning,
The same doleful trump will soon call us all hence.

I view thee now launched on eternity's ocean,
Thy soul how it smiles as it floats on the wave;
It smiles as if filled with the softest emotion,
But looks not behind on the frowns of the grave.

The messenger came from afar to relieve thee—
In this lonesome valley no more shalt thou roam;
Bright Seraphs now stand on the banks to receive thee,
And cry, 'Happy stranger, thou art welcome at home.'

Thou art gone to a feast, while thy friends are bewailing,
Oh, death is a song to the poor ransom'd slave;
Away with bright visions the spirit goes sailing,
And leaves the frail body to rest in the grave.

Rebecca is free from the pains of oppression,
No friends could prevail on her longer to stay;
She smiles on the fields of eternal fraction,
Whilst death like a bridegroom attends her away.

She is gone in the whirlwind—ye seraphs attend her,
Through Jordan's cold torrent her mantle may lave;
She soars in the chariot, and earth falls beneath her,
Resign'd in a shroud to a peaceable grave."

THE SLAVE'S COMPLAINT.

"Am I sadly cast aside
On misfortune's rugged tide?
Will the world my pains deride
Forever?

Must I dwell in slavery's night
And all pleasure take its flight
Far beyond my feeble sight
Forever?

Worst of all, must hope grow dim
And withhold her cheering beam?
Rather let me sleep and dream
Forever?

Something still my heart surveys
Groping through this dreary maze;
Is it hope? then burn and blaze
Forever.

Leave me not a wretch confined,
Altogether lame and blind,
Unto gross despair consigned
Forever.

Heaven! in whom can I confide?
Canst thou not for all provide?
Condescend to be my guide
Forever.

And when this transient life shall end
Oh may some kind eternal friend
Bid me from servitude ascend
Forever.

THE "PECULIAR INSTITUTION."

The Southerners are very proud of calling the system of Slavery the "Peculiar Institution." Thank Heaven it is peculiar to them. We trust the Northerners will never desire to share in their pride, and that the day is not far distant when the southerners themselves will count it as their shame. Its *peculiarity* consists in this,—that it outrages every precept of Christianity, tramples under foot all the rights of man, and disregards all the dictates of humanity. It is a system of murder, robbery, and lust. There is no crime which man can perpetrate against his brother man that is not included in its terrible catalogue. Nor is this true as regards the slave only. The master is no less the victim, though in a different way, of the social system with which he is surrounded. Bred in the spirit of violence and tyranny towards his menials, he exercises them towards his equals, and the bowie-knife and pistol are his first argument and last resort.

We might fill hundreds of volumes with facts that cannot be gainsaid as to the *peculiarities* of the Southern Institution. We give a few taken at random from the publications of the last year or two. They are not the most atrocious, and they are but a very small part of the multitude that lie ready to our hands; but they are all we have room for, and enough to convince any candid mind that a system which can have such features is all that we have said of it.

It is proper to remark that nearly all this evidence comes from sources not professedly anti-Slavery in our sense of that term.

The following is cut from a St. Louis paper, in which it appears as an advertisement.

"**LOST CHILD.**—Came to the brick house, corner of Third and Elm streets, about nine o'clock, night before last, a black female **CHILD**, about seven or eight years of age. That its anxious and *humane* owner may find it, I describe it—a good-looking child, marked and branded on its head, face, ears, lips, chin, neck, breast, back, sides, shoulders, arms, hands and feet—hips, thighs, knees, legs, angles, feet, heels and toes—by what appears to be the cow-hide, or some other humane instrument. If not called for soon, it will be turned over to the court, to be dealt with as the law directs. S."

June 18, 1845.

A Southern paper of a few months since advertises as follows:

NEGRO DOGS.—The undersigned, having bought the entire pack of Negro Dogs, (of the Hays & Allen stock,) he now proposes to catch runaway negroes. His charges will be three dollars per day for hunting, and fifteen dollars for catching a runaway. He resides three and a half miles north of Livingston, near the lower Jones' Bluff road.

WILLIAM GAMBREL.

Nov. 6, 1845—6m.

Read the following account from the *New Orleans Picayune*, of a scene that occurred in the streets of that city in broad day-light not long since.

CRUELTY.—Passing through Baronne street about noon yesterday, a crowd, composed of men, women, and children, attracted our attention. The object of their curiosity—or rather their pity—we found to be a delicate, debilitated-looking mulatto boy, about ten years old. An old negro on one side and a stick on the other supported him, as he endeavored to move along, though it was evident that any motion, however slow, was too much for his prostrate physical powers.

We inquired what was the matter with the boy, and were answered by his shirt being raised up off his back, and heavens! how expressive of fiendish cruelty was the spectacle that presented itself! The poor boy's back and body were one mass of raw, trembling, skinless, parti-putrid, lacerated flesh! Ravines, as it were, in his carcase, had been cut by the lash, and he appeared altogether, a victim of the most wanton and heartless cruelty which it was possible for other than a fiend to inflict. All we could learn of this monstrous cruelty we had from the old negro who helped the boy along; we give it for what it is worth, promising that we shall seek for the authentic facts of the case and lay them before the public.

The old negro said that he and the boy belonged to C. Donniburg, who lives

at the corner of Annunciation and Richard streets, that Donniburg lost a watch, and charged the boy with stealing it. Some ten or fourteen days since he had him put in the police jail of the First Municipality, and there, by his order, says the old man, was the inhuman punishment inflicted on him. The boy himself says that he received twenty-five lashes a day from the day he was imprisoned, till Thursday last. The old man, by direction of his master, was taking him home: but two citizens, seeing that he must die by the way, informed Recorder Baldwin of his condition, who promptly had him brought to the police office, where he was examined by Dr. Pieton.

As the doctor examined the wounds, they were necessarily exposed to the bystanders, who, by an involuntary exclamation, expressed their indignation against his torturer. The doctor pronounced the boy in a precarious condition, but said that by proper treatment he might recover, and advised that he should be sent to the Charity Hospital. The Recorder ordered that he be at once taken there, and thither was he carried by the police, on a litter—his back upward."

The *Selma Free Press*, not long since, contained the following advertisement. Think of the ingratitude of this slave in running away. He ought to have been "contented and happy."

"\$25 REWARD.—Absconded from the subscriber's plantation, near Benton, Alabama, on the 18th of September last, a negro man named NED. He is very black, ordinary height, say five and a half feet; *is branded on the forehead with the letters A. M. and on each cheek with the letters J. G.* The former he probably conceals by allowing his hair to cover it, and the latter are concealed by whiskers, and an examination may be necessary to discover them. As he will doubtless refuse to disclose his real owner's name, these brands are sufficient to identify him.

I will pay the above reward of twenty-five dollars for apprehending and lodging him in any jail, so that I can get him, and giving me information of the same at Selma, Alabama; and a reasonable additional reward will be paid, if delivered to me, or to Mr. R. A. Nicoll, of Mobile.

ANTHONY M. MINTER.

The Rev. Dr. Babcock of a Baptist Church, we believe of Baltimore, thus describes a colored preacher whom he met in Montgomery, Alabama.

"The afternoon of the Lord's day is uniformly devoted to the benefit of the colored congregation, who attended with interest and pleasure, and listened to a sermon by one of their own race. Caesar, the speaker on this occasion is a middle-aged man, of ordinary height, spare, and somewhat bent in form, with pleasant countenance, voice, and manner, and sometimes really eloquent. On this occasion he delivered a plain instructive discourse apparently well adapted to the occasion. At the close of it, they allowed a brief appeal in behalf of the Bible cause, to which they liberally contributed. Then came the conference of the colored church members, and the examination of candidates for Baptism. This was conducted principally by Caesar, in conjunction with the pastor and clerk of the white church, of which all these descendants of Africa are members. * * * The opening address of Caesar to these candidates argued well in this respect. He seemed to understand that he was dealing with unlettered, imaginative, impulsive beings, and he cautioned them accordingly. 'Don't tell us about dreams, visions, voices, and such like, but let us know how you have regarded yourselves, how you felt, and how your character appeared before God. Then tell us how you were led to hope, and on what you rely.' In brief, we may say, that both the examiner, and the candidates before him gave pleasing evidence that they were taught of the Lord."

Now, reader, what do you suppose this intelligent minister of the gospel is? Hear the Doctor further:

"Caesar is still a slave; and what is very peculiar, HIS OWNERSHIP IS NOW VESTED IN THE ASSOCIATION OF WHICH THIS CHURCH IS A MEMBER!!! He is constantly employed by them, in ministerial and missionary labor, and God greatly blesses his efforts. Would to Heaven that all of us who have been bought with an infinite price, and profess that we are not our own, might serve our better Master as faithfully as this humble but devoted minister!"

MR. SELBY, a Wesleyan Methodist clergyman, relates in a Methodist paper under date of Cambridge, Ohio, Feb. 1846, the following facts:

"There is a colored man living within the bounds of my field of labor, (Leesburgh District,) who, according to his free papers, is one hundred and fourteen years old; he was a slave until he was seventy years old, at which time he was bought by his present wife's father for four hundred dollars. During his stay in Slavery he was the subject of very cruel treatment, he was often severely flogged, the truth of which his back fully exhibits, in being perfectly callous and white, from his neck to his heels. During his abode in Slavery he was also the husband of four wives, one of whom was sold with her children to the far South, no more to be embraced by their husband and father; another died in child-bed from exposure, her only accommodation being a little straw on the ground in a cold hut: another was whipped in the afternoon, and in the night was delivered of a child, and next morning died with her child also; they were shrouded with some kind of clothes, a hole was dug in the earth, and mother and child were thrown in together, and covered up with as little ceremony as of if they had been hogs."

* * * * *

"The man alluded to above, relates the following. He being what is generally termed a house servant, had frequently to prepare milk toddy or egg-nogg, for whipping occasions; one morning he was ordered to prepare some drink, and bring it, with a stand, and necessary vessels, to the shade of a large oak. He did as he was bid, and found in the shade his master and another slave-owner; soon one of the plantation slaves was called by the master, and soon made his appearance near the place of blood, but when he saw the company, the drink, and other things, his heart failed, and he retreated, and sought refuge in a pond of water that was hard by. But alas, he was pursued by the demons in human shape, who commanded him to surrender and come forth. He refused; a musket was sent for and brought. He was then told that he would be called three times, and if he did not come forth he would be shot down; he was called once, twice, three times, he refused to yield, his master raised his musket, took deliberate aim and fired; the poor slave bounded up, fell back, and sunk to rise no more. Blood, blood, blood, crieth to God from the pond, for the poor slave's blood mixed with the water and turned it a crimson color for several yards around."

The Rev. Mr. BOUCHER, a Methodist minister, related at a public meeting in Cincinnati a most revolting instance of inhumanity and hypocrisy which occurred under his own observation.

"While he was on the Alabama Circuit, he spent a Sabbath with an old circuit preacher, who was also a doctor, living near the 'Horse Shoe,' celebrated as Gen. Jackson's battle ground. Early Monday morning, he was reading Pope's Messiah to Mr. Boucher, when his wife called him out. Mr. Boucher glanced his eye out of the window, and saw a slave man standing by, and the husband and wife consulting over him. Presently the doctor took a raw-hide from under his coat, and began to cut up the half-naked back of the slave. Several inches of the skin turned up, perfectly white, at every stroke, until the whole back was red with gore. At first, the lacerated man cried out in his agony, at which the Doctor and Divine cried out at every stroke, 'WON'T YE HUSH! WON'T YE HUSH!' till finally the slave stood still, and bore the tortures with only a groan.

"As soon as he had completed his task, the Doctor came in, panting, and almost out of breath, and addressing Mr. Boucher, said, '*Won't you go to prayer with us, sir?*' The amazed circuit rider fell upon his knees and prayed, uttering he hardly knew what. When he left the house, the poor creature of a slave had crept up and knelt at the door during prayer, with his body gory with blood down to his very heels."

EDWARD SMITH, of Pittsburgh, Pa., a popular Methodist minister, in a recent discourse on Slavery, states that the slaveholders in the section of Virginia in

which he formerly resided did not pretend to justify themselves from the Bible, until they were induced to do so by a leading Doctor of Divinity. He says:—

"The Doctor made the important discovery that Slavery was not sinful, that the relation was sanctioned by the Holy Scriptures. He was at that time a professor in one of the schools of the prophets, *i. e.* a Theological Seminary. This important discovery, which was a soothing unction to the oppressor's soul, was made known in an ecclesiastical association of my native State, Virginia.

"This Rev. Doctor made another discovery which did him little more credit than this—that it was a sin for a slave to pray to the Almighty on the Sabbath day, if the master was administering needful chastisement. He was a slaveholder, and a severe one too, and often, with his own hands, he applied the cowhide to the naked backs of his slaves. On one occasion, a woman that served in the house, committed on Sabbath morning, an offense of too great magnitude to go unpunished until Monday morning. In towns and cities in the South, slaves are whipped, for the most part, in cellars, to prevent their cries from being heard so far as they would be under other situations. This is not the case on the plantations. The dwellers in towns are not willing to let the neighborhood in which they live know how often they whip their slaves. The Doctor lived in a town, and on this occasion took his woman in the cellar, and, as is usual in such cases, stripped her from her waist up, and then applied the lash. The woman writhed and winced under each stroke, and cried, 'Oh Lord! Oh Lord! Oh Lord!' The Doctor stopped, and his hands fell to his side as though struck with the palsy; he gazed on the woman with astonishment, and thus addressed her, (the congregation must pardon me for repeating his words:) 'Hush, you *bitch*, will you take the name of the Lord in vain on the Sabbath day?' He finished whipping, and then went and essayed to preach that Gospel to his congregation which proclaims liberty to the captive, and the opening of the prison-doors to them that are bound. This was the man who made the important discovery that slavery was not sinful; and surely he was just the man for such a work."

DISUNION.—BY WENDELL PHILLIPS.

"INSTINCT is a great thing," says Shakspeare: and it is remarkable how instinctively every anti-slavery movement, for the last fifty years, has found itself arrayed against the Union; and how instinctively, also, every such movement has been branded by the South as treasonable. Both tendencies were right. The abolitionist finds no readier foe—no greater obstacle than the Union: and the lover of the Constitution of 1789 knows that slavery and the Constitution will die together. All anti-slavery men have felt this;—most of them without being fully conscious of it. But the merit and glory of the American Anti-slavery Society have been, that we have plainly seen, and as frankly confessed, that our warfare is with the AMERICAN UNION, and that we expect success only in its downfall.

We seek the Dissolution of the Union, because the inhabitants of a country must either support or oppose the Government. They cannot be neutral. Their silence is sanction. But this Government we cannot support, because it requires of its citizens things which no honest man can do: and, secondly, because its chief result has been to give greater stability, strength and extension to the slave system.

But for the fear of Northern bayonets, pledged for the master's protection, the slaves would long since have wrung a peaceful emancipation from the fears of their oppressors, or sealed their own redemption in blood.

But for the countenance of the Northern Church, the Southern conscience would have long since awakened to its guilt, and the impious sight of a Church made up of slaveholders and called the Church of Christ, been scouted from the world.

But for the weight of Northern influence, Louisiana had never been bought, and then there never would have been a domestic slave trade; Texas had never been stolen; nor the Floridas usurped; nor any means of ease found for the serpent, which, girdled with the fire of the world's scorn, was dying by its own sting.

The North supplies the ranks of the army. Witness the muster-rolls of the

Revolution; witness Randolph's taunt, that all the South meant to do was to furnish officers; witness South Carolina's excuse in 1779 that her sons dared not quit home for the war and leave their slaves behind; witness the South-western press just now, dissuading from too free volunteering for the Texan war for fear that the slaves should seize the opportunity and rise. Yet it was national troops, *thus drafted*, which put down the insurrection of Nat. Turner: national troops secured the Floridas, thus snatching from the o'er-stung sufferers of Alabama, Georgia, and the Carolinas, their only refuge from our culture's talons: national troops cover Texas, without which, Mr. Secretary Upshur told the world, the institution of slavery would not live there ten years.

To our shame, the South confesses that, to us she "is indebted for a permanent safeguard against insurrection: that the dissolution of the Union is the dissolution of Slavery: that a million of slaves are ready to rise at the first tap of the drum, and, but for us, where is she to look for protection." We are no advocates for supporting the slave in insurrection, but we loathe still more the supporting of the master in his tyranny. "Hands off," is the Anglo-Saxon motto. Let both parties have fair play; and then if the master, in his fear of blood, grants the slave his freedom, go home and blush to think how many years your guilty partnership has encouraged him to refuse this justice.

We seek the dissolution of the Union, because the temptation of Southern support is too much for Northern virtue, either in church or state. Hence the ambition of the great sects hasten to strike hands with the slave trader, and trims its creed to suit the market. While Northern statesmanship is but a competition in baseness—a bidding for the town's poor—a trial of which party will be content with least for betraying their constituents.

We curse the Constitution of 1789, because it is a cunning device, an attempt to evade the laws of God; a policy of insurance which the North gave her Southern sisters when they started on this mutual slave voyage. For Nature compels to freedom by making slavery burn up the soil on which she rests, and the slave grows burdensome as free labor presses on his heels. But the Union says to Virginia, "Not so; when your virgin soil is exhausted raise men instead of tobacco, and we will protect the domestic market by that highest of all tariffs—the penalty of death against the foreign trader. But for this compromise the whole Atlantic border would now be free.

God and Nature have made the master tremble lest his property in man take feet and vanish. The Union gives him her marshals and courts, her judges and laws, her army and navy, to quiet his fears, and bring back the fugitive, if found where the National Vulture flaps his wings.

Of this Constitution it is enough for us to know that, beneath it, the slaves have trebled in numbers, and slaveholders have monopolized the offices and dictated the policy of the Government; prostituting the strength of the nation to the support of slavery here and elsewhere; trampling on the rights of the Free States, and making the courts of the country their tools. We have the highest authority for "judging a tree by its fruits." "The preservation, propagation, and perpetuation of slavery," says Adams, "is the vital and animating spirit of the National Government." Our connection with the Slave States has kept the colored race among us under the ban of a cruel and wasting prejudice.

Let no one say, these things need not have been, and we may reasonably hope for better times to come.

Not so. We shall never launch on another era with a more glowing love of liberty and justice than that which pervaded the nation's mind at the close of the Revolution.

We shall never try the experiment of letting freedom, with fettered feet, run a race with slavery, furnished with wings, under better auspices than while the spirit of Wythe and Jefferson made Virginia tremble for her right to crush and kill; while Jay covered New York with his angel wings, and Samuel Adams thundered in Faneuil Hall. All that political man could do, chained to the compromises of 1789, has been done: and where is the statesman vain enough to ask our confidence in trying over again the experiment, in which Jay and King, Ellsworth and Strong, Martin and Wythe, Adams and Ames have failed?

No matter what we may think of the character or of the provisions of the Constitution; there are always, *beneath the parchment*, elements of political strength and activity which overrule statutes: and these elements have been found such, in a trial of fifty years, that if you run your eye over the list of Northern statesmen you will find them all either members of a defeated party or traitors;—men who won success only by submitting to a baptism of treason—treason to their lineage, to their own principles, and to their birth-place: who have lived only by speaking at Washington what they feared to say at home, and by whispering at home what they dared not meet at Washington; and whose political death has dated from the day when they were equally well known in both places. Witness Shaw of Lanesboro', Webster of Marshfield, Van Buren of Kinderhook, and Everett of Cambridge.

We abjure the Union, because we will not sail with slavery at the helm;—because our bayonets shall never shield the hearth, wife, or child, of any man, in order that he may safely trade in human flesh;—because our hands shall never thrust back into hell the trembling fugitive, whom our example and the sight of our happiness has tempted to run from it;—and finally, because we believe if the old men of 1776 could now lift up their heads and see the ruin they have wrought, they would curse us as bastards if we did not do them the justice to believe they would have hated such a result, and if we did not do our utmost, in mere justice to them, to blot from history the memory of this, their only, but, alas! their momentous folly or crime.

SKETCH OF HAYTI.—BY REV. JOHN WEISS.

The island of Hayti is notable for being the seat of the first independent Empire founded by African Slaves. Their struggle for freedom developed many remarkable men, and was graced with the highest talent and moral force. It gave to posterity the character of *Toussaint*, justly styled "the first of the blacks," and vindicated the moral and intellectual capacity of his race. It demolished the barrier of prejudice and caste, by placing, almost at a single leap, a down-trodden and divided race, upon a level with the best forms of Caucasian humanity; and this too, not in the persons of a few anomalies, but by dozens and scores of brave soldiers, sagacious organizers, and even thinkers and writers.

Previous to the great insurrection of 1792, the slaves lived, with rare exceptions, in extreme debasement. No public opinion had checked and modified the natural arrogance of Creole masters, and cases of extreme cruelty were unavenged by any law. But other causes beside the desire to escape from an oppressive system, threw the slaves into revolt. It was the period of the French Revolution, and the island responded to every throb and motion of the mother-country. But the whites turned republicans only on their own account, and never dreamed of affixing the national colors to the hat of the mulatto, who represented a numerous and respectable class. At this time they numbered 40,000, exactly equal to the whites. The slaves were rated at half a million. This lively struggle between the whites and mulattoes, the abortive movements of the latter, and their cruel fate, stirred the slaves in the northern part of the island; and their excitement was adroitly fomented by mulatto emissaries, till a bloody and cruel revolt ensued. The horrors of a single night proved to their astonished masters that the re-action always equals the depression. A century of slavery had so brutalized their spirits that they knew not the nature of liberty.

But in the course of the season *Toussaint* joined the insurgent slaves, organized them, repressed their excesses, and united them to the Spanish government in the eastern part of the island to act under royalism against republicanism. The French were doubly odious; they called themselves their masters, and they had guillotined their king. *Toussaint* seems both to have desired the freedom of his race, and to have loved royalism.

For fifty years he had lived in quiet obscurity and from a plantation, rising from one grade to another, till he reached the post of coachman. His education was meagre, his heart was upright and tender, his probity severe, his understanding clear, sound and sinewy. He was taciturn, meditative, cool and impenetrable. He soon attached the blacks to his person by the irresistible magnetism of his character, and their enthusiastic devotion was only equalled

by that of the French for Napoleon. The Spaniards loaded him with honors and caresses: but it soon appeared that he loved freedom better than his old idea of Royalism, and when the French decreed the emancipation of the slaves in 1793, he passed over with all his forces to their side. By a series of rapid manœuvres, he relieved places besieged by the royalist Spanish and English; and the French Republican Commissioner in receiving the keys, exclaimed, "this man effects an opening (*ouverture*) wherever he goes." The word was caught by the mobile and enthusiastic multitude, and he was baptised by the voice of a nation. "I accept the name," said he, "because I will open the gates of a better future."

His government was wise and timely; no Frenchman understood his race. He rid himself of Generals and Commissioners, by astute manœuvres, and ruled independently for the blacks, but always under the name of the French Republic. The island was restored to nearly its ancient prosperity. The necessity of the times, and the splendor of his example, lifted many men directly out of barbarism, strengthened them with culture, and developed the varied talents suitable for government, diplomacy and war. Christophe, one of his successors, and the introducer of the school-system of Lancaster in the island, was a notable example. Bravery and military skill were dog cheap everywhere; but some of his generals also administered wisely the affairs of provinces; as for instance, Paul L'ouverture, Charles Belair. Toussaint's officials were well chosen, and never disgraced their post. Genuine men were found to order; judges, ministers, secretaries and ambassadors. Only one important case of mal-administration occurred during Toussaint's government, in the person of his nephew, General Moyse, who was shot by court-martial for the offence. So meagre a notice as this, necessarily prevents all interesting anecdote and detail. Suffice it to say, Toussaint was an organizer and not a mere imitator. He originated special schemes adapted to the peculiarity of the case; as in the treatment of the cultivators, who were the former slaves, and to whom he made industry attractive. The great experiment failed only through the ambition of Napoleon, the jealousy of Toussaint's mulatto and French enemies, and the desertion of his best generals, deceived by French gold and promises. The catastrophe is soon related. Eleven thousand men, the power of the French army, under Le Clerc, the brother-in-law of the first consul, forced him to capitulate, after much hard fighting at fearful odds. On some miserable pretext he was seized and transported to France. This noble child of the tropics died of consumption in a damp dungeon of the fortress of Besançon—1803 (?).

If we content ourselves now with asking, what was the result of his life and rule, the important and satisfactory reply stands ready. The capacity of his race for self-government has been fairly tested and established; the manifold riches of the African nature have, for once, been lavishly displayed; the power of reflection and organization has been settled to belong to them beyond dispute. The horrors attendant upon the first revolt, before the masterly capacity of Toussaint directed the tempest, show the dreadful consequence of an institution so "peculiar" as to destroy the better instincts of the soul, and to substitute license for freedom. The gradual organization of an African empire adorned with culture—and founded too, he it remembered, upon peace rather than retaliation—as the counterpart of slavery and barbarism, make us sure that the oppressed only require a heaven-directed impulse, the maimed and stifled nature only a providential moment, the mocked and branded negro only a single chance from his more fortunate brother, and the world will witness the rise and cultivation of another race, according to the infallible witness of history and the laws of the past. The cause of the present imbecility and decline, too evident upon the island, cannot be briefly stated. One of its elements consists in the hereditary feud between the two classes, the mulatto and the black. That has been the fruitful source of its principal disasters: it was the chief thing which threatened the tranquility of Toussaint's reign. The government has alternated between the two; the mulatto sway has been noted for its apathy, weakness and display; that of the negro for its fiery concentration, its impatience of obstacles, its often ill-directed efforts. So long as it is only a dubious struggle for mastery, we cannot hope to see the island achieve its proper destiny. It is again expectant of "the Hour and the Man."

"WHY CAN'T YOU ABOLITIONISTS LET THE LIBERTY PARTY
ALONE?"—BY EDMUND QUINCY.

"Because we know that it was in its origin and design hostile to the anti-slavery movement. That it was created by the men who had deserted our ranks and robbed us of our flag and military chest—our Emancipator and our depository—for the purpose of conciliating a pro-slavery church and clergy, and of covering their own retreat back to the church and the world. Though we are sometimes (falsely, as a society) called non-resistants, our principles do not impel us to submit to have our throats cut without at least telling the assassins and the world what they are about."

"But you do not condemn the whole party for the crime of a few of their number?"

"Yes; when those few are the leaders and the organs of the party. We treat the third party as we do the other two. There are good men and sincere (though mistaken) abolitionists among the whigs and democrats as well as among the *Birneycrats*; but as long as they choose to have Henry Clay and James K. Polk, and the *Intelligencer* and the *Union* for the exponents of their principles before the world, they must not complain of being put all in our condemnation. '*Noscitur a sociis.*' A man is known by the company he keeps. Their remedy is to *come out*. You remember the fate of the stork who was caught among the cranes."

"But you surely make a distinction between the whigs and democrats, and the liberty party. You must allow that it has for its object the abolition of slavery—which neither of the other parties have."

"I will allow no such thing. The whigs and democrats make good professions enough, and if they would carry out their principles honestly, there would be no slavery in a very short time. The difficulty with them and with the third party is that they don't mean what they say."

"What! Do you mean to say that the liberty party is not an anti-slavery party?"

"To be sure I do. When I find a man or a party blocking up the way of the anti-slavery movement, and doing what they can to destroy it and the character of its friends, I feel very sure that that man or that party, whatever else they may be, are not anti-slavery. We judge of men's anti-slavery character by what they *do*, and not by what they *say*. You remember George Bradburn used to tell us, before he *ratted*, that *calling* the calf's tail a leg, did not *make* it one."

"But you must admit this assertion. The liberty party never nominate slaveholders for office. And, then, should they even prevail, you cannot doubt that their first measure would be to abolish slavery; at least, as far as they could *constitutionally*."

"Aye, there's the rub, my friend. Suppose Mr. Birney elected president to-morrow, what would be the first thing he would have to do? Swear to support the Constitution, would he not? And what does that require of him? To suppress servile insurrection and restore fugitive slaves, does it not? Pretty work for an abolitionist!"

"But Beriah Green, and William Goodell, and Gerrit Smith think that the Constitution is an anti-slavery instrument. And other wise men think that a man is not bound to do a thing he considers wrong, though he has sworn it."

"I grant you, he is not bound to do the wicked thing even though

he has sworn it; *but can he innocently swear to do it, not meaning to perform it!* That's the point. As to the Constitution being an anti-slavery instrument, Messrs. Green, Goodell, and Smith may be very wise men, but they do not happen to be the constitutional authority on the subject. The Supreme Court has settled that question, guided by the obvious meaning of the pro-slavery clauses, and by the well known intentions of the framers. If every man may construe the Constitution, as he understands it, and obey just as much of it as he likes, we should soon have *no government with a vengeance!*"

"But do you mean to say, that a man ought to return fugitive slaves and put down a servile insurrection, if he have sworn to support the Constitution?"

"I mean to say that he has no right to swear to support the Constitution unless he means to do the things it commands him to do. A man in this dilemma has to choose between obeying God and man, between perjury and crime. *We say he cannot choose either and be innocent.*"

"But I cannot help thinking, after all, that the liberty party, with so many good men in it, must be an anti-slavery party."

"I cannot think that an anti-slavery party, the object of which is to elect men to put down a revolution of the slaves, to vindicate their rights, and to restore the fugitive that has escaped to his tyrant again."

"But how can you account for the existence of the party, except from a wish to abolish slavery?"

"I will tell you how it is made up. *First*, of men who wish to divert the attention of the inquiring from the Church to the far less faulty State: who hold that no man is fit for any political office who is not an abolitionist, but is content to sit under the preaching of a minister who is notoriously pro-slavery: who think a man worthy to be the ambassador of Christ, and the viceroy of God on earth, a good shepherd to keep the lambs of Christ's fold, who is not fit to impound the stray hogs of his own parish! *Secondly*, of disappointed Whigs and Democrats, who have a grudge at their old parties, for some slight to themselves or their friends; old battered politicians who have been kicked out of their old connections as *invaluables*, who are ready to take their chance with any new party that comes up, so it annoys and bothers their old one. This constitutes the largest division of the party, by far. *Thirdly*, of true-hearted abolitionists, who do sincerely and honestly believe that this is the best way to abolish slavery: who acknowledge the evil nature and bad actions of their associates; but think that this is the nature of political parties; and that these are necessary tools for a good end! not seeing, good easy men, that it is *they* that are made the tools of their unprincipled associates for their bad ends! These are the two grains of wheat in the bushel of chaff."

"Well! after all; I can't but think that I shall see the liberty party do a great work for the abolition of slavery, yet."

"You must make haste, then, my friends; for, if we really believe their own accounts of themselves, the party is on its last legs. Like other humbugs it has had its day, but its day is over. It acknowledges to have had like Humpty Dumpty in Mother Goose, "a great fall!"

"And all the king's horses, and all the king's men,
Can't set Humpty Dumpty up again!"

THE NO-VOTING THEORY.

BY WENDELL PHILLIPS.

"God never made a CITIZEN, and no one will escape as a man, from the sins which he commits as a citizen."

Can an abolitionist consistently take office, or vote, under the Constitution of the United States?

1st. What is an abolitionist?

One who thinks slaveholding a sin in all circumstances, and desires its abolition.

2d. What do taking office and voting under the Constitution imply?

The President swears "to execute the office of president," and "to preserve, protect, and defend the Constitution of the United States." The judges "to discharge the duties incumbent upon them agreeably to the Constitution and laws of the United States."

All executive, legislative, and judicial officers, both of the several States and of the General Government, before entering on the performance of their official duties, are bound to take an oath or affirmation, "*to support the Constitution of the United States.*" This is what every office-holder expressly promises in so many words. It is a contract between him and the whole nation. The voter, who, by voting, sends his fellow-citizen into office as his representative, knowing beforehand that the taking of this oath is the first duty his agent will have to perform, does, by his vote, request and authorise him to take it. He therefore, by voting, impliedly engages to support the Constitution. What one does by his agent he does himself. Of course no honest man will authorise and request another to do an act which he thinks it wrong to do himself. Every voter, therefore, is bound to see, *before voting*, whether he could himself honestly swear to support the Constitution. It is universally considered throughout the country, by common men and by the courts, as a promise to do what the Constitution bids, and to avoid what it forbids. It was in the spirit of this oath, under which he spake, that Daniel Webster said in New York, "The Constitution gave it (slavery) SOLEMN GUARANTIES. To the full extent of these guaranties we are all bound by the Constitution. All the stipulations contained in the Constitution in favor of the slaveholding States ought to be fulfilled; and so far as depends on me, shall be fulfilled, in the fulness of their spirit and to the exactness of their letter."

It is more than the oath of allegiance; more than a mere promise that we will not resist the laws. For it is an engagement to "support them;" as an officer of government, to carry them into effect. Without such a promise on the part of its functionaries, how could government exist? It is more than the expression of that obligation which rests on all peaceable citizens to submit to laws, even though they will not actively support them. For it is the promise which the judge makes, that he will actually do the business of the courts; which the sheriff assumes, that he will actually execute the laws.

Let it be remarked, that it is an oath to support the Constitution—that is, the whole of it; there are no exceptions. And let it be remembered, that by it, each one makes a contract with the whole nation, that he will do certain acts.

3d. What is the Constitution which each voter thus engages to support?

It contains the following clauses:

Art. 1. Sect. 2. "Representatives and direct taxes shall be apportioned among the several States, which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, *three fifths of all other persons.*"

Art. 1. Sec. 8. "Congress shall have power *** to suppress insurrections."

Art. 4. Sect. 2. "No person, held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due."

Art. 4. Sect. 4. "The United States shall guarantee to every State in this Union a republican form of government; and shall protect each of them against

invasion; and, on application of the legislature, or of the executive, (when the legislature cannot be convened) *against domestic violence.*"

The first of these clauses, relating to representation, gives to 10,000 inhabitants of Carolina equal weight in the government with 40,000 inhabitants of Massachusetts, provided they are rich enough to hold 50,000 slaves:—and accordingly confers on a slaveholding community additional political power for every slave held among them, thus tempting them to continue to uphold the system:

Its results have been, in the language of John Quincy Adams, "to make the preservation, propagation, and perpetuation of slavery the vital and animating spirit of the National Government;" and again, to enable "a knot of slaveholders to give the law and prescribe the policy of the country." So that "since 1830 slavery, slaveholding, slavebreeding, and slavetrading have formed the whole foundation of the policy of the Federal Government." The second and the last articles, relating to insurrection and domestic violence, perfectly innocent themselves—yet being made with the fact directly in view that slavery exists among us, do deliberately pledge the whole national force against the unhappy slave if he imitate our fathers and resist oppression—thus making us partners in the guilt of sustaining slavery: the third is a promise, on the part of the whole North, to return fugitive slaves to their masters; a deed which God's law expressly condemns, and which every noble feeling of our nature repudiates with loathing and contempt.

These are the clauses which the abolitionist, by voting or taking office, engages to uphold. While he considers slaveholding to be sin, he still rewards the master with additional political power for every additional slave that he can purchase. Thinking slaveholding to be sin, he pledges to the master the aid of whole army and navy of the nation to reduce his slave again to chains, should he at any time succeed a moment in throwing them off. Thinking slaveholding to be sin, he goes on, year after year, appointing by his vote judges and marshals to aid in hunting up the fugitives, and seeing that they are delivered back to those who claim them! How beautifully consistent are his *principles* and his *promises*!

ABOLITION OF SLAVERY.

Is it practicable? Is it safe? Will not the slaves turn upon their masters, and cut their throats the moment they are emancipated? History will tell us.

Slavery was abolished in Vermont by its Constitution in 1793. In Massachusetts, it was pronounced illegal by the Courts under the Constitution adopted in 1780. Rhode Island and Connecticut abolished it in 1784; New York in 1799; New Jersey in 1804; Pennsylvania in 1780. The latter State was the first to pass a special act against it.

Mexico, on the Anniversary of its Independence in 1829, issued a decree by which it declared all its slaves free, "as an act of national justice and beneficence!"

Buenos Ayres was the first South American Republic that abolished Slavery in 1816; Columbia and Chili followed her example in 1821; Bolivia in 1826; Peru, Guatemala and Monte Video in 1828; and Uruguay in 1843.

Great Britain abolished slavery completely in all the Colonies in the West Indies, South America, Southern Africa, and the Indian Ocean, in 1838. In 1843 it was abolished in British India, and at Malacca, Singapore, Penang, Province Wellesley, and Seinde, and also at the British settlement on the Gold Coast in Western Africa; and in 1844 at Hong Kong, and in the Island of Ceylon.

Not one single drop of blood has ever been shed in consequence of the abolition of slavery in those various parts of the world within a half century.

Even the Turks have set us an example. The Bay of Tunis commenced the abolition of slavery within his dominions in 1843, and in the early part of 1846 it was totally extinguished.

But the United States has *re-established* slavery in the conquered provinces of another republic. Under the protecting influence of the Constitution of the United States, the accursed system has been fostered into a giant growth, from the Ohio to the Rio Grande!

"WHAT HAVE WE TO DO WITH IT?"

"But, after all, friend Hopewell, what have we to do with it?" said my neighbor Lookhom one day, after casting his eye over an Anti-slavery newspaper which I had just lent him. "I know there are a good many slaves down South there, and it's a dreadful bad thing. But I don't see as I can help it; or that it's my business to meddle with 'em, if I can."

My neighbor Lookhom is one of your slow, cautious people. He is a very good man in his way, but only a little too apt to remember the maxim, "that charity should begin at home," or forget that it shouldn't stay there. There are a good many such in our neighborhood.

"Well, now, Mr. Lookhom," said I, "you are a man of good common sense, and I am rather surprised at such a question from you. But let us suppose a case. In this village there are about 3000 inhabitants. Now, suppose that out of these 3000 there were 500 ignorant, shiftless people, who were without any means of their own—had never received any religious or moral instruction—had never had a day's schooling in their lives—did very little work, consequently, produced little—were a good deal inclined to pilfer—had as lief lie as tell the truth—weren't very particular about the marriage relation—and, in short, were about as poor, miserable a set of creatures, as could be got together;—don't you think that their condition would be some of our business? Even if we cared nothing about the great principle of Christianity, Love thy neighbor, wouldn't it be well for us to look after these people for the sake of our wood-piles, and hen-roosts and hay-stacks, as well as our taxes? Wouldn't it be our duty to inquire into their actual condition, and see whether this, which common report says about them, is true, and whether there isn't some cause for the existence of all these bad qualities, for which they are not half so responsible as we are, who consider ourselves wiser and better than they?"

"Why, to be sure, I do, if there was anything in their condition differing particularly from the common run of poor folks. But, how will you make out that that is just the case with slavery?"

"Just this way. Extend the boundaries of your village, and include this nation of ours, with its 18,000,000 of people, and you have in it the same proportion, that is, one-sixth of these poor people. Now, if, in the first case, it is your duty to know and do something about their condition, it is in the last case, whether you do it because you are a good Christian or because you are a respectable man, who does not like to pay too heavy taxes, and does like to see his corn-barns and wood-houses well filled."

"But these slaves are a great way off, neighbor; and if they are such a miserable, shiftless set as you make 'em out to be, I guess the less we have to do with 'em the better. They don't steal my corn, and my tax-bill is none the heavier for them, that I know of. They aren't our town's poor any how. Let them take care of 'em that's got 'em, I say."

"Don't be in a hurry. I hav'n't done with the village yet. Now, suppose when you come to inquire about these people close about home here, who do rob you of your property, and for whom you do have to pay taxes, you should find out that they are under the thumb of about fifty men, and have been ever since they were born. That these masters of theirs, by an agreement among themselves, have deprived the poor people of the power of becoming anything else than what they are,—have denied them all intellectual and moral training, rob them of all the fruits of their labor, give them just enough to keep soul and body together, to-day, that they may work to-morrow for *their* benefit. You wouldn't much wonder at their condition then? And if you found out that it was only their masters that they stole from, who stole everything from them, you wouldn't much blame them, would you? And you would think it your duty to do something to abolish such monstrous cruelty and injustice, should you not?"

"You're about right there, neighbor."

"And when you come to look a little further, if you find that the system, which these fifty men have adopted, is one of great waste and extravagance,—that their lands are all worn out, and mortgaged—that every few years they

fail, and their honest debts to you and your neighbors for your corn, and wood, and hay, are never paid—and that they can't help doing these things just so, long as they hold on to their system, simply because they have a set of people about them who don't care what becomes of the farms, for they've no interest in them, and won't work if they can help it, and so everything goes to rack and ruin;—and if, too, you find that the same fifty are the very men who have always had everything their own way in town-meetings—have always been the selectmen, the overseers of the poor, the assessors, the tax-gatherers, the constables, the town-clerks, and everything else;—that they have governed the town just as they please—made you pay all the taxes, mend all the roads, take care of the poor, while they did nothing but pocket the salaries;—that they have sometimes granted you licenses to fish in the rivers, and when you had put all your capital in boats and fish stakes, and everything necessary to carry on the business, and are cleverly at work, have taken away the licenses, and your boats have rotted on the beach, and one-half your capital is sunk;—have offered you a bounty on salt, and as soon as you are in a fair way of making money at that business, have withdrawn it, and your salt-vats are left to catch rain in;—have encouraged you to improve the water-powers on the streams, and put up mills, but as soon as you are getting some return from this new outlay of capital, have made your water-privileges useless by bringing in cheaper foreign goods;—and then when you have gone back to farming, and got your farms well under way, and are making money at it, they put a tax on everything that comes from abroad, so that your produce will buy you almost nothing, and you must go to work and manufacture again for yourselves, till the same swindling game is played over again, and you are left to whistle once more for your squandered capital with your hands in your empty pockets;—and if you find out that this state of things is a *necessary consequence* of the existence of that system whereby they hold one-sixth of the people of the town wretchedly poor and ignorant, and which forces them to resort to every expedient to sell what little they do produce as dear as possible, and to buy what they want as cheap as possible—and that your system of labor and their system of labor is continually and necessarily clashing, and that your interests and their interests never can come together, and that they never want they should, because by continuing this state of things they can always keep you quarrelling among yourselves, and maintain their own ascendancy, and live in ease and idleness with their 500 to work for them:—I say, neighbor, when, by looking a little into matters, you find out that all this is true, and that the fifty are not the masters of the 500 only but of the whole township, wouldn't you begin to think that you had something to do with it?"

"Do you mean to say, Friend Hopeful, that slavery does all this at the North? For I see that is what you are driving at."

"All this! I 'havn't begun' yet. Look a little further at the doings of your neighbors. After having ruined you three or four times over, they find out that their farms aren't big enough to support them and their vassals, with all your help, though everything that is done by the town government is done for their benefit. They've run out the land till it isn't worth a dollar an acre, though they had the best part of the settlement to begin with. Moreover, the 500 are getting restless, for their masters can't give them enough to eat, and support their own style of living at the same time, and the poor creatures have got a notion that they will do better if they are let alone. You remember, that some time ago, they laid a tax on you to buy a large tract of land off at the westward, and made it a part of the town, and some of their sons moved on to it, and took some of the poor people with them. This gave them a larger vote than ever in town-meetings, but as there wasn't poor enough in the new settlement, the old folks, you find, were in the habit of *selling* the children of their poor to go out there, and finding that this was more profitable for both parties, they have concluded in the old settlement to keep their poor for breeding, and send the offspring to the new—where they work them up in about seven years—as the demand wasn't equal to the supply if they trusted to their own increase. After awhile, this begins also to be overstocked, for the breeding settlement produces more than are wanted. And as your sons are growing up, too, there is some fear of their being out-voted in

town-meetings, so they must have more land yet. Adjoining your town on the south, is another that has lately been set off. The people there have had their troubles, but have well nigh got over them, and especially have got rid of just such a system as curses you, and are beginning to look up in the world. "They have a rich tract as large as half a dozen of your largest farms, on which your fifty-man-power have cast a longing eye. They don't know how to get hold of it at first, and so they must get your consent in town-meetings to buy it, and it is of no use to you people in the north part of the town, who have now more land than you know what to do with. However, they send off a few blustering rowdy fellows to settle there, who give the place such a character that everybody calls it the "Valley of Rascals." They soon get up a quarrel with the real owners, and after awhile declare that they have set off the tract as a town by itself, and then ask you to *annex* it to yours. Now will you countenance such bare-faced robbery as this in your town-meeting, especially when you know that all these fellows want is to give a longer lease to their poor-folks system, and have everything their own way in the management of the town?"

"But stop, neighbor. Suppose they tell you that all they want to annex this new town for, is to give it the advantages of our government. You know we're the most flourishing settlement about here."

"I'm not so certain about our being so very flourishing. Pride goes before a fall, they say. But never mind about that now. You know this at any rate; that their poor-folks system would starve itself to death before long, if they didn't get some new land to live on. And if you won't take my word for it, you'll take their's, and some of their smartest men say so, and give that as the very reason why they must have more land, tho' they didn't mean that your northern farmers should ever know that they said so. And then when at last it is voted in town-meeting to take the settlement, and they insist that they shall have the right of carrying the poor folks there, and buying as many as they want to stock it from your fifty men, and that they shall have the same right that the fifty men have, of a vote in the town-meeting for every certain number of these poor, I think it will be pretty plain to your mind, that they have two, and only two, objects in this robbery; first to give the poor-man system a chance to live the longer; and next to carry everything before them in town-meeting as they always have done, by the help of the votes they get. Isn't it so?"

"I don't see but what it is. But then suppose it's all settled, how are you going to help it?"

"Ah! But how comes it to be settled? that's the question. You folks up north there knew all about this plan before, and swear some of you, that you never will submit to it. But when it comes to the point, your neighbor John Abbott, that keeps shop round the corner, says, 'well, never mind. 'Tisn't worth while to make a fuss now. I guess if we get this territory I can sell some goods to those people, and anyhow the fifty-men-power will let my writer-privilege alone if we let 'em have their own way.' And most of you join with him, and so cover up the wickedness of the thing. The fact is you're afraid. Afraid not of doing wrong, but of losing money. You don't so much mind robbing your neighbors, to say nothing of the honor of the old village, if your butter and home-stuffs will bring a cent more a pound, and two cents more a yard by it. But see how it turns out. You give another inch to those fellows—you've given a good many—and they take another ell. There is a strip of meadow-land further south yet, that they want for the same purpose that they did the whole tract. That still belongs to your neighbors, and nobody ever pretended before that it didn't. Some of these blusterers go on to that, and strut up and down before the people's houses, and trample over their corn, and tear down their fences, and when the owners come out and ask them what they mean by such conduct, they knock them over the head, and declare that *they* begun the quarrel! Blood is shed, and you've got an expensive lawsuit on your hands? And whose fault is it? isn't it yours? You might have stopped this business in the beginning. But you were afraid to, or too bad to, or a little of both. Now you must send your sons to join in this fight; and you have got to pay all the costs, for the fifty-man-power are careful enough to keep their necks out of all such difficulties that they get you into, and to make you bear the expense. And all for what? Why,

that the poor folks should be poorer still, and more of them, and that you should have less power than ever, in town-meeting. And as for the mill-privileges of John Abbott, and the rest of them, your masters have no sooner got you fairly under their thumbs than they take them again. It's good enough for them. And if it wasn't for the wickedness of the thing, and those wretched poor folks, one could almost be glad that they serve you as they do. By and by, may be, you'll find out what they're at, and behave yourselves like men. I sometimes almost wonder that the old settlers don't start up out of their graves, when such things are going on over their heads. Your old grandfathers little thought that their children would ever be engaged in such work as this."

"Bad enough! bad enough! neighbor, I grant you. I don't see but we must make this whole matter some of our business, and see if we can't bring the old town back where she ought to be."

"No more, then, about the village and its poor folks and their fifty masters, but look for a moment at things that really do exist, and I have done. All that I have said, and a great deal more that I might say if I had time now, is true of the system of slavery and the slave-power. You know well enough what a slave is. A more wretched being doesn't live on the face of the earth. They sometimes talk about the poor of Great Britain and the poor of the North in comparison. But I tell you, neighbor, there is not a man here, or in Great Britain either,—however poor he may be, however bowed down by wretchedness, or however degraded by the wrong and crime of others or himself,—that would not spurn with indignation and contempt, the insulting offer to change conditions with the 'fattest and the sleekest' slave. What manhood might be left in him would straighten his bent form, and kindle the fire of his dull eye, as the spirit of a FREEMAN aroused itself in him. SLAVERY! What a word is that! What a tale does it tell of sorrow and of wrong. From the cradle to the grave a life of woe. The mother may well weep as her infant draws its first breath of life; and the children rejoice as they huddle the worn-out body of a parent into its last resting-place. For one, it is the end of wretchedness that found no pity; for the other, the beginning of sorrow that shall have no hope. Ah! neighbor, if when we sent our Bibles and our Prayer-Books to the Heathen, we remembered the Heathen at our own door,—if we were not forgetful of those two great practical precepts which Jesus taught and lived: 'Love ye one another,' 'Let the strong bear the burdens of the weak';—if we remembered 'those in bonds as bound with them' we should never ask, 'what have we to do with it?' Could we in our happy freedom, and our daily plenty, see the slave bending over his hopeless toil, the fruits of which are never his—share with him a little while his wretched hut and scanty fare—see the wife torn from his bosom, or the child from its mother's arms—know the darkness that clouds his mind, and the despair which fills his heart—we should learn that we have a duty to perform to these, the poorest of God's poor. If you should meet, as I have, one of these poor wretches by the wayside, here in this northern State, and know that alone and unaided he had travelled many hundred miles on foot, hiding himself for many days in the dark recesses of the forests, and pursuing only by night his toilsome journey; and when you begged him to stay long enough to receive your aid, begged him at least to take from you the names of those who farther on would give him help; and as he turned away, giving a deaf ear to all your entreaties, and shrank from you as from a foe, because he saw an enemy in every white man, and with only the sun by day, and the north star his guide by night, he hastened on, trembling and alone, as before, to reach the dominions of a Queen, you would learn, as I have, to curse the Republic that has not in it a foot of ground where a man can stand and call himself a freeman. Ignorant as he was, he knew that these were the *United States*, and that a common Constitution covered them all, and that that Constitution held him a slave. He knew well enough—for that his master was sure to teach him,—that if he and his fellows should attempt to assert the rights which God gave them when he made them men, that you at the North would shoulder your glistening muskets, and stand ready at the call of one portion of your southern brethren, to assist them to oppress the rest. And he knew, too, that should he fly from the 'house of bondage,' and elude

the keen scent of the bloodhound, and escape the bullet of the hunter, and reach, at last, bleeding and worn with toil and privation, your populous North with its swarming villages, that even then he was not beyond the reach of the pursuer, that you were all banded together to return him whence he came. You can't deny this."

"It's too true?"

"Does it matter, then, whether there be 500 of these poor creatures at the other end of your village, or 3,000,000 at the other end of your country? Is not your guilt the same in either case, if you do nothing for them? And have you not, as a man, and a Christian, the same duty to the 3,000,000 that you have to the 500?"

"I declare I believe you are more than half right?"

"Go home, then, and think the matter over; and when you see it in its right light, as take my word for it you will, talk then to your wife and children; talk to your neighbors, and show them their sin and their duty in this thing. Tell them that Bank or Sub-Treasury, Tariff or no Tariff, Land or no Land, are not the questions now for this people to settle. That above all and before all, the great question of HUMAN RIGHTS or HUMAN WRONG is the one that now and here they are called upon to decide. It is a struggle between SLAVERY and FREEDOM, between RIGHT and WRONG; and if you don't abolish Southern Slavery, and that ere long, then Southern Slavery will abolish, as it has well nigh already, Northern Freedom. You have taken sides, thus far, with the master, and see what has come of it! The slave-power has extended the Union for its own purposes from the Ohio to the Rio Grande. The Government is, and has been for half a century, a slaveholding Government. The only interests it cares for or protects, are the interests of slavery. By the help of your own strength your masters have bound you their willing vassals, and when all is done they laugh at you for your folly, and mock your imbecility. And it all comes of your accursed Union. Either they must conquer you, or you them. We have tried it long enough to know which has the better. Take sides now with the slaves for their own sakes, for yours, and for the sake of the masters. Slavery cannot exist except upon your strength. Deprive it of its support, and it will fall of its own weight; and a blessed day will that be for master and slave!"

"No Union with SLAVERHOLDERS! That's the word, is it?"

"Aye! neighbor, that's the word. And until you believe in and live up to it, there is no hope for you. Till you do that, you are both a slaveholder and a slave!"

FREEDOM.

The noble horse,
That, in his fiery youth, from his wide nostrils,
Neigh'd courage to his rider, and brake through
Groves of opposed pikes, bearing his lord
Safe to triumphant victory; old or wounded,
Was set at liberty, and freed from service.
The Athenian mules, that from the quarry drew
Marble, hew'd for the temples of the Gods,
The great work ended, were dismiss'd, and fed
At the public cost; nay, faithful dogs have found
Their sepulchres; but man, to man more cruel,
Appoints no end to the sufferings of his slave.

[MASSINGER.]

"Northerners know nothing at all about slavery; they think it is perpetual bondage only; but of the *depth of degradation* that word involves, they have no conception; if they had, they *would never cease* their efforts until so horrible a system was overthrown."—A woman of N. Carolina.

A MILITIA CAPTAIN "IN A FIX."

Everybody knows, or ought to know, that the citizens of this goodly city are not so immersed in the cares of money-making, that they deny themselves that privilege which is esteemed so valuable in other sections of the Republic. They find time to be patriotic even in New-York. That glorious proof of the sovereignty of the people, the "Fall training," is not yet obsolete among us. In all our public squares during the last week in September, our citizen-soldiery, armed with muskets or broom-sticks, as best suits their individual tastes, learn the art of war, under the command of a brave captain in motley, to the admiration of a crowd of ragged newsboys and other irreverent spectators.

Our friend Thomas Van Rensselaer, a colored man, received a notice to attend one of these glorious gatherings. Of course it was a mistake, as the citizens of his color are excused by the philanthropy of our laws from doing any of this sort of service. In cases of actual necessity the State will permit them to enjoy the privilege of being shot, but can in no wise put them to the inconvenience of any previous preparation. But Thomas Van Rensselaer, ever ready to obey the call of his country, borrowed bayonet and belt, musket and cartridge-box, and armed and equipped as the law directs, appeared at the appointed hour on the Battery.

In bearing and equipment he was as tall and as good looking a grenadier as one would wish to see, and he took his position accordingly in the front rank with his fellow-soldiers. There was a movement in the ranks, and the crowd around them—that just perceptible rustle, rather felt than seen, which denotes in an assembly that something unusual and interesting had happened—when he made his appearance. It was doubtless an involuntary acknowledgment of the honor which one exempt from the toils and the glories alike of military life, had done them by thus promptly signifying his willingness to share in their perils. But the captain, unmindful of the humanity of our just laws, and unwilling to impose upon the new recruit the duty of serving his country when there was little probability of his gaining the honor of a bullet or a bayonet through him, which under other circumstances she would be willing to bestow, beckoned him aside.

"Did you receive a warning to train?" asked the captain.

"Yes, Sir," replied Van Rensselaer, giving his name and residence.

"Ah! yes," said the other, "I remember. But there is some mistake."

"None at all, Sir; I have the notice in my pocket."

"Hem! yes. But you are not obliged to train."

"Oh! I know that, Sir; but I am a good citizen and am willing to serve the State in any capacity."

"Oh! no doubt, no doubt. But—but—the fact is, the laws do not oblige colored men to do military duty."

"Very true, Sir; but is there any law against it?"

"No—not e-x-a-c-t-l-y. But—"

"Very well, Sir, I choose to train. I have received your notice, and here I am, all ready for service. The law doesn't oblige me to train,—neither does it prohibit me. I prefer to do it."

"Yes, I see, I see. But I will excuse you."

"I don't want to be excused, Sir."

"Well, I had *rather* excuse you."

"You are very kind; but I hav'nt the slightest objection to training. It won't take us a great while, will it, Sir?"

"Oh! it will take us an hour or so."

"Well, Sir, I'll train. I can spare the time."

"But I don't want you to."

"But I had rather."

"Well, I *insist*—"

"That I must not?"

"Yes."

"You won't let me?"

"No."

So private Van Rensselaer having carried his point, of *being denied* the privilege of making a fool of himself according to statute, because he was colored, shouldered his musket, gave his unwilling commander a military salute, and marched off the field with the honors of war. The redoubtable captain relieved his bosom by a heavy sigh of his pent-up emotion, and as he wiped the cold sweat from his brow, thanked God that he was delivered from the most dangerous foe that in all his military experience he had ever encountered.

[*Nat. Anti-Slavery Standard*

From the National Anti Slavery Standard.

A TRUE STORY.

People are apt to say, "What have children to do with Slavery?" I think they have much to do with it; children are the great sufferers from Slavery; the precious days when free children are receiving instruction, are all lost to the children of slaves; when free children are treasuring up beautiful recollections, and great thoughts, and a fund of happiness that spreads itself over the whole of after-life, the little slave in its best estate is living like a little well-fed brute, happy, if it is allowed, like the brute, to grow up by the side of its mother. All children should know and think of these things, that they may do what they can for these poor little prisoners; and they may do much, if their hearts are engaged in the work. I heard a little anecdote the other day which showed how much a child can do for her parent, simply by expressing her native sense of justice and right to him.

Mrs. F. was relating to me some of her experiences while she and her husband had been lecturing in a town somewhere in the West, where the people had thought very little upon the subject of Slavery, but who seemed deeply interested as soon as it was fairly presented to them, as it was by their faithful words. She said that they were one evening at a party of friends who were desirous of hearing what they had to say upon the subject of Slavery, and that among others, a gentleman and his little daughter were there. A more than common affection existed between this child and her father. He sang beautifully, and his little daughter always accompanied him very sweetly, and it was a very pleasant thing to see them together. She had an uncommonly fine face, and when she looked up at her father, reverence and love spoke from every feature. His tenderness and devotion to her were equally striking.

Mrs. F. was much interested in his father, and his daughter. He was a practising lawyer in the town in which he lived. She had conversed much with him, and had piced the cause of justice and humanity, most earnestly with him, and, as we shall see, not without producing a deep impression. On this evening, after he and his daughter had been singing together, Mrs. F. called the little girl to her, and took her up in her lap.

"You are a very happy child," said she, "you and your father love one another very dearly, do you not?"

"Oh, yes," said the child, "that we do."

"And you love to be always with him, do you not?"

"Oh, yes, indeed," she replied.

"It is, I believe, the will of the good God, that children should love their parents and live happily with them. What should you think of men who should take children away from their parents, and sell them for money to strangers, who may do what they will with them, and who carry them away where they will never know father or mother again, and where they are often treated with cruelty?"

"No one can be so wicked; no man would take children from their parents and sell them; it cannot be," exclaimed the child,—"it would be too cruel."

"But this is true," said Mrs. F. "There are such wicked men, and many men, who call themselves good, do this, and the law of this country allows it."

"But they are very wicked men, and the law is a wicked law," said the little girl; and she looked down thoughtfully, and as if she felt very sorrowful. At last she said, "My father would not sell a child, nor let anybody else do such a wickedness, if he knew it. But he never told me of this."

"But your father knows that these wicked things are done," said Mrs. F.; "and he has sworn to maintain and obey the laws that give men the power to commit these cruelties."

"My father!" exclaimed the little girl, with great indignation, "my father have anything to do with such wicked laws! he swear to support a law to sell children, and take them from their fathers! I don't believe it; my father would never do such a thing. I know it is not so."

"I think it is so, my dear," said Mrs. F. "and I think that he himself will not deny it."

The little girl darted away to her father, and standing up very erect before him, her face glowing from excitement—she said aloud to him: "Father do you help to support laws that give wicked men the right to take children away from their fathers and mothers, and sell them?"

There was a large company in the room, the child was unconscious of the presence of any one, and it was a moving sight to see her, as she stood up before her idolized father, waiting his reply: her face was flushed, her figure looked taller than usual, there was something in her tone of voice that repelled the thought of the possibility that he would plead guilty to the charge. She stood there evidently not as his accuser, but as the jealous vindicator of his honor.

Her father looked at her for a moment without speaking a word, and then with a firm but sorrowful tone, he replied, "I am afraid my child, I have done this thing."

The little girl made no answer. Her dilated form seemed to shrink again into the size of a child; her eyes, which were fixed on his face, were cast down upon the floor; she uttered no word, but she turned away from him. Suddenly the fine gold had become dim in her eyes, a cloud had come over her heaven, her young heart was very heavy.

Her father never forgot this moment, nor the gentle, but heart-piercing rebuke of her silence, of her averted face. He withdrew his promise of allegiance to laws which sanctioned and commanded crime, and so was reconciled to the angelic teacher in his child. Thenceforward he resolved to maintain himself and his family by some honest occupation, and he took for the motto of his moral life, "no compromise with sin," of his political, "no union with slaveholders."

E. L. F.

Neither men, nor governments, have a right to sell those of their own species. Men and their liberties are neither purchaseable nor saleable.

He, who supports the system of slavery, is the enemy of the whole human race. He divides it into two societies of legal assassins; the oppressors and the oppressed. It is the same thing as proclaiming to the world, if you would preserve your life, instantly take away mine, for I want to have yours.

ABBE RAYNAL.

"WHAT'S THE USE?"

"What's the use of abusing the church? It is slavery that you pretend to hate. Why, then, point your guns at something else?"

When my neighbor Wish-well asked me these questions, I thought he had not as much causality (as the phrenologists call common sense), as would enable him to "go in when it rains,"—"make hay when the sun shines," or "luff when it blows."

By way of reply, I asked him a few questions, as the least offensive way of communicating the requisite information.

"What's the difficulty?" I said, "in the way of abolishing slavery?" "Is it not that the whole nation pretend that it is not wrong to hold slaves?"

"Yes, that's the difficulty?"

"Who pretends to be the moral light of the world, the salt of the earth, the leaven that is to change its evil to good, the authority on all questions of right and wrong?"

"Why the church, to be sure?"

"And what does she decide to be right on the question of slavery? Does she not say that God ordained it; that man's circumstances require it; that the Bible justifies it; that the patriarchs practised it; that Christ allowed it; that it is better to continue it still longer than to abolish it? And does she not welcome slaveholders to her communion and excommunicate abolitionists?"

"Yes, it is true she does."

"What then remains for them to do, but to change her course, or destroy her character?"

[No answer.]

"Suppose they try the first alternative. How are they to change the opinions and conduct of her members. Is there any other way than to show that emancipation is right, good, safe; and that slavery is wrong, evil, unsafe? to point the true way, immediate repentance of the sin, and if the men will not walk in it, to blame them? Is it abuse to say of a slaveholding church that it is rich like Babylon of old, not in good deeds, but in slaves and the souls of men. 'Come out of her, lest ye be tormented with her plagues?' 'Woe unto them that put bitter for sweet, and sweet for bitter, evil for good, and good for evil?' It is not abuse, it is blame; and the church is to be blamed."

"Well, I can't bear to hear the church of the dear Redeemer, for which he shed his blood, blamed. It injures the cause of religion."

"And I cannot bear to have the lowest and most suffering portion of the community, whom Christ has chosen as his peculiar representatives, saying, 'inasmuch as ye do good or evil to the least of these my brethren, ye have done it unto me.' I cannot bear, I say, to have them bought and sold, and flogged, and branded, and denied the Bible and the best hopes of the life to come. It is as broad as it is long, and a little broader, I guess, this way of yours of screening sin for the sake of religion. It is as broad as the road to destruction."

"Well I guess I love the cause of the poor bleeding slave as much as anybody; but I cannot bear to see the church divided; I only want to see her purified. I must go with the church of the dear Redeemer."

"Right or wrong? I can't agree with you, neighbor Wishwell. If she will hold slaves, I must go with the dear Redeemer himself, his principles and his laws, against the church that calls herself his, while she outrages all these in the person of the slave. I would go to brand the man as anti-christian and pro-slavery, who would follow the truth of God, even though it lead him out of a church. You may talk much and well about the poor bleeding slave, I only look to see in which scale their weight is felt, his or his master's."

"Instead of 'king about the poor bleeding slave, were feeling bonds bound with them, I should see your guns pointed at the church."

MARIA W. CHAPMAN.

MISTER EDDYTER.—Our Hosea was down to Bosting last week, and he see a cruetin' Sarjunt a struttin' round as popplew as a hen with 1 chicking, with 2 fellers a drummin'; and flin' arter him like all nater, the sarjunt he thout Hosea, hedn't gut his i teeth cut cos he looked a kinder's though he'd jest cem down, so he kalkalated to hook him in, but hony wood 't take none o' his sarse for all he hed much as 20 Rooster's tales stuck onter his hat and eenamest enuf brasse a bobbin' up and down on his shoulders and figure d' onter his coat and trensils, let alone what nater hed sot in his featers, to make a 6 pounder out on.

Wal, Hosea he cum home considerable riled, and arter I'd gone to bed I hearn Him a thrashin' round like a short-tailed Bull in fli time, the old Woman ses she to me, ses she, Zeckle, ses she, our hosea's gut the chollery or suthin anuther, ses she, don't you Bee skeered, ses I, he's onny amakin' pottery, ses i, he's ollers on hand at that ere busyneslike Da & martin, and shure enuf cum mornin Hony he cum down stares full chizzle hare on eend and cote tales flyin' and sot rite of to go reed his vases to Parson Wilbur bein he haint aney grate shows o'hook larnin himself, bimeby he cum back and sed the person was dreadful tickled with 'em as i hoop you wil Be, and said they was True grit.

Hosea ses taint hardly fair to call 'em hisn now, cos the parson kinder slicked off sum o' the last vases, but he told Hosea he didn't want to put his ore in to tech to the Rest on em, bein they was very well As thay was, and then Hony ses he sed suthin a nuther about Simplex Mundishes or sum sutch feller, but I guess Hosea kinder didn't hear him, for I never hearn o' nobody o' that name in this villadge, and I've lived here man and boy 76 years cum next tater diggin, and thair aint no wheres a kittin spryer'n I be.

(but Hosea ses he's willin' to make his after david that he sed so.)

If you print 'em I wish you'd jest let folks know who hony's father is. cos mi and Keziah used to say it's nater to be curus, ses she, she aint livin though and he's a likely kinder lad.

EZEKIL BIGELOW.

Thrash away, you'll have to rattle
On them kittle drums o' yourn,—
'Taint a knowin' kind o' cattle
That is ketched with mouldy corn;
Put in stiff, you fifer feller,
Let folks see how spy you be,—
Guess you'll toot till you are yellor,
'Fore you git ahold o' me!

That ere flag's a leetle rotten,
Hope it aint your Sunday's best;—
Fact! it takes a sight o' cotton
To stuff out a soger's chest;
Sence we farmers have to pay for't,
Ef ye must wear humps like these,
Sposin' you should try salt hay for't,
It would do as slick as grease.

'Twouldn't suit them southern fellers,
They're a dreadful graspin' set,
We must ollers blow the bellers
When they want their irons het;
May be it's all right as preachin',
But my naves it kind o' grates,
When I see the overreachin'
O' them nigger-driven States.

Them that rule us, them slave-traders,
Haint they cut a thunderin' swarth,
(Helped by Yankee renegaders)
Through the vartu o' the North!

We begin to think it's nater
To take sarse and not be riled;—
Who'd expect to see a tater
All on eend at bein' biled?

As for war, I call it murder,
There you have it plain and flat;
I don't want to go no furdur
Than my Testymnt for that;
God has said so plump and fairly,
It's as long as it is broad,
And you've got to get up airy
Ef you want to take in God.

'Taint your' eppylets and feathers,
Make the thing a grain more right;
'Taint a follerin' your bell wethers
Will excuse ye in His sight,
Ef you take a sword and dror it,
And should stick a feller through,
Gov'ment aint to answer for it,
God 'll send the bill to you.

What's the use o' meetin'-goin'
Every Sabbath, wet or dry,
Ef it's right to go a mowin'
Fellow men like oats an
I dunno but what it's poo'
Trainin' round in bo'
But it's curus Christiay
To be cuttin' folks's t